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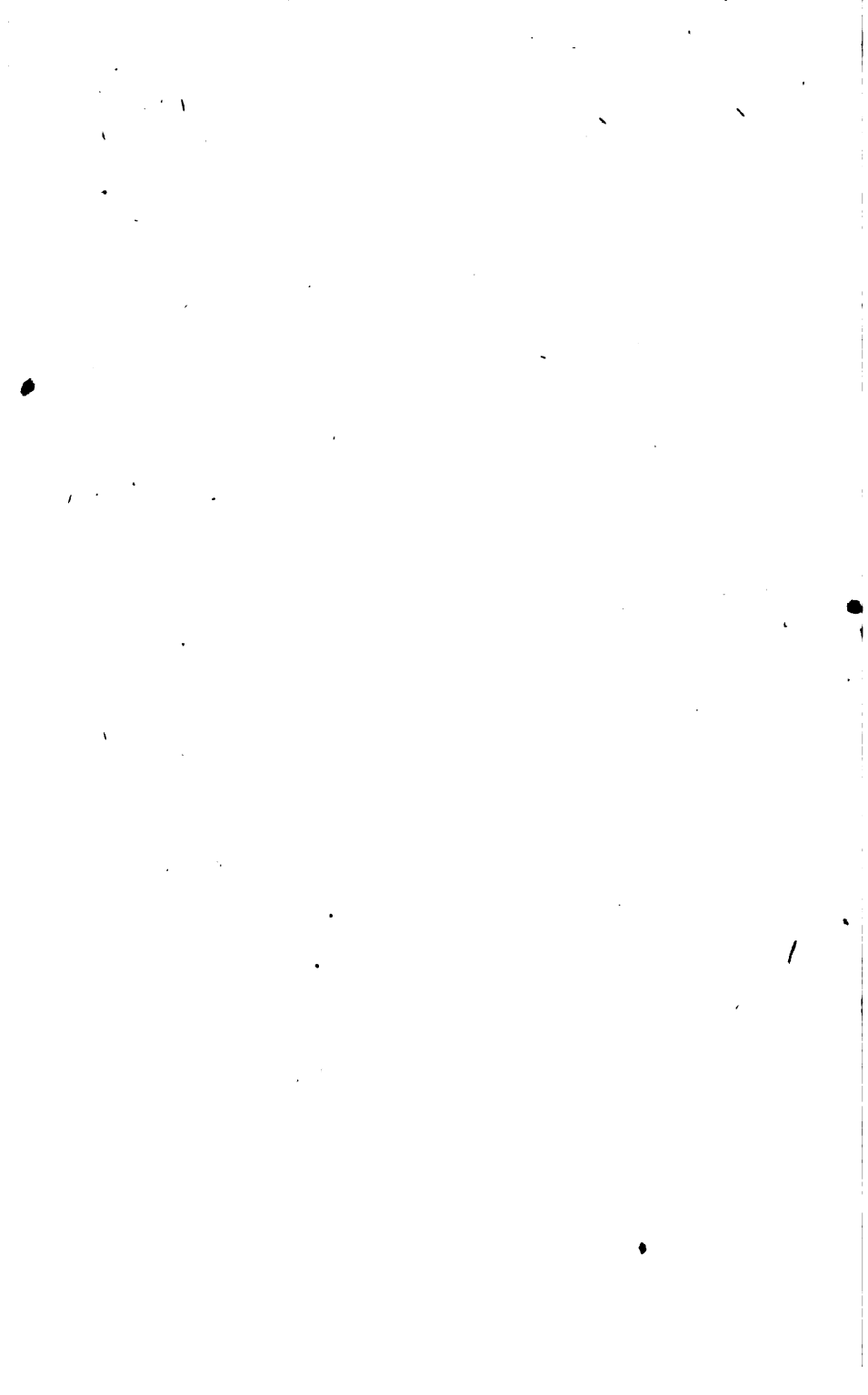
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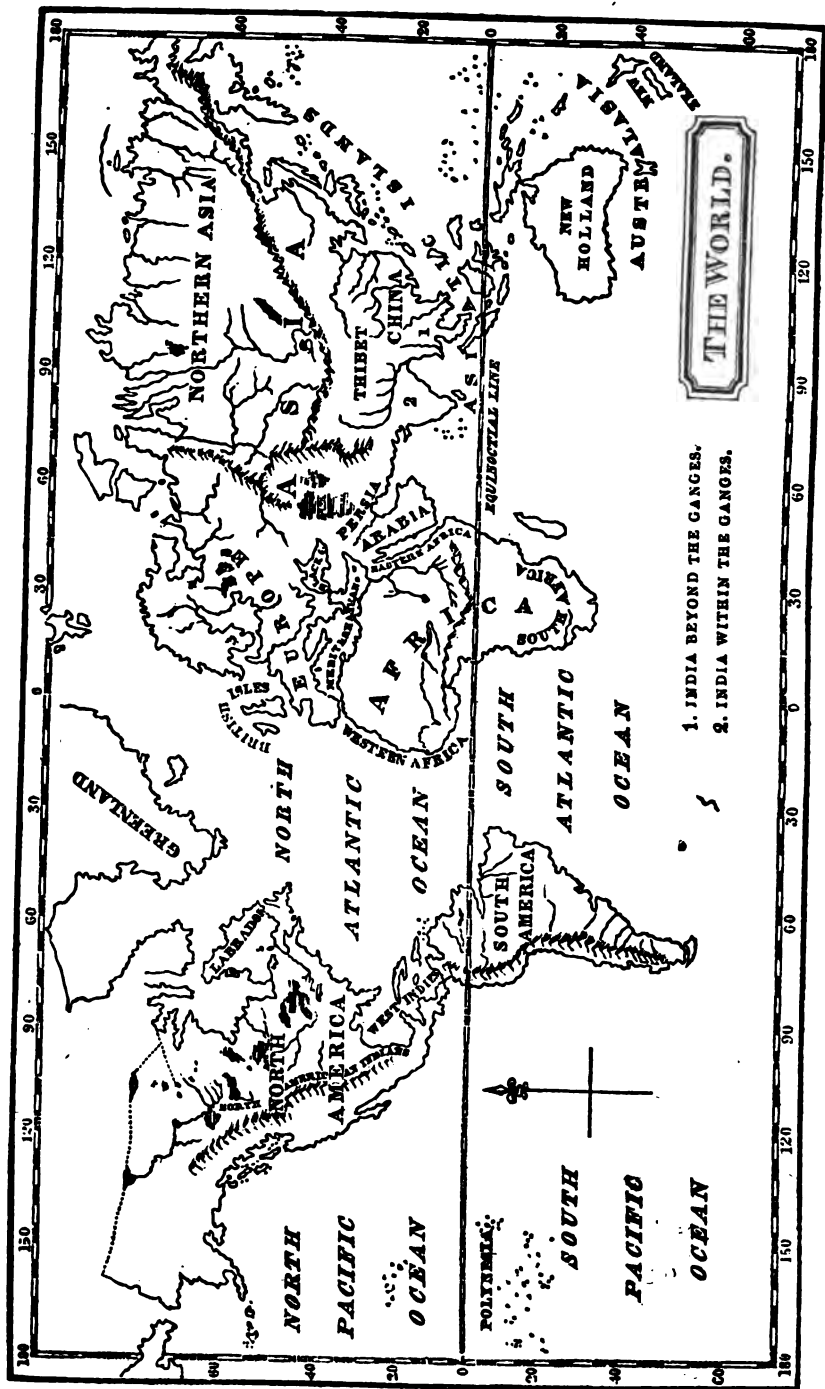






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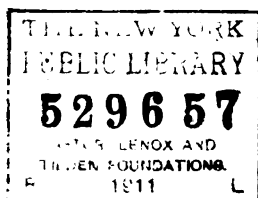
FOR
M DCCC XIX.

CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

ALL THE ENDS OF THE WORLD SHALL REMEMBER, AND TURN UNTO THE LORD; AND
ALL THE KINDREDS OF THE NATIONS SHALL WORSHIP BEFORE THEE: FOR THE KINGDOM
IS THE LORD'S; AND HE IS THE GOVERNOR AMONG THE NATIONS. *PSALM XXII. 27, 28.*

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Missionary Register.

JANUARY, 1819.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

IT was our intention to introduce the Survey of the present Year with some of those observations which crowd on us respecting the state of the world, and the grand prospects opening before Christians; together with the peculiar character of the opposition which their exertions have to encounter, and the manifest over-ruling of this opposition by Divine Providence to further its own designs. But the labour which has been required, to bring together, from every quarter, the mass of Facts and Statements contained in the following Survey has occupied so much time, that we cannot now enter at large into the subject.

A few observations, however, may be seasonable.

In the Remarks prefixed to the List of 1817, we entered into some points of main importance to the success, and indeed to the very existence, of Missions. As Registrars of the exertions of the GREAT FAMILY OF TRUE CHRISTIANS to benefit the world, we had observed many things likely to encourage them, and some which might afford salutary caution. We were ready to flatter ourselves that Christians were winning their way without observation; and that Truth and Love would almost insensibly steal their blessed empire on the world. Our main concern was with Christians themselves—to stimulate to labour; to encourage hope and strengthen faith; and to guard against the evils incident, in such great undertakings, to our fallen nature. But we have been awakened from this dream. Christians are not, it seems, to be left to pursue their quiet way. The Thunders of the Vatican have roared; and even Protestant Divines have vainly essayed to clothe themselves with these thunders. Bulls and Protests have followed one another; but these Bulls and Protests have only served, under the merciful direction of the Unseen Hand, to rouse Christians to new activity and to greater zeal.

For the Facts and Statements of this Survey, the whole of our last Volume has been examined; with all the principal Publications of the Year, issued by the different Societies; and various Communications of very recent intelligence, already made to us by the Secretaries of the chief Institutions.

From these sources we have endeavoured to render this Survey a connecting link between the history of the past and the present years—a brief abstract of the intelligence already given, and a key to that which we shall have to lay before our Readers.

The notices given under each of the old Stations are chiefly confined to the intelligence received during the year, and references are made to

the pages of our preceding Volume in cases where particulars are there given ; so that the Reader will have, in these Surveys, from year to year, an abstract of the History of each Station.

This Survey does not, however, exhibit a full view of Christian Exertions for the benefit of the Heathen World, as it is chiefly limited to Missionary Institutions. Notices, indeed, of the operations of Bible Societies and of the growth of Education are interwoven throughout ; but there are many labours of different Institutions which have not hitherto been brought into view in this annual abstract.

The NATIONAL SOCIETY and the BRITISH AND FOREIGN SCHOOL SOCIETY, with all associated or similar Institutions, are working a mighty change in the world, by the preparation of the mass of the people to read the Scriptures. The BRITISH AND FOREIGN BIBLE SOCIETY, with all its kindred bodies—the CHRISTIAN-KNOWLEDGE SOCIETY, with its domestic and foreign branches—the PRAYER-BOOK AND HOMILY SOCIETIES, of England and America—the TRACT AND SCHOOL-BOOK SOCIETIES, of the Western and the Eastern World—these are supplying the means both of education and of the future enlargement and improvement of the mind. The AFRICAN INSTITUTION of this Country, the COLONIZATION SOCIETY of America, and the PEACE SOCIETIES of the Old and New World, with similar associations of benevolent men, are labouring to remove some of those obstacles which impede or retard the progress of Truth and Love on the earth. The JEWS' SOCIETY is bending its intelligence and strength to the recovery of the Ancient People of God. The UNITED FOREIGN MISSIONARY SOCIETY of North America, and other Missionary Institutions, are but newly formed, and have not yet therefore come into action on the Heathen World. Important preparatory aid is rendered by MISSIONARY SEMINARIES ; as, at Basle, in the United States, and elsewhere.

We have it, therefore, in contemplation to improve still further the Surveys of future years ; by interweaving, in their proper places, brief notices, so far as we can collect them, of the influence of all these and similar Institutions on the several portions of our Geographical Survey.

As this part of our work is likely, therefore, to increase in importance every year, we have thought it expedient to print it with larger and more open types than heretofore, that it may be consulted with more ease and pleasure.

ARRANGEMENT OF THE FOLLOWING SURVEY.

To the Volume for 1816, a Geographical List of Missionary Stations was prefixed ; and to those for 1817 and 1818, Alphabetical Lists. Facility of reference was obtained by the alphabetical arrangement ; but the important advantage of a regular survey of the Heathen World, and of the efforts which are carried on in its various quarters, was lost thereby. We have resumed, therefore, the Geographical Arrangement ; and shall pursue this method in future years.

It has been found expedient, however, not to follow the usual division of the Four Quarters of the World ; but to adopt that Order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the Globe here sketched out for him, he would visit, by sea or by land, all the principal Ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to WESTERN AFRICA, comprehending

that portion of the Continent which lies between Morocco and the Line. Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary Records as SOUTH AFRICA; and which should be considered as including the Islands that lie off its south-eastern coast. Passing up the coast of EASTERN AFRICA, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia and Upper Egypt, and ARABIA on the other. On entering the MEDITERRANEAN, after surveying Syria and the Holy Land, he passes, by Lower Egypt; throughout the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the BLACK SEA, and contemplating, as promising spheres of Christian Exertion, its Turkish and Russian Shores, he may make his way, by the Russian Provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of PERSIA, partly through these Provinces and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of NORTHERN ASIA, comprehending the Provinces of that quarter belonging to Russia, with the widely-extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighbouring Powers. By the great country of THIBET, he may proceed to CHINA; connected with which vast sphere of labour is INDIA BEYOND THE GANGES; whence, returning to the great scene of British Influence and Power, INDIA WITHIN THE GANGES, he may afterward traverse the whole series of ASIATIC ISLANDS, from the Laccadive and Maldive to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of AUSTRALASIA, and the numerous groupes of POLYNESIA. Passing on, and contemplating the great Continent of SOUTH AMERICA, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that Quarter of the World where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the Islands and Shores of the WEST INDIES, and passing through the Tribes of the NORTH-AMERICAN INDIANS, he may finish his vast survey, by contemplating, with admiration, the Triumphs of the Cross on the inhospitable shores of LABRADOR and of GREENLAND.

In this circumnavigation of the Globe, we have marked those Divisions, under which all the present and future exertions for the Conversion of the World may probably be arranged with advantage.

Under each of these Divisions, the Societies which maintain Missions therein are ranged alphabetically in the following Survey; and under each Society are placed its Missionary Stations, in what appeared to be their most natural geographical order.

Western Africa.

THE principal sphere of Missionary Labour within this Division is the Colony of Sierra Leone, with its vicinity. In this labour the Church Missionary Society has the chief share. Its Mission in this quarter is one of peculiar difficulty; arising, in some measure, from the insalubrity of the

climate to many Europeans, but chiefly from the ruinous influence of the Slave Trade. That iniquitous traffic has revived, of late, with redoubled fury; and has compelled the Society to abandon attempts among the Natives, in which it had persevered for many years.

Its disappointments, however, of this nature, are abundantly remunerated by the increasing success of its labours among the Liberated Negroes assembled within the Colony of Sierra Leone. In these labours and successes, the Wesleyan Missionaries take their share.

The restoration of the French Settlements of Senegal and Goree has been hitherto injurious to the best interests of the Natives. There are some appearances, however, of the introduction of the British System of Education into Senegal; and it is not to be believed, that, by the surreptitious contravention of Public Treaties,

the French Settlements will be allowed to continue the desolating traffic in Slaves.

The intercourse recently opened from the Gold Coast among the Ashantees, the prospect of success which is opening from Tripoli into the Interior of the Continent, the perseverance with which researches are made into its actual condition, the plans of the Americans for colonizing People of Colour on this coast, with the determined zeal wherewith the Friends of Africa contend against the infamous traffic in Slaves—all conspire to awaken hopes of better days for this injured country.

CHURCH MISSIONARY SOCIETY.

The more recent views and wishes of the Society respecting this Mission, may be seen in Appendix I, to the Eighteenth Report, pp. 166—169.

SIERRA LEONE.

A Colony belonging to Great Britain.

Under the unwearied care of Governor Mac-Carthy, this Colony is rapidly improving. Eight Parishes have been formed; with various Negro Towns, in which many thousand Negroes, liberated from Slave Ships, are placed under proper superintendence and Christian Instruction. The Society has undertaken to provide for the education of the Children.

The grand Total, at the beginning of March, of Adults and Children attending Schools throughout the Colony, was not short of 2000.

The Colony and the Society have suffered several loss, in the death of the First Chaplain, the Rev. Wm. Garnon, who departed July 29th of last year, full of holy and humble joy. The death of the Missionary Wenzel on the 1st of August, and that of Mrs. Collier and Mrs. Decker, have been further trials. See Vol. for 1816, pp. 434, 435, 481—484. Yet the survivors speak the language of courageous faith—

And now, Dear Sirs, be not discouraged. Let more labourers put their lives into their hands, and come to help those who are left. Ethiopia shall yet stretch out her hands unto God.

The Society has sent out continued supplies of Teachers; nor have the Committee found any reluctance in those who had devoted themselves to this labour.

Embarked on board the Echo, Captain Rowe, Nov. 20th—

Schoolmasters:

Thos. Morgan, Chr. Taylor, G. S. Bull.

Schoolmistresses:

Mrs. Morgan, Mrs. Taylor.

Embarked on board the Mary, Captain Bisset, Jan. 8th, 1819—

Schoolmasters:

Thos. Jesty, and Henry Barrett.

Mrs. Jesty, *Schoolmistress.*

LEICESTER MOUNTAIN.

In the Colony of Sierra Leone—about three miles from Free Town.

John Godfrey Wilhelm, *Minister.*

John Brereton Cates, *Schoolmaster.*

John Maxwell, *Native Usher.*

The late Rev. Messrs. Butscher and Garnon had acquired considerable influence over the Youths who were educating here as Mechanics. Since their decease, these Youths have not been so manageable. It will probably be necessary to put the "Christian Institution" of the Society on a new footing. A plan is now, indeed, in contemplation, for rendering it a superior Seminary, for giving a better education to the most promising Youths throughout the Colony.

Oh! Mr. Bull's arrival, he will take charge of the School; and Mr. Cates will settle at Regent's Town. Mr. and Mrs. Horton have left the Society.

The number of Children in the Schools here was, by the last advices, 202.

A Monthly Meeting is held for Prayer for the success of Missions, when the Negroes attend from the neighbouring Towns.

KISSEY TOWN.

A Town of Liberated Negroes, in the Parish of St. Patrick, Sierra Leone.

1816.

Gustavus Reinhold Nylander, *Minister.*

Stephen Caulker, *Native Usher.*

Mr. Christ. Taylor and Mrs. Taylor, who sailed in November, are appointed, as

Schoolmaster and Schoolmistress, to this Station.

Mr. Nyländer, having given up the Bulloom Mission, accepted the invitation of the Governor, with the concurrence of his Brethren, to supply the loss of the Rev. C. F. Wenzel at this Station. Mr. Wenzel died, worn out by age and infirmities.

REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles, Sierra Leone.

1816.

W. A. B. Johnson, *Minister*.

The blessing of God has greatly prospered the labours of Mr. Johnson. The Church has been frequently enlarged, and will now accommodate about 1200 persons, which number of Liberated Negroes frequently attend. Nearly 100 Negroes are Communicants; and many more were to be baptized at Christmas. The Adults are making rapid progress in learning; and several of them are becoming very active in the religious instruction of their countrymen.

In June, there were 499 Scholars in the School, of which there were, Boys 127, Girls 185, Men and Youths 184, and Women 80.

A Church-Missionary Association has been formed among the Negroes, which has already raised above 33l.

A Benevolent Society has also been established for mutual aid; and a Building Society, for raising substantial houses.

Here the triumphant influence of Christianity, in rapidly civilizing and blessing rude and ignorant men, is remarkably displayed. See many affecting particulars in our Volume for 1818, pp. 342—345, and 350—356.

Mr. Johnson's description of the scene of his labours deserves to be here repeated—

Our place is become a most romantic spot. It is surrounded by high mountains, one raising its head above another, and all covered with trees and bushes continually green. Streams descend, in different directions from the various cliffs, with immense rapidity; and form, when united, a large brook, which runs through the middle of the Town. On the banks is a meadow, for the cattle belonging to our people, which is always green.

Our House, the Church, and the School-Houses for the Boys and Girls, stand together, in a large enclosure, on one hill. The remainder of the hill contains about twelve acres; and has been brought, with the help of the Children, into a state of cultivation.

In front of our House, on another hill, is a part of the Town, which extends also on our right and left. Behind us, on a higher hill than ours, the Governor has erected a Cottage.

From every part of my House I can see the whole Town. Around the Town are the People's Farms. From these Farms, no less than eight mountains rear their heads, and form a chain around us.

GLOUCESTER TOWN.

A Town of Liberated Negroes, in the Parish of St. Andrew, Sierra Leone.

1816.

Henry Düring, *Superintendent*.
Mrs. Düring, *Schoolmistress*.

Mr. Düring was to be ordained according to the Rites of the Lutheran Church. His prospects are encouraging. Several have been baptized. The place where the Negroes met for Public Worship, which contained about 200 persons, has been found far too small. A large stone Church, capable of containing 800 Negroes, is now erecting.

Seven Communicants have contributed 11. 9s. 5½d. in aid of the Society.

LEOPOLD TOWN.

A Town of Liberated Negroes, in the Parish of St. Peter, Sierra Leone.

1818.

Melchior Renner, *Minister*.

Mr. Renner, having withdrawn the Mission from the Rio Pongas, was fixed at this place by the Governor, on the 19th of June, 1818. It contains about 800 Negroes. Bathurst Town, in the Parish of St. James, lies above Leopold Town; and Charlotte Town, in the Parish of St. John, lies below it. Mr. Renner has, at present, the care of these three Parishes.

Sixty Children, who came with Mr. Renner from the Rio Pongas, are settled here under his care.

WILBERFORCE TOWN.

A Town of Liberated Negroes, in the Parish of St. Paul, Sierra Leone.

1817.

Henry Charles Decker, *Minister*.

The pressing wants of the Christian Institution having called Mr. Cates away from this place, Mr. Decker, who arrived with Mr. Collier on the 24th of January, was soon after appointed to the Station.

GAMBIER.

Among the Bagoes, 70 miles N. W. of Sierra Leone.

Jonathan Solomon Klein, *Missionary*.
James Munton, *Native Schoolmaster*.
Emanuel Anthony, *Native Usher*.

Mr. Klein made excursions in April, May, and June, of last year; and preached, with acceptance, in 23 of the Native Towns.

He has prepared Catechisms; and has made considerable progress in the translation of the Scriptures into Susoo. He hopes to finish the Version, and fully to revise it, in four years.

Julia, frequently mentioned in former accounts, has been married to James Brunton.

For further particulars, see the last Vol. pp. 235—238.

The Isles De Loss, at a short distance from this Settlement, having come under the protection of the British Government, and Governor Mac Carthy requesting the Society to place Mr. Klein there, he has been directed to remove.

The Stations at *Caucofee*, *Yongroo Pomeh*, and *Goree*, have been given up by the Society.

This measure was anticipated in the last Survey, with respect to *Caucofee*. The circumstances which led more immediately to this decision, may be seen in the Vol. for 1818, pp. 237—238. Yet the sacrifices and the toils have not been in vain. Simeon Wilhelm, a Memoir of whose Life and happy Death we gave in the last volume, is both an abundant reward for all that has been expended and endured, and a pledge of future success with his countrymen. Nor can it be doubted, that an impression has been left, by the Missionaries, on

the minds of the Natives, which may facilitate the resumption of the Mission. The greater part of the Children accompanied the Missionaries to the Colony. Jellorum Harrison is no longer connected with the Society.

The Bullom Mission, at *Yongroo Pomeh*, has been withdrawn, chiefly from the pernicious influence of the same evil. Though not exposed to the same violence, in consequence of the Slave Trade, as the Missionaries at *Caucofee*; yet it had rendered the prospect of success, after years of toil by Mr. Nylander, more distant and dark than before. Out of 23 Scholars, 20 accompanied him to the Colony. The resumption of this Mission will be kept in view, when more favourable times arise; and, in the meanwhile, the preparation of the Scriptures and other Books, and the instruction of Bullom Scholars, will be attended to as opportunities offer. The cruelty of Pagan Superstitions is strongly exemplified among the Bulloms: see the last Vol. pp. 238—244. Mr. Nylander laboured affectionately and patiently among them: see ib. pp. 244, 245, 245, and 246. The Natives regretted his removal; but, it is to be feared, chiefly on account of the temporal advantages of which it deprived them.

The giving up of *Goree* was also anticipated in the last Survey. Mr. and Mrs. Hughes are returned to this country.

SOCIETY FOR PROPAGATING THE GOSPEL.

CAPE COAST.

A British Settlement, under the African Company.

The Rev. Wm. Philip, Chaplain to the Company, received a salary of 50*l.* per annum from the Society, as Missionary,

Catechist, and Schoolmaster to the Negroes. We are sorry to report that he is dead.

Mr. Philip had promoted a Bible Society, in connection with one established at Sierra Leone.

WESLEYAN MISSIONS.

SIERRA LEONE.

John Baker, John Gilleson.

Messrs. Baker and Gilleson, appointed by the last Conference, sailed on the 16th of December.

Mr. Davies, who was at Leopold Town, and in charge also of Bathurst and Charlotte Towns, returned home on account of his health. Mr. Brown, under whom, at Free Town, the work is rapidly advancing, will also leave when Messrs. Baker and Gilleson arrive.

Mr. Davies reports considerable success at Leopold Town. The Chapel, which would hold between 200 and 300 people,

was far too small. He baptized about 70, and married 30 couple.

The Report states—

The prospect of good among the Recaptured Negroes is generally encouraging: and the Committee, feeling, on the one hand, the importance of cherishing these indications of the spread of true religion among this people; and, on the other, considering how fatal the climate of that part of Africa is to European constitutions; intend to attempt, at least in part, the supply of this Mission, if possible, by Black or Coloured Missionaries, from our Societies in the West Indies. The expense of the Mission may be somewhat enhanced; but the Committee cannot but think, that the natural source for the supply of Africa, with at least a part of its Christian Ministers, is among those of her own race, who, by the blessing of God, have been brought to a knowledge of the truth in Christian Colonies.

South Africa.

THE Societies engaged in Missionary Exertions in this quarter, are, the United Brethren, the London Missionary Society, and the Wesleyan Methodists; whose attempts began in the order in which the Societies have just been mentioned. The United Brethren had shewn what might be effected, by the Divine Blessing on

patient endeavours, even among despised Hottentots: the London Missionary Society, without any great expectations at first from this quarter, has multiplied its Stations, and laboured with success even among the wildest inhabitants of the Interior: and the Wesleyan Methodists are, following in the same vigorous career.

There is a School at Cape Town, formed by Mr. Van Wageningen, from the Central School of the National Society. Mr. Van Wageningen is dead, but the School is proceeding with success.

Ten or twelve thousand Slaves in Cape Town, at present a prey to Ma-

homedan Priests from the Interior, call loudly for Christian compassion.

The frequent intercourse with this country, the protection of the Local Government, and the comparative salubrity of the climate and cheapness of living, are circumstances favourable to Missionary Undertakings in this quarter.

LONDON MISSIONARY SOCIETY.

The Society has just sent a Deputation to visit its Stations in this Mission. It consists of the Rev. John Campbell, and the Rev. John Philip. Mr. Campbell has once before executed this important office. Mr. Philip will be settled, for the present, as the Society's resident Director, at Cape Town.

Some painful occurrences among the Missionaries, and the extent of the Society's concerns in South Africa, have rendered these measures expedient; and we doubt not but that, with the blessing of God, they will be productive of lasting benefit.

Messrs. Campbell and Philip, with Mrs. Philip, sailed from Liverpool, on board the Westmoreland, on the 11th of November. The vessel returning for a new mast, they finally left on the 10th of December.

In surveying the Fourteen Stations, which were occupied, according to the most recent accounts, by the Society, we shall proceed eastward from Cape Town, and return by the northern and western Stations.

CAPE TOWN.

The Capital of the Colony.

George Thom.

Mr. Thom has resided here several years; and has been highly useful to the Europeans, Hottentots, and Slaves. He has taken several long journeys to distant parts of the Colony; preaching, in Dutch, with much acceptance; promoting Auxiliary Societies; and dispensing the Scriptures. He has made application for permission to build a Chapel, for the purpose of instructing the Slaves.

STELLENBOSCH.

Twenty-six miles from Cape Town.

"Nothing," says Mr. Latrobe, in his Journal of his Visit to South Africa, "can be more delightful than the shady avenues planted in every street, defending the inhabitants and their dwellings from the burning rays of the sun."

1802.

J. Bakker.

Mr. Bakker is well attended by Slaves and Hottentots, for whose accommodation places have been erected. His infirmities prevent him from extending his labours. Some restraints are laid on his Ministry, which it is hoped may be removed.

CALEDON.

About 150 miles E. from Cape Town—formerly called Zurebrach, from the valley in which it is situated.

1811.

John Seidenfaden.

The number of Communicants is 70; and of the School-Children, 50. The people amount to 400; but they are poor. The Place of Worship is insufficient for the accommodation of the hearers. A Bible Society has been formed about three

years; and a fund for charitable purposes has been established. Improvements have been made in cultivation, and in roads and fences. In 1817, 70 quarters of wheat were grown.

Mr. Latrobe, who visited this Station, says—

The valley widens near the Settlement, and appears to be a spot well chosen for such an Institution. We were received by Mr. and Mrs. Seidenfaden, her mother and brother, and his assistant Mr. Wimmer, with great kindness. Mr. Seidenfaden's gardens are well laid out. The Hottentot Village, at present, consists of one row of huts, on the north side of the valley. The inhabitants were friendly; and expressed their thankfulness for the instruction which they receive, and for the zeal with which the Missionaries endeavour to promote their spiritual and temporal welfare. Mr. Seidenfaden is a man of an active benevolent mind and generous spirit. He has built himself a good substantial house; with a spacious Hall, in which he meets his Congregation, and keeps School with the Children and Young People. The situation is such, that, in time, a considerable Settlement may be formed.

HOOGE KRAAL.

About 300 miles E. from Cape Town.

1813.

Charles Pacalt.

The Congregation increases so much, that the Chapel is too small. There are 60 School-Children. Communicants are 34, and they walk worthy of their holy vocation. Others are promising. About 406 rix-dollars were paid in taxes, in the year. The great scarcity of wheat disabled the people from sowing much. This is a flourishing Station.

Mr. Latrobe reports of his visit to this Settlement—

We were received with much friendly attention by Mr. Pacalt. Evening Service did not begin till nine o'clock, to give the Hottentots time to return from their work in the neighbouring farms. Meanwhile, the time was agreeably spent in conversa-

tion. At nine, the people were called together by the sound of a cow's horn, blown by a maid-servant, in place of a bell. About 100 men and women attended. The men and women sit separate, as in most Foreign Churches, on benches; and are addressed from a table and desk, as with us. The Service consisted of two hymns, an exposition of a portion of Scripture, a prayer, and a comforting hymn.

The Settlement is, as yet, but small. The cottages are placed in regular rows. The gardens are well laid out; and the Hottentots, both by precept and example, taught diligently to attend to the rearing of garden-produces of various kinds; but there are no trees, nor any plantations or nurseries. Indeed, the elevated situation of the place, and the nature of the soil, are said to be unfavourable to the growth of trees; the shade of which, however, is an almost essential requisite in an African summer. Mr. Pascal has a small house of two rooms. His labour is great. Every day he keeps School, and meets the Congregation in an evening; being without an assistant, and having the direction and management of all the outward concerns of the establishment.

BETHELSDORP.

About 500 miles E. from Cape Town.

1802.

J. G. Messer, Evan Evans, F. G. Hooper.

Erasmus Smit from Grace Hill, and W. F. Corner and J. Goeyman from Hephzibah, were at Bethelsdorp.

Large tracts of land, at some distance from the village, are cultivated. Many trades are carried on. They have now a School House and a Printing Office. Many stockings are knit for sale. Hats, shoes, cord, mats, and baskets are also manufactured. Waggon-makers (who are also smiths) and carpenters seldom want employ; but the most lucrative occupations are those of sawyers, wood-cutters, and bark-choppers. The Settlement has had to contend with many local disadvantages. The Missionaries were, however, encouraged by the success of their labours. In 1816, they baptised 143 Adults: in 1817, there were but 15. The School, containing upward of 300 Children, was in a favourable state. A new Church is building. The Settlement has 45 well-cultivated gardens.

Mr. Latrobe has placed the natural disadvantages of this situation in a strong light. He makes no doubt, however, but that Dr. Vanderkemp had reasons for his choice, which would have exhibited to the mind of a candid inquirer the truly sincere and religious motives by which he was actuated.

The Church, built by Dr. Vanderkemp, is a monument of the peculiarity of his taste. Mr. Latrobe thus describes it—

The Church consists of two buildings, placed together nearly in a right angle. The inner walls meet: the outer are connected by a wall, ellip-

tical in its form. In the middle of this junction, the Minister's seat and desk are placed: thus he may be seen and heard by the whole audience, though the men and women, who sit separate, cannot see one another.

With reference to the disadvantages of this Settlement, the Directors remark—

We hope that this Station, the external appearance of which has excited so much censure, is now in an improving state. The spot, indeed, was ill chosen, and labourers under great disadvantages: but the spiritual benefits received by many persons have far exceeded, in real importance, all its external defects.

In 1817, the state of the Settlement was as follows:—

Baptised, 19 Adults and 34 Children; excommunicated, 15; received again, 6; marriages, 24; births, 45; deaths, 16; added to the Settlement, by permission of the Government, 34.

THEOPOLIS.

About 600 miles E. from Cape Town.

1814.

J. G. Ullbricht, G. Barker.

This Settlement, being but two miles from the sea, and near rivers and a wood, has many advantages for a comfortable subsistence. Much land is cultivated. The cattle are increased. There are upward of 80 gardens, each of about an acre. The Caffres occasionally plunder.

Many have been brought to the knowledge of the Lord. The Communicants are 87;—39 men, and 48 women. An Auxiliary Missionary Society produced, in the year, about 154.

KAT REVIER.

In Caffraria, a country to the Eastward of the Colony, beyond the Great Fish River, 700 miles from Cape Town.—Kat Revier (Cat River) is 200 miles N. E. of Bethelsdorp.

1816.

Joseph Williams, *Missionary*, and Jan Tzatzoo, a *Native*, son of a Caffre Chief, settled here; and were well received. The principal Chief, King T'Geika, professed to be convinced of his sinful state, and desirous of receiving the Gospel. A house was built, a garden formed, and ground enclosed for corn. About 100 Caffres attended Public Worship, with much seriousness. The number at the Settlement was 188. When the Governor visited Caffraria, and expressed a hope that T'Geika would protect the Missionaries, in case of war, he answered evasively and sarcastically, "It is shameful for the Caffres to steal and murder, now they have got God's Word."—"This T'Geika," says Mr. Messer, "is a particularly deep and politic barbarian king."

Jan Tzatzoo left Mr. Williams, and went to Theopolis; and, about the 24th

of August, of last year, it pleased God to call Mr. Williams from his labours. His situation has been arduous. There is reason to hope that the Mission will be encouraged and assisted by the Colonial Government. The prevalence of the Gospel among the Caffres would give security to the Borderers, and prevent the lamentable depredations and murders which have taken place. Mr. John Brownlee and Mr. Taylor will probably be fixed in this Station.

HEPHZIBAH.

In the Bushmen's Country, North of the Colony—formerly called Rhinoceros Fountain.

1816.

W. F. Corner, *Missionary*, and J. Goeyman, *Native*, were ordered to leave this Station; but the Governor permitted Mr. Moffat and Mr. Kitchingman to proceed thither.—See *Bethesda*.

A piece of land had been purchased, and agricultural implements procured. The people are earnestly desirous of hearing the Word.

ORIKUA TOWN.

North of the Colony—about 700 miles N. E. of Cape Town—near the Great Orange River.

1802.

William Anderson, Henry Helm.
P. Berend, J. Hendrick, } *Natives*.
P. David, Piet Sabbe, }

The Missionaries have laboured, at this remote Station, with great success, for many years; and, at times, amidst great difficulties. It has been, of late, in favourable circumstances. A revival has taken place, chiefly among the females. An Auxiliary Missionary Society has been established: the people, having no money, contributed cattle and elephants' teeth. Attendance on Public Worship was good: the hearers had increased.

The quantity of land under cultivation increases yearly. Some of the people have begun to build themselves good stone-houses. Preparations have been made for a water-mill. A Printing-Press had arrived; and a Spelling-Book, in Bootsuana, was in forwardness.

NEW LATTAKOO.

North of the Colony—on the Krooman's River—a little South of Lattakoo, which is between 7 and 8 degrees North of the latitude of the Cape.

1817.

Robert Hamilton.

Mateebe, the King of Lattakoo, and part of his people, removed, with the Missionaries, to this spot, and built a town which has been named New Lattakoo.

Jan. 1819.

There are encouraging appearances at this Station. The Missionaries were in the full confidence of the King and his Chiefs. Many of the Bootsuannas daily attend the preaching of the Gospel: some seem impressed by the Word. A Church, 40 feet by 15, was begun on the 16th of February.

In the neighbouring parts, there is an open field among the Corannas. With the Bushmen there was peace all around; and, at two places among them, Native Teachers were employed. At Mala-weetze, Cupido labours; and Makoon, who earnestly wishes for a Missionary, visits Cupido for religious instruction.

BETHESDA.

North of the Colony—about 700 miles from Cape Town—on the North side of the Great River.

1808.

Christopher Sass.

Mr. Sass judged it expedient to remove his Station to the north side of the Great River, where he finds a number of Bushmen, who are very desirous of a Christian Teacher. Many instances of the power of Divine Grace have been discovered.

JERUSALEM.

Formerly called Afrikaner's Knaal; and, afterward, Peace Mountain—beyond the Colony, about 850 miles North of Cape Town.

1815.

E. Ebner, Robert Moffat.

Mr. Moffat lately joined Mr. Ebner. It was intended to remove to a more eligible situation, further north, and more in the midst of Afrikaner's people.

Prospects were favourable. About 400 attended Worship. Forty persons, Converts and their Children, had been baptized; and 40 couple married. The Converts walk consistently. The School prospers. Civilization and cultivation advance.

BETHANY.

Formerly called Klip Fountain—North of the Colony—35 miles North of the Great River (not of Cape Town, as was printed, by mistake, in our last List, under the head of "Namaqualand").

H. Schmelen, J. Kitchingman,
J. Marquard.

Mr. Kitchingman has lately joined his brethren. No recent accounts of the state of the Settlement have been received.

TULBAGH DROSDY.

About 40 miles North from Cape Town.

Ariel Vos, Cornelius Kramer,
John Taylor.

The School and Congregation at Tulbagh appear to be in a flourishing state; and the fruits of Mr. Vos's labours are

visible in the lives of many. Mr. Vos preaches also at places in the vicinity. At Bosjesveld, also, Mr. Kramer has laboured with success.

MAURITIUS,

Or, Isle of France—an Island, East of Madagascar, inhabited by French Colonists, but belonging to Great Britain.

1814.

John Le Brun.

Mr. Le Brun has a Chapel, which contains about 300 persons, and is well filled. He has a School of about 90 Boys. In the midst of a depraved state of morals, a great change has been wrought in some. There are 25 Communicants.

MADAGASCAR.

An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

Thomas Bevan, David Jones.

These Missionaries, who were educated in Wales and afterward studied at Gosport, reached Mauritius on the 9th of July. Governor Farquhar being now in this country, they applied to the Acting Governor; who discouraged their proceeding to Madagascar, chiefly on account of the Slave Trade, in which almost all the Europeans engage, notwithstanding the Treaty entered into with the King of Ova. They ventured, however, to proceed to their destination, and arrived in safety: but it was uncertain whether they would be able to continue; the political relations, which had subsisted between the King of Ova and the Governor of Mauritius, having ceased.

A Station, called *Grace Hill*, formerly Thornberg, and sometimes Vanderwalt's Fountain, in the country of the wild Bushmen, about 800 miles from Cape Town, which was formed in 1814, has been, for the present, suspended. The Missionary, Erasmus Smit, is at Bethelsdorp. The Station is likely to be resumed, on the arrival of the Deputation at the Cape.

UNITED BRETHREN.

In the List for 1817, under the head of *Gnadenthal*, we have given a brief account of the commencement and renewal of the Brethren's Mission in South Africa.

GNADENTHAL.

The principal Settlement of the Brethren—130 miles East of Cape Town.

1736, renewed 1792.

Missionaries;

Clemens, Hallbeck, Leitner, Lemmertz, Marsveld, and Thomsen.

Our Readers will be highly gratified by the account of this Settlement, given by Mr. Latrobe, in his "Journal of a Visit to South Africa," 4to. Lond. 1818. See pp. 60—95, 107—116, 271—290. They will here see, in action, the peculiar Discipline and Economy of the Brethren's Missions.

All the Brethren were living in mutual confidence and love. Their Family-Worship was peculiarly blessed by the presence of their Unseen Lord.

The venerable head of the Mission, Father Marsveld, was declining in bodily vigour, but was gathering strength in the Lord.

Many Hottentots come, and inquire with eagerness what they must do to be saved. The Children are, in general, diligent.

The Settlement is prospering in externals. The trades in which the Hottentots are employed are carried on with success.

Improvements are making, since Mr. Latrobe's visit, in several parts of the Settlement; "where," says Mr. Hallbeck, "Grace and Nature conspire to declare the glory of God."

GROENEKLOOF.

Between 30 and 40 miles North from Table Bay.

1808.

Missionaries;

Bonatz, Fritsch, and Stein.

Mr. Latrobe's account of this Settlement will be read with pleasure. See pp. 43—49, and 316—355, of his Journal. It contains a description of the order in which Baptism is administered among the Brethren.

The Missionaries of the Church Missionary Society, proceeding to Ceylon and Madras on board the *Vittoria*, visited this Settlement, in April last. They were most hospitably received, and were delighted and edified by what they witnessed. There were then about 300 Hottentots: 69 of whom were Communicants. 92 had been baptized, and there were 23 Candidates for baptism. One of these Missionaries writes—

When one of the Hottentot Women was told that there were six of us going to India to instruct the Heathen, she said, "Now I am sure that God loves all mankind, because He is sending persons to teach them."

The Brethren report, that, in the first half of last year, 21 Hottentots had obtained leave to live at the Settlement, 12 had been baptized, and 9 admitted to the Lord's Supper. Mr. Hallbeck writes—

Though the increase is slower than at Gnadenthal, yet the Lord blesses His work; and the labour of our Brethren is not in vain, through His power and mercy.

Mr. Hallbeck had rested at Groenekloof, in his way to Gnadenthal.

The new Church was consecrated on the 8th of February. The Governor was much pleased with it, when his Excellency visited the Settlement; and expressed his intention of having some Churches built on the same plan.

The Hottentots have, of late, improved much in industry. Several of the new people have built decent huts, and made good gardens. The work of grace advances in the baptized Adults.

WITTE REVIER.

In the district of Uitenhagen, in the Eastern part of the Colony—upward of 500 miles from Cape Town—on the Witte Revier (White River), a brook which runs from the East into the Zondags Revier (Sunday River), which runs parallel to the Great Fish River.

1818.

Missionaries:

Hofman, Hornig, Schmitt, and Schultz.

This is the New Settlement of the Brethren, formed on land given by the Government for the purpose. The situation was fixed on by Mr. Latrobe and his companions, after a diligent investigation of the merits of different places.

With a view to this investigation, Mr. Latrobe left Gnadenthal, on the 5th of March, 1816, accompanied by Mr. Melville, Government Surveyor; the Brethren ~~Schmitt~~ and Stein, and Sister Schmitt; with 6 Christian Hottentots. They reached the Witte Revier on the 10th of April—proceeded forward, a few days' further journey, to the Great Fish River, which divides the Colony from Caffraria—and arrived again at Gnadenthal on the 11th of May. His description of the spot where

the New Settlement is formed, may be seen at pp. 215—220, and 240, of his Journal.

We quote a passage:—

The Hottentots were much pleased with the situation; and declared that a Settlement might be made there with every convenience required by a Hottentot Congregation; there being much sweet grass, which, in their opinion, is a point of the first consideration.

On leaving the Witte Revier, Brother Schmitt addressed the party on the aim of our visit; and prayed to the Lord, if it were His gracious will, to establish here a place in which His Name might be glorified. He then opened the "Collection of Scripture-Texts for Every Day in the Year;" and the Text which immediately presented itself to his view, is so remarkable, that I cannot help quoting it. It was the 12th verse of the xxxliid Chapter of Jeremiah:—*Again, in this place, which is desolate, without man and without beast, and in all the cities thereof, shall be a habitation of shepherds, causing their flocks to lie down.* We pray, that, with respect to this desolate spot also, this encouraging prediction may be fulfilled.

The Missionaries arrived at the Witte Revier, to begin their establishment, on the 7th of April, 1818. Mr. Schmitt is married; the other Brethren are single. A farm was purchased of Mr. Schepers, to be added to the Glén granted by Government. This farm furnishes a good supply of water. It was, some time back, an English Military Post.

The Missionaries report that elephants abound around them. Herds of as many as 50 have come within five minutes' walk of the Settlement, and drink out of the same pond with themselves. They are timid, and will avoid man. Lions have also shewn their faces. Wolves, tigers, and wild dogs are numerous; as are antelopes, and other inoffensive animals.

A House built by the English Officers when here, is fitted up for a temporary Church. In the beginning of June, 27 Hottentots had come to settle on the land.

WESLEYAN MISSIONS.

With respect to Cape Town, the Committee state—

Permission to exercise their ministry in Cape Town and its neighbourhood not having yet been obtained from the Governor, no Missionaries have been appointed; but it is still kept upon our list, because we have a small society there; and the Committee hope that the time may arrive, when the present obstructions which lie in the way may be removed.

KHAMIES BERG.

Among the Little Namaqua—between the North-west part of the Colony and the Orange River.

1817.

Missionaries:

Barnabas Shaw, Edward Edwards.

Assistant Missionary to the Bushmen:
Jacob Links, Native.

Appointed to this Station:
James Archbell.

Mr. Edwards joined Mr. Shaw on the 24th of January, of last year. He will be thereby enabled to enlarge his plans.

Of Jacob Links, a Namaqua, who is about 19 years of age and one of Mr. Shaw's Interpreters, the Committee say—

Mr. Shaw having very strongly recommended this converted Hottentot, as a Teacher to the Bushmen; and a copy of one of his Sermons having been sent home, from which he appears to have very clear views of Christian Doctrine and a happy method of explaining it; Jacob has been received as an Assistant to the Mission in South Africa.

Mr. Edwards says, on his arrival—
I was surprised to find so comfortable a place. Brother Shaw must have laboured early and late. Here we have a neat little house, and a fine garden.

A Chapel has been built, chiefly by the personal labour of the Missionary. Of his proceedings, the Report states—

He is instructing the people, among whom he has

fixed his residence, in agriculture and the useful arts; and the Committee have, from time to time, sent him such articles as might be serviceable to the Mission in these respects. Above all, his labours appear to have brought many of the Natives to a just knowledge of God; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour.

Mr. Shaw lately took rather a hazardous journey, to establish a communication with the Bushmen. He had the opportunity of removing a prejudice from them against Missionaries, produced by a report of the Boers, that their object was to collect the Natives and sell them for slaves; and resolved, as soon as his fellow-labourer should arrive, to attempt to reclaim this ferocious race from their wandering and predatory habits; to teach them "to till the ground for subsistence, and to look up to Christ or salvation."

About 30 have been baptised. Many others have been cured of their idle habits. A forge, and iron, having been sent thither, six ploughs had been equipped by the Missionaries for the Natives, and other implements of husbandry supplied. Great

advantage will accrue to the whole body of the Natives by this introduction of agriculture among them.

All our people (says Mr. Shaw) were anxious to see the forge. When the bellows were put in action, and Brother Edwards began to exercise his hammer, they stood astonished: and, as the Greeks bemoaned the unhappy lot of their ancestors, who by death had been deprived of the sight of Alexander on the throne of Darius; so our people seemed to bemoan the fate of those Namaquas who had not lived to see a forge erected in the midst of their camp.

Thousands of oxen belonging to the Dutch Farmers had died for want of grass and water, owing to a long and excessive drought. Mr. and Mrs. Shaw were in a weak state of health, and were proceeding on a visit to Cape Town.

The Governor had granted permission to form a new Settlement, about two days' journey from Khamies Berg, which will afford access to a body of Bastard Hottentots.

Mediterranean.

In this Division of our Survey, we enter on a scene far different from that which we have just left. We have there seen Man—wild and savage—struggling, under the influence of the Gospel, and guided by the instructions and example of his more enlightened Brethren, through the first gradations of civilization, into the blessings of social and religious life. Here—along the northern shores of Africa, and the southern coasts of Europe; and all through the vast Continent of Asia, the centre of whose western boundary pushes into these seas—we see TWO-THIRDS OF THE HUMAN RACE prepared, by the knowledge and the increasing love of Letters, to receive every measure of instruction which Christians can communicate to them, by Education and by the rapid and powerful influence of the Press.

The importance of the Mediterranean, as a medium of access to a considerable portion of the great scene of action to which we have just alluded, will be felt by all who duly appreciate its situation and its present circumstances. "Examining a Chart of the Mediterranean," says Mr. Jowett, "I was struck with observing, that, if the line of the surrounding shores (including the Black Sea) were spun out in length, it would encircle half the Globe—180 degrees. And these shores communicate with solid continent: scarcely any part of them is at a greater distance than three weeks'

sail: not to mention the numerous Islands." It is impossible, indeed, to read with attention the documents which we have had it in our power to communicate during the last year, without being struck with the importance, in the scheme of Christian Exertions, of this Inland Sea. We refer the Reader to pp. 245—251, 289—300, 337—340, 383—390, 445—447, and 515—518; and we are happy to report, that we have documents of even increasing interest to communicate.

The Missionary Institutions, at present in action on this field of labour, are the Church Missionary Society and the London Missionary Society. The Malta and the Smyrna Bible Societies are coming powerfully in aid of the great object. We hope to see similar Institutions rapidly multiplied. The Journeys of Mr. Jowett and Mr. Burckhardt, of which we gave some account in the pages above referred to; and a further Journey of this last Gentleman, which terminated in his lamented death; with the travels of Mr. Jowett in Egypt and elsewhere, on which he has just entered—all these will contribute to place this sphere of Christian Labour in its just point of view. Dr. Pinkerton is about to pass through the Mediterranean, in his way back from this country to Russia; and we are well assured that his tried intelligence and zeal will greatly help forward the cause of Christian Truth.

and that his communications will || wisdom of directing our exertions to more than ever convince us of the || those quarters.

CHURCH MISSIONARY SOCIETY.

The views of the Society with respect to the Mediterranean, may be seen in the Instructions to the Rev. W. Jowett, in Appendix V. to the Sixteenth Report; and in those to the Rev. James Connor, in pp. 170—173 of Appendix I. to the Eighteenth Report.

MALTA.

A British Island in the Mediterranean, containing, with the neighbouring Island of Gozo, about 110,000 inhabitants. These are chiefly Natives, and of the Roman-Catholic Religion. In 1810, and some few years before and after that period, there were generally 40,000 Foreigners in the island; of whom 12,000 were Greeks, and 6000 or 7000 Jews. The Greeks are reduced to a very small number; and the Jews to 15 families, consisting of 60 or 70 persons.

1815.

William Jowett,
Dr. Cleardo Naudi.

The Rev. James Connor, who was appointed to assist in this Mission, has proceeded to Constantinople. The reasons for this measure will be stated under the next Division of our Survey.

A Journey in Egypt and other countries on which Mr. Jowett and Mr. Connor had designed to enter, was delayed by their state of health. Mr. Connor was obliged to retire, for a time, to the vicinity of Naples.

Mr. Jowett, on his own recovery, left Malta, at the end of April, on a voyage to Smyrna and other places, with a view to promote the objects of the Bible Society. He visited Smyrna, Haivali, Scio, Athens, Hydra, Milo, and Zante; and returned to Malta on the 4th of July—"a very fruitful journey," he says. "It was a very delightful and effective tour."

The Committee are about to establish a Printing-Press at Malta. The advantages of this measure will be very great. Mr. Jowett has it in contemplation to circulate information, by a small monthly work—beginning with French, Italian, and Modern Greek; and adding, in the course of time, Spanish, Turkish, Arabic, and whatever may be printed in Hebrew Characters.

Dr. Naudi has compiled from the Fathers, a useful Tract, enforcing the duty of reading the Scriptures. It is in Italian. Of this Tract 1000 copies have been printed, and are now in circulation. He is engaged in the preparation of further Tracts, for the diffusion of Christian Knowledge.

The Translation of the New Testament into Maltese, mentioned in the last List, was finished on the 6th of September—"I have marked the day," says Mr. Jowett, "as a kind of Festival in the year." The Maltese can now read, for the first time, the wonderful works of God in their own tongue wherein they were born. Giuseppe Cannòle, a man of humble life but of considerable attainments in the language of his country, has been engaged in this work under the direction and revision of Mr. Jowett. This Translation will be a great assistance in the attainment of the Arabic spoken on the Northern Shores of Africa.

Mrs. Jowett is forming a number of Maltese Girls to habits of industry and neatness unknown to them before, and is leading them forward in the knowledge of the Scriptures.

The Missionaries are precluded from exercising their public Ministry in Malta; but, by social exercises, both in English and in Italian, they labour to cherish and diffuse the spirit of devotion.

Important Communications were made to Mr. Jowett, by the late Mr. Burckhardt, and by Dr. Richardson who accompanied Lord Belmore in the Mediterranean. We shall lay these before our Readers as soon as practicable.

On the 1st of December, Mr. Jowett left Malta for Alexandria, on his intended Journey through Egypt and Syria.

LONDON MISSIONARY SOCIETY.

MALTA.

1816.

Isaac Lowndes.

Mr. S. Wilson has lately sailed for Malta. As soon as he is qualified for the work in that island, Mr. Lowndes will proceed to Corfu or Zante. During his residence in Malta for the acquisition of Italian and Modern Greek, he has taken every opportunity of

preaching and of distributing Books and Tracts. The Governor granted him the use of a house, in which he has preached four times a week; not without apparent usefulness. About 50 attend on Sunday Morning, and 100 in the Evening. Beside the Scriptures, nearly 7000 Tracts in Turkish, Italian, French, Spanish, and Modern Greek, have been distributed: of these, more than 3000 were Italian.

Black Sea.

No Missionary Society has yet established itself on the immediate shores of this Sea. The Missionaries of the Edinburgh Society have, however, visited its northern coasts, from one of the Stations in Russian Tartary; and the Church Missionary Society is about to fix one of its Representatives at Constantinople. On the southern shores of this Sea, there is, as it appears from Mr. Jowett's communications (See our last Volume,

p. 390), from Constantinople to Diarbekir and Mosul, a body of Christians, who would "embrace, with simplicity of heart and ardour of spirit, any thing that came in the form of pure Christianity, especially the Scriptures." The countries bordering on this Sea present, therefore, an important sphere of labour. In this labour, the Russian and the Malta Bible Societies will, doubtless, take an efficient share.

CHURCH MISSIONARY SOCIETY.

CONSTANTINOPLE.

The chief city of the Turkish Empire—its situation and appearance peculiarly grand; but the buildings disappoint expectation, on a nearer approach—the walls are washed by the Sea of Marmara, separated from the Black Sea by a narrow strait of a few miles long—inhabitants computed at 400,000: of whom, 300,000 are Turks; 100,000 Greeks; and the remainder, Jews, Armenians, and Franks.

1818.

James Connor.

The Rev. James Connor left London on the 12th of November, 1817; with a view to labour with Mr. Jowett, at Malta, or wherever it might appear expedient. He reached Malta on the 4th of January of last year; his course having been by way of Paris and Marseilles. Baron Sylvestre de Sacy, at Paris, entered, zealously into his views; and very kindly furnished him with Letters of Introduction, likely to be of service to him.

Soon after Mr. Connor's arrival at Malta, he was compelled, by the state of his health, to retire, very reluctantly, from the work on which he had just entered; and to seek repose in the more genial climate of the Bay of Naples. On the 3d of March he left Malta; and returned on the 30th of October, greatly recovered.

On mature deliberation, it appeared that Constantinople combined most advantages, with reference both to the health of Mr. Connor and to his probable usefulness, of any other Station in these Seas. Committing their plans and labours, therefore, to the blessing of their Heavenly Master, Mr. Connor left Malta for Constantinople, on the 18th of November, about a fortnight before Mr. Jowett sailed for Alexandria.

The considerations, with respect to Constantinople itself, which led to this determination, will be seen in the following extract of a Letter written by Mr. Connor a few days before he sailed:—

Its central situation, its extensive commerce, the great influence of Foreign Merchants and Travellers, and the facility of communication with the North of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean, contribute to render Constantinople a commanding and most important post for observation and labour. It would also form a link, to combine the operations of the Russian and Malta Bible Societies—a combination, which the spiritual interests of these countries render so desirable and expedient. At Constantinople I should be brought into contact with the chief Greeks and Mahomedans; and have the best opportunity of observing the present temper and character of the principal maintainers of both Creeds.

Northern Asia.

In passing from the Black Sea to the almost boundless Steppes of Northern Asia, the language spoken in the newly-acquired Provinces of Russia, through which the traveller will take his course, may remind him of that great Kingdom which he will leave to the southward. Though not yet prepared to receive Christians in the capacity of Teachers of Religion, Persia gives many encouraging indications, that the delusions of the False Prophet are losing their hold

on the minds of the acute and intelligent, who have had the evidences and the character of Christianity brought into their view, by the able discussions among them of the late Henry Martyn, and by the copies of the New Testament to which the labours of that distinguished man have given them easy access. For some of those indications to which we allude, the Reader may refer to our last Volume, pp. 251 and 341. It has been also said, that a Divan assem-

bled, by direction of the Prince Royal, at Tebriz, had decided that Christ was a true Prophet, that the Laws contained in the Gospel are just, and that it is unlawful to blaspheme these Laws: it is added, that these decisions have received a legal form; and that the Prince, in consequence, punished one of his domestics for insulting a Christian. If these statements should prove to be correct, we may anticipate, at no remote period, a free entrance for Christianity into that kingdom. In the mean while, the Russian Bible Society and the Edinburgh Missionary Society are availing themselves of the various means of sending the New Testa-

ment and Tracts into Persia; and the Church Missionary Society is supplying Tracts, and has in view the translation of the Old Testament into Persian, and the establishment of a Mission with ultimate reference to that kingdom.

In addition to the exertions in behalf of the Heathens and Mahomedans of the Russian Empire which are made by Russian Christians themselves, the United Brethren have long made some attempts among the Calmuck Tartars; and have been followed, in other quarters, by the Edinburgh and the London Missionary Societies.

EDINBURGH MISSIONARY SOCIETY.

This Society has Three Stations, which lie on or near the Caspian Sea. Its sphere of labour has, of late, been much enlarged; and its prospects of success have brightened.

KARASS.

In Russian Tartary—in the Government of Caucasus—between the Black and Caspian Seas.

1802.

Alexander Paterson, James Galloway.

The reports are increasingly encouraging. The Natives visit the Missionaries; and the Missionaries visit the villages, and travel into the surrounding Steppes. Education is successfully carried on. There is much of a spirit of inquiry among the Mahomedans, and some of them are convinced of the value of Christianity; but they are kept back by dread of their bigoted brethren. The New Testament and Tracts are, however, introduced even into the Schools of the Priests; and much may be expected from the blessing of God upon them.

The languages spoken in the mountains of Caucasus are very numerous. The Sacred Volume is not yet known among them; while Mahomedans successfully exert themselves to bring over these tribes to their false religion. Redoubled exertions are, therefore, urgently required. For particulars, the Reader may refer to pp. 362—365 of our last Volume.

ASTRACHAN.

A City in Russian Tartary, at the mouth of the Volga, near the north-west shores of the Caspian.

1814.

Rev. Mr. Glen,
John Mitchell, John Dickson.

Mr. Glen left Leith, with his family, on the 20th of May, 1817; and reached Astrachan, by water, down the Volga, on the 6th of October.

Mr. Mitchel and Mr. Dickson, who had laboured several years in this Station, not being in the Ministry, the Chapel was opened, to their great joy, by Mr. Glen, on the 12th of October, with the regular dispensation of Christian Ordinances.

Mr. McPherson is to be sent out, to take charge of the Youth connected with this Mission.

In the course of 1817, there had been printed 4000 Tracts, 2000 sheets of St. Matthew's Gospel in the Orenburg Dialect, and 5000 copies of a second edition of the Tartar New Testament as far as Galatians: 4310 Books or Tracts had been bound and prepared for distribution: and 5548 Books or Tracts had been issued from the Depository. Entire New Testaments, or portions of the Scriptures, formed a considerable part of these publications.

These books find their way, by means of Mahomedan Merchants and Pilgrims, to Bagdat, Persia, Bucharia, and even China. Brahmins and Jews also visit Astrachan, and become bearers of these treasures.

Every thing speaks the importance of Astrachan as a Station for diffusing Christian Truth, by means of the Press, throughout many parts of Asia. See our last Vol. pp. 365—369.

ORENBURG.

In Russian Tartary—the Capital of the Government of Orenburg—to the north-east of the Caspian—the great thoroughfare from Siberia to European Russia.

1814.

C. Fraser, G. M'Alpine.
Walter Buchanan, a Cabardian.

Walter Buchanan continues faithfully

to assist the Missionaries. A young Kirghisian, named Mollonazar, is become a convert from Mahomedanism; and labours constantly among his countrymen. Achmet, another Mahomedan, is promising; and has been often heard crying out, with seeming earnestness, "O God! never separate me from the New Testament!"

The Kirghistans seem about to receive the Gospel. A Chief of one of the Hordes

which roam in the vicinity earnestly wishes for a Missionary.

Mr. Fraser had revised the New Testament, in the Orenburg Dialect, as far as the Second Epistle to Timothy.

The Rev. Dr. Ross, as a Missionary; Mr. Gray, as a Catechist; and Mr. Selby, as a Settler; have been appointed to this Station.—See our last Vol. pp. 369—371.

LONDON MISSIONARY SOCIETY.

IRKUTSK.

In Siberia—Capital of the Province—West of Lake Baikal—upward of 4000 miles E. of St. Petersburg—about 12,000 inhabitants—the chief mart of the commerce between Russia and China—the See of an Archbishop; and the seat of Supreme Jurisdiction over Eastern Siberia.

1817.

Edward Stallybrass, Cornelius Rahmn.

Mr. Stallybrass, from London, and Mr. Rahmn, from Gottenburg, having met at St. Petersburg, and obtained, through the friendship of Dr. Paterson and by the aid of the Russian Government, every thing necessary for their purpose, left that city, January 5, 1818, O. S., and arrived at

Moscow on the 16th. On the 17th they had the honour of an interview with his Imperial Majesty, who conversed with them freely on the object of their Mission; and assured them that every possible facility should be afforded them, both on their long journey, and after their arrival at Irkutsk; and expressed the most cordial wishes for their welfare and success, for which, he condescended to assure them, his prayers should ascend to God. They reached their destination, by way of Perm, Tobolsk, and Tomsk, in good health, on the 30th of March; having been treated, everywhere on the road, with great kindness and attention.

UNITED BRETHREN.

SAREPTA.

In Russian Tartary, near Czaritzen on the Volga.

1765.

J. G. Schill, Christian Huebner.

In the List for 1817, we gave some account of this Settlement. Nothing has since appeared from the Brethren relative to its immediate state and proceedings.

In the last List, it was stated that the Brethren Schill and Huebner were sent among the Calmucks of the Torgutak Tribe. These Calmucks inhabit the Steppe near Astrachan. The Brethren were encouraged to make this attempt, by a grant of 300*l.* from the London Missionary Society in support of the undertaking. That Society has since granted an additional 100*l.* Copies of St. Matthew's Gospel have been furnished by the Missionaries at Astrachan. The Brethren have before them a prospect

of doing good, though many difficulties are in their way.

In the Province of Irkutsk, in Siberia, near Lake Baikal, there are many tribes of Burats. Eleven of these tribes are named Choria-Burats, and amount to 21,000 persons; all of the religion of the Lamas. There are many other tribes also of Burats in the Province, each having its Taischi, or Prince; and called Shamans; that is, devotees to the ancient Pagan Superstitions of Siberia. They have no Priests; but the greater number have sorcerers, or Shamans. Upward of 100,000 males belong to the Burat Nation. See Periodical Accounts of the United Brethren, Vol. VII. p. 43.

Two Burat Nobles, Nontu and Badma, Chiefs of Tribes, appear to have received the Gospel with all simplicity, on occasion of their being employed to translate it into their own tongue. See in our last Vol. p. 140—144, and 166; a highly interesting account of these two Chiefs; and pp. 308 and 301, for a copy of a Letter from them to their Prince. They are now at St. Petersburg, under the instruction of the Rev. I. J. Schmidt, a Minister of the United Brethren. The Brethren will be hereby encouraged, it is hoped, to attempt a Mission among these people.

Thibet.

We have taken Thibet as a separate Division in this Survey, rather in the prospect of what it is likely hereafter to become, than for its present importance in the History of Missions. If a firm footing should be gained for Christianity in this country, it will open an access into Chinese Tartary, and into China itself, not at present enjoyed: and there are more indications of an

ultimate Christian influence on Thibet, than have been before known. No Station is, indeed, as yet obtained in the country itself; but as the Church Missionary Society has an intelligent Missionary occupied in pursuits which have reference solely to the future good of Thibet, we have placed his Station under this head, though only on the borders of the country.

CHURCH MISSIONARY SOCIETY.

TITALYA.

In the northern part of Rungpore—on the borders, toward Nepal.

1816.

Fred. Christian Gotthelf Schroeter.

Major Latter, the Commanding Officer on this Station, was urgent for Mr. Schroeter to be fixed with him. He arrived there, accordingly, on the 29th of October, 1816. Some particulars were given in our last Survey; and many more at pp. 144—160 of the Volume.

From pp. 450—452 of the same Volume, the Reader will have seen, with regret, that circumstances had rendered it expedient to recall Mr. Schroeter from his important labours, to take charge of the Society's Schools at Burdwan. From the First Report, however, of the Calcutta Committee of the Society, dated the 2d of May, and received while this sheet was at press, we are happy to state that Mr. Schroeter is not to be removed. We extract the passage of the Report which relates to him:—

The Rev. Mr. Schroeter continues to prosecute his Thibet Studies, with the ultimate view of labouring as a translator of the Scriptures. He possesses peculiar talents for this work; which, though it removes him, for a season, from labouring directly

as a Missionary to the Heathen, must be reckoned, in these eventful times, (when the Word of God is, with unparalleled rapidity, pervading the world) among the highest and most important branches of Ministerial Usefulness. Mr. Schroeter enjoys advantages for acquiring the Thibet Language, at Titalya, which it would be extremely difficult to obtain elsewhere, and is not at present dependent on the funds of the Society.

The last sentence is explained by the fact, that the Government has assigned a Stipend to Mr. Schroeter while he is prosecuting the translation of the Scriptures into the Thibet Language.

From the 17th of March to the 5th of May, 1817, he passed in a Journey, with Lieutenant Weston, who was engaged in a survey, in the Hill Country of Nepal. An account of this Journey is given in Appendix IX to the Eighteenth Report of the Society. Major Latter says of it—

He has laid a good foundation for acquiring the Thibet Language; but what, in my opinion, is of more immediate consequence, he has, under the most favourable circumstances, made himself known to the people as a Missionary—as a Preacher of Righteousness. He was everywhere received with attention and respect; and there appeared no unwillingness in the people to instruct him in the language of the country. They were very desirous that he should, in return, teach them English. This shows an inclination in them to be instructed, which we may afterward turn to great advantage.

China.

This great empire, the most remarkable upon earth in respect of the extent of its population and the singularity of its manners, has been for many years the seat of Roman-Catholic Missions. It is said, indeed, that the light of the Gospel penetrated into this empire, particularly into its northern parts, as early as the Seventh Century. In the Fourteenth Century, Missionaries, who had been sent thither by the Roman Pontiffs in the century preceding, established a number of Christian Churches. In the Sixteenth and Seventeenth Centuries, when the Church of Rome made such vigorous efforts to repair by accessions from the Heathen the losses which she had sustained by the Reformation, China, and the countries connected with it by affinity of manners and language, became, to her "Missionaries and their Constituents," to use the words of Mosheim, "an object worthy of their pious zeal and ghostly ambition." The different Orders of the Romish Church crowded, accordingly, to these parts. The Jesuits,

however, took the lead; and, by their sagacity, intelligence, and zeal, obtained almost unbounded influence in the empire. Multitudes assumed the profession of Christianity; but it was a Christianity half Pagan; for the Jesuits, in order to triumph over the prejudices of the people, allowed their converts to retain the profane customs and absurd rites of their Pagan Ancestors. In the beginning of the Seventeenth Century, Christianity was extirpated from Japan; and the most rigorous exclusion of it from those Islands is enforced to this day. The state of the Romish Missions in China has been long very precarious. We sometimes hear of their great success; and, at others, of bitter persecutions, said to have been endured with a constancy, and even heroism, which would bespeak the powerful influence of religion on the sufferers: but the reports are so uncertain, that little distinct information can be collected from them.

Protestant Christians have, of late years, awakened to the magnitude of this sphere of labour; and, while the

jealousy and vanity of a fifth, at least, if not a fourth of the Human Race, shut out Christians, with contempt, from free intercourse with their countries, these Christians have begun to avail themselves of a Language spoken and written by this immense portion of mankind, in order to diffuse among them those SILENT BUT IRRESISTIBLE MISSIONARIES—the Lively Oracles of God. A language the most singular upon earth in its construction, and supposed to be so difficult that any knowledge of it was limited among Europeans to the curiosity of a few learned men and to the imperious necessities of commercial intercourse—this language has been conquered by the zeal of Christian Missionaries, and is now rendered tributary to the service of their Heavenly Master.

In this learned and arduous labour the Baptist Missionary Society and the London Missionary Society are actively engaged. Dr. Marshman and

his co-adjutors at Serampore, and Dr. Morrison at Canton, with his able fellow-labourer Mr. Milne at Malacca, are bringing China and Europe into a more strict and noble union, than could ever be accomplished by commercial negotiations or political embassies.

From the last Report of the Baptist Missionary Society, which has just appeared and ~~which we shall soon lay before our Readers, we learn that~~ nearly 2000 copies of the Chinese New Testament have been put into circulation, and that the translation of the Old Testament has been long completed; with the advantage, for the first time, of metallic moveable characters, which both reduce very greatly the usual size of books in the language, and admit of the printing being on both sides of the paper.

Dr. Morrison's exertions are reported under the following head of Canton.

LONDON MISSIONARY SOCIETY.

CANTON.

1807.

Robert Morrison, D.D.

Various and fresh difficulties have arisen in this Mission. Editions of the New Testament, which has been several years in circulation, are, therefore, going on at Malacca, the printing at Canton having been impeded. Mr. Milne has in the press 8000 copies in 12mo. and 1500 in 8vo.

Since Dr. Morrison's return from Peking, to which place he, accompanied the British Embassy as one of the Interpreters, he has resumed the work of translation, and is proceeding with the Old Testament; and expected that, by the united labour of himself and Mr. Milne, it would be completed in the course of last year.

He had also translated the Liturgy, and was printing it, together with the Psalter.

Dr. Morrison is likewise proceeding with his Dictionary of the Chinese Language; Three Parts of which are come to hand, and are now on sale. This work is printing at the expense of the East-India Company: of 750 copies, they give 650 to the Author, in acknowledgment of his unwearied labour. He spends six or eight hours daily on the Dictionary. His health is, however, good, notwithstanding so much sedentary

application in a warm climate. He has published a Grammar also, and other works, to facilitate the acquisition of the language. The Grammar was printed for him at the Serampore Press.

Mr. Medhurst had sent, from Malacca, a very promising specimen of small metal types.

Dr. Morrison landed at Canton on the 4th of September, 1807. On the same day in 1817 he writes—

Our knowledge of China was very limited—our hopes of a residence small—our interest nothing. To learn the language, and by degrees to render the Sacred Scriptures into Chinese, was the object which we immediately contemplated.

Your Mission to China now possesses considerable knowledge of the country, of the character of the people, and of the language. It is furnished with instruments, with which to begin the more spiritual part of its labours. The New Testament is rendered into Chinese—has been, in part, put into circulation—and will, we trust, produce salutary effects; for the Word of the Lord *shall* ~~see~~ *return to Him who* sent.

An important and promising Branch of the Mission has been established at Malacca; and, from thence, Divine Truth has, by means of the Press, been diffused among those who speak and read Chinese, to a considerable extent. Two persons have renounced idolatry, and professed faith in our Lord Jesus. Let us not be ungrateful. We, or our successors, shall see greater things than these, if we faint not. Oh that God our Saviour may shed down richly His Holy Spirit, to strengthen our faith, to purify our hearts, and to bless our labours!

India beyond the Ganges.

Major Rennel has suggested a more scientific division of India than that, formerly in general use, of "India within the Ganges" and "India beyond the Ganges." But as his division is into smaller portions, and marked by less striking outlines, it will best answer the purpose of our Survey to retain the old division; premising only, that the western boundary of "India beyond the Ganges" does not extend beyond the eastern boundary of Bengal.

This division comprehends that part of the Continent of Asia which lies between China and Hindoostan; frequently called the Farther Peninsula of India, in contradistinction to the Hither Peninsula. It contains the great Burman Empire, Malacca, and Siam; with the smaller States on the eastern side of the Peninsula.

In the whole of this division there are, as yet, but two Missionary Stations.

AMERICAN BAPTISTS.

RANGOON.

The Chief Sea-port of the Burman Empire—about 670 miles S. E. of Calcutta.

Adoniram Judson, George H. Hough, James Colman, Edw. W. Wheelock.

This Mission, begun by the Baptist Missionary Society of this country, has devolved on the American Baptists.

Messrs. Colman and Wheelock embarked for Calcutta, at Boston in New England, Nov. 16, 1817, on board the Independence, Capt. Bangs, in their way to Rangoon. They have arrived at their destination.

The Missionaries at Serampore, in a Letter to the American Board of Missions, dated June 25, 1816, have offered some important suggestions with reference to the Mission:—

Should Divine Providence, they say, give you favour in the eyes of the Burman Government, that Empire stands in great and pressing need of many more Missionaries. We would recommend you to send, as soon as possible, to Siam, Bassem, Ummurapere, Ava, Martaban, &c.

By thus confining your present efforts to this Empire, the languages of which have no doubt a strong affinity, your Agents will form a united phalanx. Having, as their object, an immense people of the same manners, prejudices, religion, and government; and being near each other, and engaged in the same country; the experience and acquisitions of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and, in cases of removal by death, to supply the loss of those gone to receive their great reward.

We would strongly recommend, that one or more, who may hereafter come out, obtain a competent knowledge of Medicine.

Perhaps Missions in no Eastern Country need so much all the wisdom, and advice, and mutual help, which Missionaries can supply to one another, as, from the despotic and capricious character of its Governors, that in the Burman Empire does.

The attempts of our Society in this Empire have ended in the transfer of the Mission to Brother Judson, and those from you who may join him; Brother Felix Carey, our last Missionary at Rangoon, having gone into the service of his Burman Majesty. Something, however, has been done. A Mission House has been built; the Lan-

guage has been opened; a Grammar printed; materials for a Dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the Natives.

The Missionaries have entered solemnly into a Union one with another, on certain principles which they have put on record. We shall hereafter print this agreement; and trust that it will lead many to follow the admirable example which it sets them.

The rate of expenditure in this Mission may be judged of by the following Extract from the Records, dated Oct. 22, 1816—

Agreed, that, while no expense is incurred for house-rent, the monthly appropriation for food, clothing, and other common expenses of a personal nature, be the same as proposed by the Serampore Brethren, in the case of Brother Judson; viz. 130 rupees, payable in Bengal, for a man and wife, and ten for a child; thus making the monthly allowance for two couples and their children, which now compose the Mission Family, 290 rupees. This sum is intended for personal subsistence, independently of all public and extraordinary expenses, which are to be defrayed by special appropriations.

The Gospel of St. Matthew has been translated and printed. Mr. Judson was proceeding with a Dictionary, from an indigested mass of materials which had been long accumulating. Mrs. Judson assists in the translation of Tracts into Burman.

On the subject of Tracts, the Missionaries write—

We daily hear of some excitement produced by the Tracts. We hope, that, in a few cases, truth is beginning to operate on the mind. We feel great satisfaction in knowing that Truth is, at length, embodied in Tracts, and in a portion of the Word of God; that her shape is accommodated to the optics of a Burman; and that she is quietly walking about Rangoon, and now and then moving up the river. If accompanied with the prayer of the righteous man, she will not travel about in vain. She must collect followers and disciples. The Word of God will not return void.

The Government has relaxed its rigour: the condition of the Missionaries is, therefore, meliorated; but their lonely situation, away from any house or road, makes it very difficult to have much intercourse with the Natives, especially during the rains.

LONDON MISSIONARY SOCIETY.

MALACCA.

The Chief Town in the Peninsula of Malacca.
1815.

W. Milne, C. H. Thomsen,
W. H. Medhurst, John Slater.

Appointed to this Station, or to Canton,
Samuel Milton, Thomas Beighton,
John Ince.

Mr. Milne, having suffered in his health, paid a visit, with his whole family, in the summer of 1817, to Dr. Morrison, at Canton; with the view, both of recruiting his strength, and of conferring with his colleague on the concerns of the Mission. They returned to Malacca, with improved health, in the beginning of last year.

During Mr. Milne's absence, Mr. Medhurst had conducted the affairs of the Mission with wisdom and diligence. Mr. Thomsen had returned from his visit to this country, accompanied by Mr. Slater; arriving at Malacca on the 29th of December, 1817.

The Missionaries, Milton, Beighton, and Ince, accompanied by Mr. Robert Fleming, who ultimately stopped at Madras, after encountering great peril on first quitting their native shores on the 18th of February of last year, left Spithead, with a fair wind, on the 24th of March. They arrived at the Cape, in good health, on the 22d of July; and proceeded on their voyage on the 30th.

It has been already shewn, under the head of "Canton," what efficient assistance, particularly in the printing of the Scriptures, the Malacca Mission renders to that of China. And its co-operation is, perhaps, of even still more importance in their circulation. For this purpose, Malacca, connected as it is with Penang, has peculiar advantages; the Missionaries having a medium of most extensive maritime intercourse, by the numerous vessels which pass through the Straits of Malacca. At Canton and Malacca, not less than 36,000 Chinese Tracts, exclusive of the Scriptures, have been printed and cir-

culated; and, by those channels alone, which are at present open, it is calculated that an annual supply of 10,000 may be distributed.

Mr. Milne has studied the Malay, and can read it with tolerable facility. He thinks it a fine language: but its orthography is capricious; words of common occurrence being spelt in three or four different ways. By a diligent attention to Native Books, a student may acquire the usual orthography. Without Native Books, indeed, little can be done in such cases. Elementary Books, by Europeans, will be of great service to a Missionary, in his first endeavours; but by manuscript books, the work of learned men of the country, he will attain appropriate treasures, of incalculable value to him. The Missionary must be cautious of making himself wholly dependent on European helps.

We have gathered these sensible remarks from Mr. Milne's communications; and insert them here, because they are of very general application to Missionaries in their acquisition of the Language in which they are to labour.

Two Schools have been opened for Chinese Children, in which about Fifty-five Boys receive Christian Instruction. A Malay School has also been formed.

A Weekly Lecture was also opened, for the benefit of the Chinese; and was held in a Heathen Temple.

The Chinese resident in these Colonies are still influenced by the persecuting Edicts of their native country; as most of them intend to return, and, in the mean time, feel that they have relatives who may suffer on their account.

Hence (says Mr. Milne), even at this distance, the idea of being the remote cause of throwing an aged father or mother, a sister or brother, into prison, into chains, or even into lesser difficulties, is by no means a light consideration to partially-enlightened minds, who but just begin to hear that a God of infinite wisdom and love rules the world. Still I feel persuaded, from what I daily see and hear among them, that an aversion to the purity of heart and life enjoined by the Gospel, and the love of sin, form the chief obstacles to the actual conversion of many.

India within the Ganges.

This is, without question, that Division of the Missionary Field, in which, under an awful responsibility, the most extended labours of British Christians are demanded. From the borders of the Burman Empire on the East to

those of Persia on the West, and from the sources of the Ganges and the Indus on the North to Cape Comorin in the South, 70 or 80, or perhaps 100 millions of human beings—a tenth of the whole race of mankind—are now

living, either under the immediate authority, or the controlling influence of this Christian Country.

And FOR WHAT END has Infinite Wisdom placed under the power of the most highly privileged nation upon earth this immense multitude, almost all of whom live in the lusts of their flesh, fulfilling the desires of the flesh and of the mind; and die—alienated from the life of God through the ignorance that is in them, because of the blindness of their heart!—FOR WHAT END?—Men will answer this question according to the meanness or the grandeur of their own habit of conception and of feeling: but HE only is the wise man, who answers the question now, and acts upon that answer, as he will unquestionably reply in the Day when the Great Householder shall come to take account of His servants. Acting under such a feeling, and constrained by the love of Christ to promote His glory in the salvation of perishing sinners, the Christian needs not the stimulus of inferior motives in this sacred labour—though policy, humanity, and every consideration that can affect a wise and feeling mind, combine to enforce on British Christians the obligation under which they lie, of proclaiming to the deluded and enslaved myriads of India the glad tidings of Salvation.

The Baptist Missionaries in India, in the Letter, before referred to, which they addressed to the American Baptist Board of Missions, anticipate with just confidence, and describe with eloquence, the future triumphs of our Holy Religion in India. We cannot more appropriately introduce our Survey of the multiplied operations by which those triumphs are preparing, than by quoting the passage at large. Speaking of the Mission in the Burman Empire, they say—"We know not what your immediate expectations are; but we hope that your views are not confined to the immediate conversion of the Natives, by the preaching of the Word. Could a Church of Converted Natives be obtained at Rangoon, it might exist for a while; and be scattered, or perish for want of additions.

"From all that we have seen hitherto, we are ready to think, that

the Dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but will leaven the whole. The slow progress of conversion, in such a mode of teaching the Nations, may not be so encouraging; and may require, in all, more faith and patience: but it appears to have been the process of things; in the progress of the Reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be thus slow and silently progressive—which, however, considering the age of the world, is not, perhaps, very likely—still, the grand result will amply recompense us and you, for all our toils. *We shall reap, if we sownot.*

"And then, Dear Brethren, when it shall be said of the seat of our labours, 'The infamous swinging-post is no longer erected—the widow burns no more on the funeral pile—the obscene dances and songs are seen and heard no more—the gods are thrown to the moles and to the bats; and Jesus is known as the God of the whole land—the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness—the temples are forsaken: the crowds say, *Let us go up to the House of the Lord; and He will teach us of His ways, and we will walk in His statutes*—the anxious Hindoes no more consume their property, their strength, and their lives, in vain pilgrimages; but they come at once to Him, who can *save to the uttermost*—the sick and the dying are no more dragged to the Ganges; but look to the Lamb of God, and commit their souls into his faithful hands—the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified—the public morals are improved—benevolent Societies are formed—the desert blossoms—the earth yields her increase—angels and glorified spirits hover with joy over India; and redeemed souls, from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of

the Redeemed—*Unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory!*—when this grand result of the labours of God's Servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth—*My word shall prosper in the thing whereto I sent it.*"

That such shall be the grand consummation of Christian Exertions in this and other divisions of the Heathen World, the Scriptures afford abundant ground of confident expectation: and that this blessed issue of such labours is fast approaching, proofs are daily multiplying on the intelligent observer. Obstacles are removing which resisted or harassed the attempts of Christians in these quarters—Labourers, from all parts of the Protestant World, are crowding to this great scene of action—prejudices are giving way—many of the European Residents lend to benevolent plans the aid of their counsels and exertions; while the great body of them are beginning to appreciate justly the importance of instructing the Natives, and the Natives themselves are generally becoming eager for instruction—Schools, on the System first derived from India itself and then perfected in this country, are rising in every quarter of that land—Idolatry is exposed to contempt by acute Hindus themselves; and large secessions are making from the established Superstitions—a spirit of inquiry and discussion is everywhere diffusing itself—the shackles of Caste and the craft and tyranny of the Brahminical System are, by these and other means, daily losing their hold on the Native Mind—the Scriptures are circulating in all the principal languages of the East—Institutions are formed, and some of them by Natives themselves, to meet every case of ignorance and of misery—Christian Missionaries are labouring, with success, in most quarters—Ecclesiastical Order and Discipline are rendering the Profession of Christianity, among the great body of European Residents, more consistent and exemplary, and thus more obvious to the Natives and more worthy of its character; while numbers of the Company's Chaplains are rendering the most efficient aid to the diffusion

of Christian Knowledge among the Mahomedan and Heathen Subjects of the Empire.

We have been assured, by that able and benevolent Judge, Sir Alexander Johnston, that his own observation in India enables him to testify, that such an entire revolution has taken place there, within these few years, both in the disposition of the Natives to receive instruction, and in the opinions and views of the European Residents on this subject, that Gentlemen who left India some years since, and brought home with them the prevalent notions of their day, can form no just estimate of the state of things now existing in India.

The testimony of a Gentleman, on his return to India after an absence of a very few years, will add further weight to the statements which we have made.

"Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with others, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the Natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares shew his head. Surely this hath God wrought! The necessity, however, of sending Missionaries becomes hereby more pressing, lest the diffusion of knowledge should, without Christian Principles, only render the Natives more expert in mischief. But, respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the Harvest thrust forth Labourers into this Harvest, which is fast ripening for the gatherer!"

The multiplication of copies of the Sacred Scriptures, and the increase of Protestant Labourers, will contribute to the reformation of the oldest Missions of the country. The Roman-Catholics must both increase their means and improve their system. Before the light of the Word of God,

unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman-Catholic Clergyman, has been appointed, by the Pope's Bull, Bishop of Malabar, and has obtained leave from the East-India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of Twenty Missionary Priests; it is high time for this Protestant Country to redouble its exertions for the spiritual benefit of India.

The Societies labouring in this part of India entered on their work in the following order.

The Danish Mission College established its Mission at Tranquebar so far back as the beginning of the last century. About 30 years afterward,

the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new Stations. No other Society followed, except an attempt of the United Brethren hereafter to be mentioned, till the first Missionaries of the Baptist Society landed at Calcutta in 1793. In 1804, the London Missionary Society followed. The Church Missionary Society entered on its connection with India, by a Grant of Money through some of the Chaplains, in 1807, for the establishment of Readers of the Scriptures. In 1813, the American Board of Missions established a Mission at Bombay; and the Wesleyan Missionary Society appointed a Missionary to Madras, in 1816.

We shall take these Societies in their alphabetical order.

AMERICAN BOARD OF MISSIONS.

BOMBAY.

The Third of the British Presidencies in India, and the principal Settlement on the West Side of the Peninsula.

1813.

S. Newell, Gordon Hall,
Horatio Bardwell.

Mr. Bardwell joined Mr. Newell and Mr. Hall, from Ceylon, on the 1st of November, 1816. Sir Evan Nepean received him with his accustomed kindness. We refer our Readers to our last Volume, pp. 81—84, for an account of their proceedings, in respect of Preaching, Translations, Printing, and Schools.

The Missionaries are encouraged to go forward. They have little difficulty in finding people collected, or in collecting them, in considerable numbers. They are often heard, not without manifest impression: but they had not yet formed a regular Congregation, nor had they wit-

nessed special attention to the Gospel among the people. On Sunday Mornings, poor Europeans and Half-Castes were collected for religious instruction; and Public Worship, in English, was also held in their own house.

Various parts of Scripture have been translated into Mahratta. A Printing-Press had been received from Calcutta. Mr. Bardwell understanding printing, Tracts were immediately begun.

By late accounts, there were 12 Hea-then Schools, conducted by Native Teachers under the superintendence of the Missionaries, and containing 600 Scholars; but, by still more recent despatches, it appeared that these Children had increased to between 700 and 800.

In March, 1818, two new Brethren arrived. One was settled at Mahina, a large town 6 miles from Bombay; and the other was about to proceed to Fannah, the principal town of the Island of Salsette.

BAPTIST MISSIONARY SOCIETY.

CALCUTTA AND SERAMPORE.

Calcutta is the Chief of the Three British Presidencies, and the grand Emporium of the East. A fatal epidemic has raged lately, and carried off thousands of the Natives in and around Calcutta. A School-Book Society, consisting of Europeans and Natives, was formed on the 6th of May, 1817, for the supply of School Books in the Native Languages.

Serampore is a Danish Settlement, about 15 miles North of Calcutta, and is the Chief Station of the Mission.

Missionaries:

Carey, Marshman, Ward, Randall, Eustace Carey, Lawson, Penney, Yates, and Pearce.

Mr. Stephen Sutton and Mr. David Adam arrived, in safety, on the 30th of March, of last year.

A number of Native Brethren are also labouring in the same sphere.

Serampore may be considered as the

Parent Station. It is the residence of the Senior Missionaries—Carey, Marshman, and Ward; and also of Mr. Randall, who is principally engaged in superintending the manufactory of paper for the Printing Office. The Mission Establishment here, comprising servants and workmen, is very large. Ten Presses are employed, almost exclusively, in preparing the Holy Scriptures for circulation in the numerous Dialects of the East.

Upward of 100 Native Schools have lately been established, containing about 7000 Children, who receive daily instruction, and are thus insensibly prepared to despise and reject the idolatry of their fathers.

Calcutta is now occupied, in a degree bearing some proportion to its immense population and relative importance. Messrs. Eustace Carey and Lawson are united in the charge of those Christians, who have been collected in this city by the labours of the Senior Brethren. Mr. Penney superintends the Benevolent Institution; and, when disengaged from that employ, assists Mr. Yates in the direction of a Seminary, commenced with the express view of adding the objects of the Mission. Mr. Adam is at present studying the Bengalee and Sanscrit, to qualify himself for preaching or translating, as circumstances may require. Mr. Pearce has lately united himself with these brethren; and enters into their benevolent designs. They have erected several Native Places of Worship in different parts of the city, and are preparing to erect others. They propose establishing several Native Schools; have lately formed an Auxiliary Missionary Society; and, it is hoped, will prove extensive and permanent blessings in this vast metropolis. They live in the strictest harmony with the Missionaries sent out by other Societies.

At DUM-DUM, a Station of the Artillery, eight miles N. of Calcutta, Rammohun, a Native Preacher, is placed.

At BARRAKPORE, a village on the opposite banks of the Ganges from Serampore, preaching is regularly maintained.

At GUNDULPARA, eight miles N.W. of Serampore, Tarachund, a Native, is stationed. Many intelligent young Natives come to him for instruction. Tarachund has a good command of his pen. He has composed many Hymns; and written several Tracts, in an excellent spirit; and is translating, into Bengalee, at the desire of the Missionaries, Janeway's Life, Baxter's Call, and similar works on practical religion.

Auxiliary Societies have been formed in Calcutta and at Fort William. A Circular has been distributed, urging the formation

of Auxiliaries, at every Station, in furtherance of the Society's exertions, particularly at the respective Stations. We select a remark or two:—

If one-half, or a fifth, or even a tenth of the Missionary Expenses at your Station, were met on the spot, the Society would, in that degree, be both aided and encouraged: and should you ever raise more than your own Station requires, you may enjoy the unspeakable satisfaction of spreading the Gospel around you.

If you can find around you only Seven Persons able to subscribe each a Rupee monthly, you will have the satisfaction of raising Ten Guineas annually, in aid of the praise-worthy exertions for India.

Dr. Marshman, in writing to Dr. Ryland, under date of Feb. 5, 1818, says respecting a "Review of the Mission" which he had compiled—

My heart has been cheered beyond measure in writing it. The Lord is surely blessing the Mission, and that abundantly. He will plant the Gospel in India. Four hundred baptised in these three years past—the Gospel made known in Twenty-five Stations, of which Twenty are occupied by Teachers whom He has raised up in India. What can He not do! Bless the Lord, with us; and trust Him evermore.

We shall shortly lay this "Review" before our Readers; but will here extract a passage, which gives a general sketch of the Mission.

We have thus given a view of the state of things within this circle; a circle which contains, of all nations, above two hundred united in church-fellowship, distributed into four or five little Societies, and enriched with numerous gifts, which, though nothing, compared with the product of the churches in Britain, mature in age, in doctrine, and habits of Christian Virtue, are still owned of God among their own countrymen, and therefore precious to us.

It contains a view of the labours of nearly twenty years; and, although the great body of Natives within this circle are, as yet, neither freed from the chain of the Caste, nor from the fetters of superstition—which indeed can scarcely be expected in any one spot, till there be a general diffusion of light through the country—still, the seeds of the Gospel are so fully sown here, that, were European Brethren, by any adverse providence, to be almost wholly removed, we cannot but think that the Lord would plant the Gospel here through those gifts which he has raised up in the country itself.

Could we see every other part of Bengal equally filled as this little spot, our hearts would rejoice indeed; but this is not to be expected, till the Lord shall pour out His Spirit on the Natives of this country. To fill Bengal with European Brethren, as this little circle is at present filled with those of our own denomination alone, would require nearly two hundred Brethren from Europe—a number far beyond hope. Our review of the other parts of the Mission will therefore occupy but a small space; as we have but Three Brethren from Europe in the whole of Hindoostan, and not one in the rest of Bengal. Whatever has been done in the other parts, has been effected through the instrumentality of gifts raised up in India; small, therefore, as it really is, it is not without its value in the eyes of HIM who *seeth not as man seeth*; nor in the eyes of those, who, like their Heavenly Father, *despise not the day of small things*.

JESSORE.

A District, in the East of Bengal, about 70 miles E. N. E. of Calcutta; containing 1,400,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

1807.

William Thomas, *Country-born*.

Mr. Thomas now resides at the principal town of this district. From April 1813 to July 1817, he laboured at Chougacha, a small village: there he baptized twenty-nine persons.

Four Natives are employed as Readers, and itinerate in the vicinity.

DACCA.

About 100 miles E. of Jessore—once the Capital of Bengal.

1817.

Rama-prusad, *Native*.

This Station, which had been given up, is now renewed. A Christian Friend, who has resided here for some years, has exerted himself for the benefit of his Heathen Neighbours. At his instance, two Christian Natives have been sent thither; one of whom is Rama-prusad. They arrived there May 21, 1817; and labour, both in and round Dacca, with acceptance. There are Armenian and Greek Christians in Dacca, who rejoice in these labours.

About forty persons, Christian and Heathen, assembled to hear Rama-prusad's first Sermon. Some wept, and all listened with deep attention. On their departure, they shook him cordially by the hand, using an exclamation equivalent to "Excellent! Excellent!" The Greek Priest, in particular, expressed lively joy, at hearing, for the first time, a Converted Hindoo "preach Jesus Christ, according to the Scriptures." "I have seen," said he, "an Idolater preaching Jesus Christ, in a manner which has not only amazed me, but has charmed my heart. I have, therefore, been blessed to-day."

In several neighbouring villages of Roman-Catholic Hindoos, scarcely less ignorant than their Heathen Brethren, the Saviour was heard of with eagerness; but the Priests have hitherto frustrated every effort to convey religious instruction.

A few miles from Dacca is a body of Natives, who greatly resemble the "Seedhs." See our last Volume, pp. 17—20, and 204—206; and p. 32 of this Number.

One School has been opened for Children of indigent Christians; and five in Bengalee, and one in Persian, for Native Children.

Many thousand copies of Gospels and Tracts have been distributed. Continual
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converse is held with Natives who come for these copies.

A Jew and his wife, after full deliberation, have been baptized.

SILHET.

In Bengal—310 miles N. E. of Calcutta.

1813.

John De Silva, *Portuguese*.

Bhagvat, a Native Reader, employed at this Station, died in January, 1817. His end was peaceful.

Mr. De Silva is chiefly employed in instructing a number of destitute Portuguese, who reside here. They are nominally Roman Catholics; but their ignorance is such, that they formerly worshipped an old tattered copy of a Popish Catechism. Some of these poor people, he thinks, do not hear in vain.

CHITTAGONG.

A District in the Eastern extremity of Bengal, about 230 miles E. of Calcutta, on the borders of the immense forests of Teak Wood, which divide the British Dominions from Burman.

1812.

—Peacock.

A body of people termed Mugs, who were formerly Burman Subjects, fled, about 24 years since, from the tyranny of that Government, and took refuge among the British. The whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town, was assigned to them. In language and manners, they assimilate with the Burmans. They have no Caste; and are intelligent; and, in their manners, frank and kind.

The labours of Mr. De Bruyn among these people had been very successful. Ninety of them were baptized; some of whom visited Serampore, and fully satisfied the Missionaries by their consistent conduct. The Society has to lament the premature death of Mr. De Bruyn. He fell by the hand of an assassin, about the close of 1817. A young Burman, whom he had treated as his own son, irritated, as it is supposed, by a reproach which Mr. De Bruyn found it requisite to give him, seized a knife, and plunged it into the side of his friend and benefactor, who languished a day and a night, and then expired; not, however, before he had written to the Judge of the Court, in the spirit of dying Stephen, extenuating the rash deed of his murderer, declaring his own forgiveness of him, and intreating pardon for him at the bar of Justice.

Mr. Ward visited this Station, the beginning of last year, with much satisfaction.

E

Mr. Peacock has proceeded thither from Agra; and Mr. Sutton has proposed to join him, from Calcutta.

CUTWA.

A Town in Bengal, on the Western Bank of the Hoogly, in the district of Burdwan, about 75 miles N. of Calcutta.

1804.

William Carey, Jun. — Hart.

Mr. Chamberlain first laboured here, in 1804.

Nowhere has the system of itinerating been conducted on a larger scale than at this place, and in its neighbourhood, under the superintendence of Mr. W. Carey. Fourteen Natives, some of whom preach and others read and distribute the Scriptures, are employed here.

The field is not only thus extensive, but promising. An additional Missionary, Mr. Hart, has been sent to labour here for a time.

The knowledge of the Gospel has been widely diffused; and many thousands are, in some measure, acquainted with its nature. "Never," says one who visited the Station, "was my faith in the Mission raised so much, as since I have been at Cutwa. All I see, and all I hear, tend to confirm me in the idea that Satan's kingdom in this country will soon be much diminished."

BERHAMPORE.

A Town in Bengal, about 120 miles N.N.W. of Calcutta.

Pran-krishna, *Native*.

A small Church had been formed here, but the greater number of its members have removed. A few, however, remain; and are visited by Mr. Ricketts, from Moorshedabad.

Pran-krishna labours, so far as his impaired health will permit.

MOORSHEDABAD.

About 10 miles above Berhampore—the Capital of Bengal, before Calcutta was raised, by the residence of the English Government, to that dignity was immense population.

1816.

J. W. Ricketts. Kashee, *Native*.

Mr. Ricketts, who lives near this city, has begun to itinerate around, and to open Schools for Native Children. He is assisted by Kashee, a Native Christian.

MALDA.

A large Town in Bengal, about 170 miles N. of Calcutta.

1817.

Krishna, *Native*.

Krishna resides at English Bazar, a

town near Malda. In the towns and villages round him, he diffuses the knowledge of the Gospel, not without success; and makes excursions to distant places, for the distribution of Tracts and parts of the Scripture.

DINAGEPORE.

A City in Bengal, 240 miles N. of Calcutta—40,000 inhabitants.

1814.

Ignatius Fernandez.

In the last year, twenty-two persons have rejected idolatry. Between seventy and eighty attend Public Worship. There are about sixty Scholars in the Schools. Here, as in other places, there is rising up a body of Native Youth, free from the terrors of the Caste and the fetters of superstition and idolatry, who may become, in future years, far more able to serve the cause of God in India than the present generation.

Sadamah'l, a few miles distant, is connected with this Station.

MONGHYR.

A large City, about 250 miles N. W. of Calcutta—A Station of Invalids of the British Army.

1816.

John Chamberlain. Brindabund, *Native*.
Ingham Misser, *Native Reader*.

Mr. Chamberlain writes—

It is wonderful to observe how evidently an Invisible Hand has been at work among the people, and preparing them for the Lord. Some evident change is effecting, in their spirit and in their prospects. At Monghyr, however, this change is not so conspicuous: hitherto the people appear hardened, and but little excited to attend to these things. There are not, however, wanting tokens of the Divine Blessing.

PATNA.

The Capital of Behar—a large city, said to contain 500,000 inhabitants—320 miles N.W. of Calcutta—on the south bank of the Ganges.

1812.

J. T. Thompson.

Mr. Thompson has laboured here for several years, and not in vain. He has lately been much employed in long journeys, to Benares, Allahabad, Lucknow, and other places; which have afforded an opportunity of widely proclaiming the Truth, and of distributing the Scriptures to multitudes who had never seen or heard of them before.

The Missionaries say, in their "Review of the Mission" before spoken of—

To itinerate thus through the country, is, in the present state of things, highly desirable. Thousands thereby hear the Gospel-message; and, obtaining copies of the Divine Word, carry them to their

respective towns and villages, where they are sometimes found, after a lapse of years, to have been read and studied beyond our highest expectations.

In the course of one of Mr. Thompson's journeys, some observations fell from a Native, which places these measures in a striking light:—

True: the Company and the Gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I take a book of you, and read it while; and, whether I become a Christian, or not, I LEAVE THE BOOK IN MY FAMILY: after my death, my Son, conceiving that I would have nothing useless, or bad, in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian.

The Missionaries have encouraged Mr. Thompson, who seems particularly fitted for this work, to devote as much time thereto as may be practicable.

GUYAH.

A large City, 55 miles S. of Patna; and a place of great idolatrous resort.

1816.

—Fowles.

Mr. Fowles, a Native of India, resides here on his own estate, which comprises several villages; to the inhabitants of which, and to others around, he endeavours to make known the Word of Life.

DIGAH.

Near the extensive Cantonments at Dinapore—230 miles N. W. of Calcutta.

1809.

William Moore, Joshua Rowe.

The Missionaries have been occupied very usefully, for several years, in presiding over a considerable School, and in various other labours. Several Natives appeared hopeful, and those baptized last year remain steadfast.

BENARES.

A celebrated City in the Province of Allahabad—460-miles N. W. of Calcutta, by the way of Birboon; but, by that of Moorsheadabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and above 16,000 mud houses—inhabitants, in 1803, were 592,000: during the Festivals, the expenditure is beyond all calculation—Mahomedans not more than one in ten—the ancient seat of Brahminical Learning, and denominated the "Holy City."

1816.

William Smith.

By Mr. Smith's intimate acquaintance with the language spoken here, and his fervent piety, he seems particularly fitted for this Station. In a few days, he distributed, in consequence of pressing applications, nearly 1000 Books and Tracts, in Sanscrit, Hindoe, Hindoostanee, and Mahratta. Many Gospels have also been dispersed.

To the person spoken of in the follow-

ing extract, we shall have occasion to refer again. See *Benares*, under the Stations of the *Church Missionary Society*.

Here Mr. Smith found a very respectable and wealthy Hindoo, named Jyoti-Narayana-Chopal, who had removed from Bengal to Benares, in order to secure his salvation; as the Shasters affirm, that whoever dies at Benares will be saved. He has, however, listened with deep and serious attention to the proclamation of the Gospel; treats Mr. Smith in the most friendly manner; has applied for five Bengales Christian Readers, whose expenses he proposes to defray; and "expresses himself in such a manner," says Mr. Smith, "as almost made me believe him to be a real Christian: he acknowledges, that he believes in the Lord Jesus, and that there is no Salvation without Him, because he died to redeem mankind from their sins."

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 490 miles W. N. W. of Calcutta.

1814.

—Macintosh. Nriputa, Native.

Nriputa joined Mr. Macintosh, Aug. 2, 1816. They are usually engaged in Missionary Labour abroad, morning and evening, daily: sometimes together; at others, in different directions.

Multitudes of Pilgrims resort to Allahabad, in order to bathe at this celebrated junction of the river, and some to drown themselves as an act of merit. Mr. Macintosh writes—

I went up to the man who stamps the Pilgrims who come to bathe, and found he had stamped 22,000; but he said, that was only half of what was stamped last season. I asked him, if he knew what number had drowned themselves during the fair; he pulled out a list, and counted 30!

Several of the Natives attend Worship: a School is formed; and the prospects of usefulness are highly encouraging.

Nriputa has made excursions to Lucknow and Cawnpore, in furtherance of the Gospel.

CAWNPORE.

A large and important Military Station.

The labours of the Baptist Missionaries have been very successful among the Military at this Station.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta—population, 80,000.

1812.

Ram-mohun, Native.

This place has, of late, been in a very unsettled condition, in consequence of the hostile operations which have been going on in that quarter. It is probable, however, that, after tranquillity shall have been restored, there will be a fairer field open for Missionary Labour than before.

SURAT.

A large City on the Western Side of the Peninsula—said to contain 500,000 inhabitants; a considerable part of whom are *Moor*, that is, Arabs, Persians, Monguls, and Turks, professing Mahomedanism, but retaining some Pagan Rites—celebrated as the Port whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca.

1812.

Carapet Chator Aratoon, *Armenian*.

The Scriptures and Tracts, in various languages, have been distributed. The strength of this laborious Missionary begins to fall, but not his zeal. He deplures, in feeling terms, his inability to make greater exertions—

I am very sorry that I cannot labour, at present, as I used to do; for I have not my former strength. I go out among the Natives every day, although I cannot do so much as I ought; and this I do every day without considering rain or sun, except when I am very sick. I consider my life is not so dear as the great cause of our Lord. I cannot stay, nor get rest, without preaching. Oh blessed, blessed is that servant, whom, when his Lord cometh, He shall find so doing!

He scatters the good seed, however, in the hope of a blessing:—

I spoke, he says, the Word of Life to nearly 100 souls, in six different places. A Brahmin said, "I have read and heard many of our Shasters; but I have not found such sentiments, as I now hear, in any of them." This man's declaration made a number pay greater attention to my preaching; for he was an old and learned Mahratia Brahmin.

After visiting Serampore, he distributed, in returning home by land, Books of Scripture and Tracts, all the way.

Mr. David Adam, mentioned under the head of *Calcutta*, is appointed to assist at this Station.

CUTTACK.

The Capital of Orissa, about 220 miles S. W. of Calcutta.

1818.

Stephen Sutton.

The Mission at Balasore, in Orissa, having been suspended, Mr. Sutton, who arrived, as has been stated, at Calcutta, March 20, 1818, was preparing, by the study of the language, at Serampore, to resume the Orissa Mission at Cuttack, which appears to be a more eligible Station for the purpose.

Agra, *Goamalty*, and *Balasore*, appear, in our List for 1818, as Stations occupied within this Division of the Survey.

Agra, which was first entered on in 1811, has been given up, under the expectation that the Church Missionary Society will provide for its immediate necessities. Of the two Missionaries formerly settled there, Mr. Macintosh, as has been seen, is at Allahabad, and Mr. Peacock was about to proceed to Chittagong.

The Mission at *Goamalty*, begun in 1808, has been removed to English Bazar, near Malda, where

Krishna now labours, as has been stated. His manner of addressing his countrymen, and of confuting their leading errors, will be seen in the following extracts from his communications while labouring at Goamalty.

"At the festival held at Sadoolla-poor, I read the Fifteenth Chapter of the First Epistle to the Corinthians, and explained it in order. But the Brahmins disputed about the doctrine of the Resurrection; and asked, 'Are our Shasters, then, false?' I answered, 'Oh, Brahmins! hear this comparison. The corn, which you sow, is not quickened, except it die; and that seed which is sown, the same springs up: how then can you imagine that, after eighty lacks of transmigrations, you will be again born in the human shape; and that, during these births, you will be jackals, dogs, &c.? How can this be? Therefore, your own observation devours your Shasters. The doctrine of the Resurrection is not found among you; but now it is, for the first time, made known; and the Resurrection, through our Lord Jesus Christ, is now published through the four quarters of the world. If you believe in the Death and Resurrection of the Lord Jesus Christ, you will obtain Salvation; but if you do not, in no other way, in no other refuge, can Salvation be obtained. This, which I have told you, is the true method of redemption.' Before many other people I proclaimed the doctrine of the Death of Christ, and gave away many Tracts and Books."

At the festival of the New Moon, at Rama-kela, about 10,000 people were assembled. I proclaimed, in the midst of them, the news of the Death and Resurrection of the Lord Jesus, and gave away Books; but being fatigued, I sat down under a very large tree, where many people came, and inquired what the books were, which I was giving away. I said, 'Oh, Brethren! permit me to quote a verse which is current among you—

The Vedas, the Sagas, the Sects, the Law-books,
Are all full of contradictions—

The way of the Great One, that must be followed.

Therefore, Brethren, who is this Great One? Among you there are Three Sects—the Shaktas, the Shivyas, and the Vishnuvas; but in these Three Sects not a person is to be found, of boundless truth, compassion, and mercy. Yet, in our Lord Jesus Christ, these three qualities are complete. He is the Great One: and therefore I confess him; and, despising caste, family, and honour, Him I follow. He who believes in Him, shall inherit everlasting life; but he, who believes not, must endure everlasting misery.' After I had said these words, some persons objected; but the Mussulmans defended me. Others said, 'His words are right; for without perfect truth, compassion, and mercy, no one can be a Saviour.'

Mr. John Peters, who was fixed at *Balasore* in 1810, retired to Calcutta, in the beginning of 1817; partly on account of the disturbed state of the country by the incursions of the Pindarres, and partly from the declining state of his health. Reviewing his past labours, he feelingly remarks— "I have preached and prayed daily, for these seven years. During four years I had good health; but for the last three years, I have been unwell. I am now leaving *Balasore* for a season, with my wife and four children: another is left behind, and three I have buried. I hope the Lord will remember his covenant, forgive me, and bring me back to preach his glorious Gospel." His health is improved; and he will probably return to his labour in the Orissa Mission.

An instance of the power of Truth over the mind of a Heathen, which occurred at *Balasore*, may be recorded with advantage. "Jaya-Nureg-hosa has finished reading the Four Gospels, and is now reading the Acts: he is coming on hopefully. At the last full moon, the Brahmins

brought a silk thread, which, at this time, they tie on the hands of their idols, and swing them on a throne in imitation of Krishna's swinging: they afterwards offer these threads to the people, and take some money from them. Juys-Huree said, 'If you want pice, I will give you, to relieve you from distress; but I am disgusted with your cere-

monies. Do not be deceived: these ten cowries, and thread, and your blessing, will not save me, nor do me any good. Idols are nothing; and the Master of Veda-Vyasa is now exploded from India.' He spoke to them many things from the Bible, and threw away the thread. Most of the Brahmins were ashamed, and went away amazed."

CHRISTIAN KNOWLEDGE SOCIETY.

Under the patronage of the Bishop of Calcutta, a Diocesan Committee of the Society has been established at Calcutta, with District Committees at Madras, at Bombay, and in Ceylon. These Committees are very beneficially engaged in the circulation of the Scriptures, Prayer-Books, School-Books, &c.; and that at Madras, being established near the seat of the Society's Missions, has taken them under its special care and direction.

The Bishop of Calcutta, in the course of his Lordship's First Visitation, investigated, on the behalf of the Society, the state of its several Missions; and confirmed its high opinion of its worthy Missionaries.

The Rev. John George Philip Sperschneider, a Lutheran Clergyman, has sailed for India. His arrival will be very seasonable, as the Missions have suffered great loss by death. See the Charge delivered to him, with his Reply, at pp. 374—380 of our Volume for 1818.

We are happy to state that two other Lutheran Clergymen, the Rev. L. P. Haubroe and the Rev. David Rosen, are about to proceed to India. A Charge was delivered to these Missionaries, by the Rev. Dr. Wordsworth, on Friday last, Jan. 29th, at the House of the Society.

VEPERY.

Near Madras.

1727.

Rev. Dr. Rottler, *pro tempore*.

The Society have sustained a severe loss in the death of their Missionary, Charles William Pazold, who long laboured here. His place has not yet been supplied; but Dr. Rottler of Madras has taken charge, for the present, of this Mission.

TRICHINOPOLY.

A Town in the Southern Carnatic.

1766.

John Caspar Kolhoff, *pro tempore*.

The Venerable Christian Pohlé is also

dead. Mr. Kolhoff writes—

"The loss suffered by the departure of that faithful servant of Christ (Mr. Pohlé) is irreparable; and I am not able to express the feelings of my afflicted mind, on account of the same. In addition to the Tanjore, this Mission has now devolved to my care. How shall I, poor creature that I am, bear the burden, if the Lord do not help and support me!"

TANJORE.

A City in the Southern Carnatic.

1766.

John Caspar Kolhoff.

Country Priests:

Adeykalam, Nanaparagason, & Abraham.

No communications have been received during the past year.

CHURCH MISSIONARY SOCIETY.

The concerns of the Society in India are under the direction of Corresponding Committees. Its earliest connections with this quarter were through the medium of such a Committee, formed at Calcutta; and which takes charge of the Northern part of India. A second Committee followed at Madras, which directs the Society's measures in the Southern part of the Peninsula; and the third has been recently established at Bombay, for the Western part of India. The advantage of such Committees, as representatives of the Society, are obvious. Composed of intelligent, disinterested, and zealous friends to the objects of the Society, they apply, with the best effect, their local knowledge and experience to the conducting of its affairs, and their influence to the procuring of local support to its undertakings.

This local support is continually augmenting. Pecuniary contributions are enlarging; and so is the personal assistance, in counsel and superintendence, of the Chaplains and Civil and Military Officers of the Company, at their respective Stations.

The measures adopted by the Rev. Daniel Corrie, when at Agra as Chaplain, in the assistance rendered by him to Missionary Concerns there, received the public approbation of the Bishop of Calcutta, in his Lordship's Primary Charge; and it is on the same principles that the Society's Missions are conducted throughout India.

Mr. Corrie, on a visit to this country for the recovery of his health, rendered most important assistance to the Society, by testifying, in many quarters, from the Pulpit and at Meetings of the Associations of the Society, the deplorable condition of our Heathen Fellow-Subjects, and appealing in their behalf to the consciences and feelings of his hearers. The Rev. Henry Davies, Chaplain on the Bombay Establishment, now in this country with a similar view, is very kindly following the example of Mr. Corrie, and with great benefit to the Society.

The calls on the Society for Labourers, from all its Committees, are very urgent; and Schools are every where rapidly multiplying.

CALCUTTA.

The First Report of the Calcutta Committee has just reached us. We shall extract from it all the most recent intelligence.

1816.

Superintendent of Schools near Calcutta,
Mr. Sandys.

At GARDEN REACH, about four miles below Calcutta, the Society has a Mission

Establishment, to be occupied, as soon as the Labourers can be supplied, by the three great departments of Missionary Labour—the supply of Christian Teachers; the maintenance and extension of Education; and the employment of the Press.

At KIDDERPORE, a village within a short distance of Garden Reach, several Schools have been opened.

The Rev. Wm. Greenwood, who resided

at the Mission House at Garden Reach and took charge of the Kidderpore Schools, having studied the Bengalee, was proceeding to Chunar. He had, beside, attended the Female Orphan Asylum, and had established Divine Worship in the Hall of the Mission House.

Two Native Schools are formed at Kidderpore, and contained sixty-five Boys. There were promising openings for other Schools. Mr. Greenwood found no difficulty in introducing the Scriptures, when done with discretion. Both Hindoos and Mussulmans assured him that they would send their children to Schools, opened in other quarters, on the same plan as those at Kidderpore. A company of Brahmins were very decided in their approbation. See our last Volume, pp. 448, 450.

Mr. Sandys is now in charge of the Schools of the Society.

The Rev. Daniel Corrie arrived at Calcutta, on his return from England, on the 30th of August, 1817. Soon after his return, he preached for the Society, at the Old Church, Calcutta, from Isaiah lxi. 11. The Contributions amounted to about 300*l*.

Mr. Corrie's testimony, at the conclusion of his Discourse, respecting Converts in India, will be read with pleasure:—

Notwithstanding the acknowledged difficulty of ascertaining the sincerity of Converts, I know several who walk honestly and circumspectly in the truth. They are poor indeed, and of no reputation among men; but that will not be urged by Christians as a reason for casting them out, so long as they are willing to work for their bread. Five Natives, at least, who received the knowledge of the truth by means of our Society, have died in the Lord; evincing such proofs of their faith, hope, and love, as leave no doubt of their salvation.

BURDWAN.

A large Town, about 50 miles N. W. of Calcutta—in a very populous district; where the people are thirsting after knowledge.

1817.

The Society has been greatly indebted to Lieutenant Stawart, for his judicious and zealous exertions here. Two Schools were established here, in the beginning of 1817.

The progress is highly gratifying. The number of Schools, already built, is *xxv*; in which about 1000 Children are taught in Bengalee, by the new method so successfully adopted in Europe.

The Schools are situated in the following places—Burdwan, Ryan, Konshunnugur, Komilpore, Goitunpore, Lakoody, Poura, Gaonpore, Mirzapore, and Coilgong*. The

* Most of these Schools were mentioned in our last Survey; but the orthography of the names, then taken

most distant of these villages is but six miles from Burdwan; but the greater number are only from two to three miles distant. Another is now building at Sooree, an European Station, 60 miles N. W. of Burdwan.

The Rev. Thomas Robertson, who visited these Schools, observes—

There is no difficulty in multiplying Schools to any extent, commensurate with our abilities. The people are anxious and earnest in calling upon us to send them Teachers. With a little patience, we may introduce into these Schools any books that we please. In them the Children know of no precedence, but that which is derived from merit.

We shall print Mr. Robertson's Report at large, as soon as practicable. In the mean time, we refer the Reader to Lieutenant Stewart's account of these Schools, in Appendix VI to the Eighteenth Report of the Society.

CHUNAR.

A Town a few miles S. E. of Benares.

1815.

William Greenwood, William Bowley.

Mr. Bowley was stationed here in 1815. He diligently continues his labours. In our Vol. for 1817, pp. 118—123, we gave some extracts from his Journal for January and February, 1816. Appendix VII to the Eighteenth Report of the Society contains his Journal from August 1816 to the end of 1817, with some introductory remarks. An extract from these remarks will afford a just view of Mr. Bowley's character and labours.

Almost every day, meetings were held (with certain inquiring Natives) for discussion and devotion. In the various conversations and arguments, the gradual increase of light, and the consequent struggles of conscience, are strikingly depicted; with the subtle working of old errors and superstitions. In the conducting of such conferences, and in diligently seeking out the Heathen and making known to them the glad tidings of Salvation, Mr. Bowley lays a just claim to the affectionate regard and the earnest prayers of all the Members of the Society. His evening conferences generally last till near midnight, and not unfrequently later. He disposes many copies of the Scripture, the Liturgy, and Tracts; watches over the Native Christians with assiduous kindness; diligently attends to the various Schools under his superintendence; and has been the instrument of bringing not a few persons cordially to embrace the Gospel, some of whom have died in the sure hope of glory.

We shall endeavour to find room hereafter for a few extracts from this Journal.

from manuscript communications, differs so widely from that here copied from the printed Report of the Calcutta Committee, that the place can scarcely be recognised as the same. We notice this circumstance, in order to account to our Readers for the variations in the spelling of Eastern Names; unavoidable even by the utmost care, so long as the present inconvenient practice continues in India of spelling by a variety of standards.

Mr. Corrie, then stationed at Benares, visited Chunar in February and March, of last year. A few passages of his Letters will shew the success of Mr. Bowley's exertions:—

"The state of the people impressed me deeply with the value of his labours. I knew the degradation of both European Invalids and their Native Wives and Families, from three years' residence among them; and now to behold so many of them adorning by their lives the doctrine of God our Saviour, was to me most gratifying, and will be considered as an ample recompense, for all their contributions, by the supporters of our Society.

A remarkable tenderness of conscience seems to distinguish most of them, and their altered and exemplary conduct is the talk of all.

About 40 English usually attend English Worship; and 70 or 80 Natives, the Hindoostanee. The number, in both cases, has been gradually and regularly increasing.

Mr. Turnbull, the proprietor, has generously presented a piece of ground for the erection of a Church; and a Subscription for this object has been set on foot under the happiest auspices, the Governor General having been pleased to aid the design by the very liberal donation of 1000 Sicca Rupees.

In such an opening for the regular exercise of the Ministry, Mr. Greenwood was to proceed to Chunar, that he might co-operate with Mr. Bowley, he not being in Holy Orders.

BENARES.

See "Benares," under the "Baptist Missionary Society."

1817.

John Adlington, Schoolmaster.

The Rev. Daniel Corrie having been appointed Chaplain at this Station, left Calcutta toward the end of November, 1817, accompanied by Mr. Adlington, and the Native Youths who had been under the care of Mr. Greenwood and Mr. Robertson. Mr. Adlington had been brought up by Mr. Corrie; and, having proceeded with him to England, again accompanied him on his return to India.

Mr. Corrie had no sooner arrived at this Station, than, with his characteristic zeal for the advancement of religion, he projected a Missionary Establishment in the vicinity of that large and populous city. Premises adequate to the present purpose have, in consequence, been purchased; and here Mr. Adlington, on his return from a visit to Agra, has been settled.

On the School, which had begun with Twenty-three Scholars, and on the Establishment in general, the Report of the Corresponding Committee states—

A School has already been opened; which is, in part, supported by Monthly Subscriptions and Benefactions of the European Residents at the Station. At this Missionary Station are placed Twelve Christian Hindoostanee Boys, who are going through a course of regular education, under the immediate care and superintendence of Mr. Corrie. It is proposed, that these, as they grow up, be settled, according to their respective abilities, as Teachers or Assistants, for the furtherance of Missionary objects, wherever their services may be required.

The Native mentioned before under this head, in the account of the Baptist Stations, is likely to be a means of assisting the Society in obtaining a fair opening into this vast city.

LUCKNOW.

A large City to the West of Agra—population, 560,000.

1818.

Superintendent of Schools,
Mr. Hare.

This gentleman, who has resided in India forty years, had opened a School at Lucknow, at his own charge; when he was recommended by Mr. Corrie, seconded by Captain Simons, to the Corresponding Committee. They have allowed him fifty Rupees monthly, for the employment of Native Teachers, and other charges necessary to give efficiency to his School.

Children of all classes and descriptions—Protestant, Armenian, and Roman Catholic Christians, with Mussulman and Chinese—appear on the List of Scholars.

BAREILLY.

A large and populous City, in the Province of Delhi—800 miles N. W. of Calcutta, by way of Bithoom; but 920, by way of Moorshedabad.

1818.

Fuz Messieh, Native Reader & Catechist.

Of Fuz Messieh we gave some account at pp. 448 and 449 of our last Volume.

The Report of the Calcutta Committee, in speaking of Mr. Corrie's Sermon for the Society, in the Old Church at Calcutta, states—

At the Conclusion of the Service, a Native Convert was baptized by the name of Fuz Messieh. He had left Bareilly several months before, and repaired to Calcutta, in the hope of enjoying the benefit of Christian Instruction, and of being admitted, by the sacred ordinance of Baptism, into the Church. Here he had uniformly approved himself to the Committee, both for his knowledge of Christian Principles, and the correctness of his conduct. He has since returned to Bareilly, where he is usefully employed, at the expense of the Society, as a Christian Reader and Catechist.

AGRA.

A large City, 800 miles N. W. of Calcutta.

Abdool Messeeh, *Native Reader.*

John Lyons, *Superintendent of Schools.*

—Daniel, *Schoolmaster.*

The growing infirmities of Abdool debarred him from the pleasure of meeting his much-loved friend Mr. Corrie, on his return to India.

Mr. Corrie writes—

Abdool maintains his Christian Character; but is almost disabled from labour, by a constant pain in his loins, which renders him unable to stand, even in reading Public Prayers.

The Corresponding Committee report

—with much concern, that their faithful Native Missionary, Abdool Messeeh, has been long afflicted by severe bodily indisposition. This has occasioned many interruptions to his accustomed services in the Church, over which he is placed. He continues, however, to watch over his charge, and to employ all his little strength for their benefit.

Mr. Adlington visited Agra, as has been stated, and was much pleased with what he witnessed there. The aid of a European Missionary is, however, urgently required, and much pressed by the British Residents. They generously contribute 40 Rupees monthly for the expenses of the Schools; and would probably provide for a Missionary, if one could be settled there. Mr. Lyons's diligence and zeal deserve the best thanks of the Society; but he can spare but little time from his own numerous avocations.

There were about 45 Scholars, who read the New Testament, in English and Hindoostanee. From 40 to 45 usually attended Public Worship. They are poor: but chiefly maintain themselves; the men by weaving, and the women by spinning.

Inayut Messeeh, nephew of Abdool, who has much of his Uncle's mild spirit, was at Rewary, and likely to be very useful. Burruckut Ullah died in the Lord. Molwee Munsoor, greatly benefitted by sanctified affliction, was waiting recovered strength to go out and preach among the circumjacent villages.

We refer to our last Vol. pp. 451 and 452, for further particulars; and to Appendix VIII to the Society's Eighteenth Report, for a Letter from Abdool to the Secretary, written with his accustomed simplicity.

MEERUT AND DELHI.

Meerut is a Town about 32 miles N. E. of Delhi; which is a large City, 976 miles N. W. of Calcutta, by way of Birbhoom.

1815.

Anund Messeeh, *Native.*

Jysingh, *Native.*

The name of Anund Messeeh, signifying

"Joyful in Christ," was given to the first of these Natives at his baptism. The Rev. Henry Fisher, Chaplain at Meerut, who baptized him, says—

He has since conducted himself highly to my satisfaction, and superintends the different Schools which we have established in the neighbourhood of Meerut.

Of the "Saadhs," discovered near Delhi, of whom we gave an account pp. 17—20 and 294—306 of our last Volume, the Report of the Calcutta Committee thus speaks—

Mr. Fisher's attention has been much drawn of late to a sect of Hindoos, who were first observed by Anund Messeeh in a tope (or grove) near Delhi. These separatists from the prevailing religion are called Saadhs, a name expressive of their great purity and devotion. When first seen by Anund, sanguine hopes were entertained that they were a people already well prepared for Missionary Labours, by their previous knowledge and observance of the Christian Scriptures. But, from a recent and well-authenticated account of these people, lately received from Mr. Fisher, it appears that they are merely a Sect of Hindoos, who, rejecting the Sacred Writings and established Religious Creed of their country, have, for a period of 40 or 50 years, professed principles of pure Deism.

From the account here referred to, which we shall hereafter lay before our Readers, there appears to be a promising opening among these people. They are very ready to receive and to use our books, and to listen to Teachers. The Children are anxious to obtain instruction. Jysingh, one of the Saadhs, has opened a School, at the instance of Mr. Fisher, in the village of Kowaly, where he resides. He began with seven children; but, in the evenings, 30 men and children assemble to hear the old Saadh read a Chapter from one of the Gospels, after which they apply to learning.

MADRAS.

The second of the three British Presidencies in India—on the East Coast of the Peninsula.

1815.

C. Theoph. Ewald Rhenius,
Bernard Schmid, G. T. Bärenbrück.
Rayappen, *Native Catechist.*

The Rev. Joseph Fenn arrived here on the 19th of May, and the Rev. Messrs. Bärenbrück and Baker on the 7th of July. Mr. Fenn and Mr. Baker proceeded to Travancore: Mr. Bärenbrück was to stay, for the present, at Madras.

Mr. Rhenius is proceeding in his revision of the Tamil Bible. He has made various excursions, as to Vadadelli and Conjeveram, for the purpose of preaching, conversation, distribution of the Scriptures and Tracts, and the establishment of Schools. His Journal for the year 1817, printed in Appendix XI to the Eighteenth Report of the Society, fully develops his course of

proceedings. We hope to give some extracts from this Journal.

For a comprehensive and well-digested review, from the beginning, of the whole Mission in the South of India, we refer the Reader to an able Report of the Corresponding Committee, printed at pp. 104—116 of the Society's last Report. • A brief abstract has been given at pp. 454—467 of the Vol. for 1818; and, at pp. 153—156 and 168, some account of Appavoo. A Letter of his to Mr. Rhenius is printed in Appendix XII to the Society's Eighth Report.

Mr. Rhenius writes, in June last, on the state of the Schools—

During the last month, 456 Children attended the Schools. There are, in all, 13 Schools—three in Madras, and ten in the Country. They serve as so many Stations for preaching the Gospel.

Some intelligent remarks on Native Schools, by the Corresponding Committee, are printed in Appendix X to the Report. A very general desire for the establishment of Schools prevails among the Natives.

The Brethren Schmid had devoted themselves to the languages. They had rendered every assistance to the work of the Mission.

Mr. Deocar Schmid, as will be seen, has been lately fixed at Pulicut, a new Station.

A Tamil Bible Association, of Christians and Heathens, was formed at the Mission House on the 5th of Nov. 1817. We shall be able to lay before our Readers a very interesting report of the discussions which took place at the Meeting for the formation of this First Bible Association among the Natives.

Premises have lately been purchased in Black Town, suitable for all the objects of a Christian Institution.

Mr. Thompson's animating words will show that the general prospects of this Mission are encouraging:—

Everywhere, at every Station, we seem to be prospering. Our sphere is enlarging very widely, so that we are obliged to cry out loudly for "Money! Money!—Missionaries! Missionaries!" Here is a very fine field for any one who would be doing much for the Lord, in propagating the saving knowledge of His Grace to the Heathen—a fine field, both in extent and in encouraging prospects.

Of several Native Christians, as Sandappen, Appavoo, and Jacob Joseph, Mr. Thompson writes—

They have been giving themselves to the service of the Lord among their Countrymen, in labouring to communicate Christian Knowledge, and to introduce Christian Education, for the Gospel's own sake, and for the souls of their kindred and nation, with great zeal, in the most disinterested manner, without patrons, but not without an evident divine blessing.

"I am more and more," says Mr. Rhenius, established in my hope, that Light is arising over India."

Jan. 1819.

Of his own occupations, he writes—

Conversations with single persons, or with three or four, or in larger companies, often take up the greatest part of my time. I consider this, though apparently of small effect at first, as a most efficacious mode of diffusing the knowledge of the Saviour of the World. Like a little leaven, here and there in the great mass, it is leavening the whole.

Caution has been used in admitting to baptism. It would be easy to multiply Nominal Christians. The Congregation amounts to about 80; sometimes, to 190.

Some interruption had been given to the building of the Church; but measures were in progress for hastening its erection. The want of it was daily becoming more apparent.

Opposition had, in this and other ways, begun to manifest itself; but this, as Mr. Rhenius remarks—

—furnishes some traces of the way in which real Christianity has usually proceeded—*Prosperity with Afflictions!*

TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula.

1816.

Missionary and Inspector of Schools,
John Christian Schnarré.

Superintendent of Schools,
John Devasagayam.

Catechist, David.

The number of Scholars had increased at the end of 1817, from 825—the estimate at the time of Mr. Schnarré's inspection at the beginning of that year, and mentioned in the last Survey—to 958. They were thus distributed:—

ENGLISH AND TAMIL SCHOOLS:

5 Stations, supplied by 8 Teachers.

TAMIL SCHOOLS:

10 Stations, supplied by 13 Teachers.

COUNTRY SCHOOLS:

8 Stations, under 8 Teachers.

The number admitted from the beginning of the Establishment, with their religious distinctions, was as follows:—

ENGLISH AND TAMIL SCHOOLS.

Protestant	208
Roman-Catholic	145
Brahmin Heathen	99
Sootra Heathen	1672
Mahomedan	50
	—4178

COUNTRY SCHOOLS.

Protestant	306
Roman-Catholic	53
Sootra	10
Parriars	112
Mahomedan	4
	—517

Total 4722
Of which have left 1764

In the School 958

The Schools are still on the increase. Another has been since added, containing 120 Scholars.

Mr. Strachan, a Member of the Corresponding Committee, had great satisfaction, on occasion of a visit to Tranquebar, in the inspection of 876 of the Children, who were assembled for that purpose in the Church.

Mr. Schnarré has some very promising Young Men in training for Catechists and Schoolmasters. He receives valuable assistance, in his School-labours, from the Superintendent and the Catechist. His other labours, in preaching, &c. increase, as he becomes more familiar with the language.

PALAMCOTTA.

A Town in the S.W. part of the Peninsula, about 400 miles from Madras.

1817.

Robert Graham, *English Schoolmaster.*

Gahagan, *Malabar Schoolmaster.*

This place was but ill provided with instruction, before the arrival of the present Chaplain, the Rev. James Hough. He has successfully exerted himself, in the remedying of this evil; and has been cordially supported therein by his Congregation. In one School for English, there were 54 Scholars; and in two, for Malabar, 135. (See our last Vol. pp. 130 and 151).

ALLEPIE.

A large Town on the Malabar Coast—40 miles from Cochin, 60 North of Oudon, and 120 North of Cape Comorin—13,000 Inhabitants—in the vicinity of the Syrian Christians. The Inhabitants consist of Moormen, Parnas, Gentoos, and Roman Catholics. Roman Catholics are numerous, especially among the Half-caste Portuguese.

1816.

Thomas Norton.

Mr. Norton has proceeded in acquiring Malayalam. It was expected that the Church, building on the land presented to the Society, would be opened last May.

The Syrian Clergy have begun to abandon the Celibacy which they had adopted from the Roman Catholics: 41 had engaged to marry. (For farther particulars, see our last Volume, pp. 98—110).

The Resident, Colonel Munro, manifests the most enlightened and active zeal in behalf of Christianity, throughout Travancore and among the Syrians.

Mar Dionysius, the Metran or Metropolitan of the Syrians, had received Mr. Norton with great cordiality, "as sent of the Lord," to use his own expression, "to be their Deliverer and Protector." Dying in November, 1816, he was succeeded by Mar Philoxenus, who had the high cha-

acter of "a man of much prayer;" but the situation being found too arduous for his declining years and health, he was succeeded, in October, 1817, by his Archdeacon, George, who has taken the name of Mar Dionysius. He cordially enters into the views of the Resident and of the Society.

A School had been erected, and the whole Mission Premises put in repair; when a destructive fire broke out, and burnt down the School and Dwelling House. Her Highness, the Rannee of Travancore, when she heard of the fire, ordered all the timber necessary for repairs. The Rev. Mr. Spring, Chaplain at Tellicherry, very kindly collected 455 Rupees, toward the expenses of rebuilding the premises.

In March last, there were 43 Scholars in an English Charity School, and 9 Destitute Children in the Free School.

COTYM.

A Village of 300 Inhabitants, on the Malabar Coast, about 18 miles from Allepie, and very near to the New Syrian College.

1817.

Benjamin Bailey, Joseph Fenn.

Mr. Bailey reached Cochin, overland from Madras, on the 16th of Nov. 1816; and was fixed, in the beginning of 1817, at the Syrian College, by Colonel Munro, the Resident of Travancore, in order to superintend its affairs.

Mr. Fenn, who arrived at Madras, May 19, 1818, was to proceed to Travancore; and would probably engage in the assistance of the Syrian Christians, in whose restoration and future usefulness among the surrounding Natives he feels very warmly interested.

The College is a large and handsome structure. It is situated in a pleasant, open spot, on the bank of a fine river. It is designed for 40 Students, preparing for the Priesthood: 30 had assembled. Some of the most promising learn English. Through the liberality of her Highness, the Rannee of Travancore, the College has been endowed, by Benefactions, presented at the instance of the Resident, amounting to 21,000 Rupees. The foundation-stone of the College Chapel was laid Dec. 1, 1817. A Library and a Printing-Press will be furnished by the Society.

This place is surrounded by Christian Churches and Heathen Pagodas. Mr. Fenn forms a just estimate of the importance of the scene of his probable labour.

The establishment of a College (he writes) for Forty Candidates for the Ministry of the Gospel—the existence of one of the most celebrated Brahminical Colleges, at the distance of a

mile only—and the adjacent coast of Malabar, perhaps the most populous part of India, where there are three separate orders of Jews, and many Armenians and other Christians—render it, indeed, an important and highly interesting Station.

The reviving of the Syrian Church from its present degradation will, doubtless, be a work of time and of difficulty: but, by the blessing of God on the means now in progress, it will be accomplished; and then her Priests will become Evangelists to their Countrymen. The Scriptures, in the Syriac New Testament of Mr. Lee and in the Old Testament which he is now preparing, will enlighten the Priesthood; and will become a blessing to the whole population, by means of the Translation into the vernacular Malayalim, which is now in rapid progress, under the eye of the Missionaries. Into this language of the people Mr. Bailey has translated the Catechism; and will, as soon as practicable, transfuse the Liturgy. To prepare the mass of the people for profiting by these labours, the Resident proposes to connect a kind of Parish School with every one of the Syrian Churches. In the mean while, the Missionaries will have full liberty to preach in all these Churches, when sufficiently familiar with Malayalim; and the Metran expresses his anxiety for the arrival of that period.

In truth, such is the opening for the beneficial and acceptable employment of intelligent Ministers in Travancore, that the Resident urgently presses, that, at least, Twenty able Missionaries may be sent thither at the earliest possible period of time.

COCHIN.

A Town on the Malabar Coast, about 160 miles N. W. of Cape Comorin—a place of considerable commerce.

1817.

Henry Baker.

Mr. Norton frequently visited Cochin, from Allepie. His Ministerial Services were very seasonable; the state of this place, with respect to religious instruction, having been long deplorable. A noble Church was in ruins, and most of the Christian Inhabitants were becoming Roman Catholics, for want of Protestant Ministers. The Church has since been repaired, by the contributions of the people.

The Rev. Thomas Dawson, who landed at Quilon from Madras on the 17th of February, 1817, was, after some time, fixed at Cochin; his health and that of Mrs. Dawson not allowing them to proceed to his original destination in the southern part of Travancore, farther from medical care.

At Cochin, prospects of usefulness were opening upon him, particularly among the

Jews. Of these people there are, within the District, upward of 1500. They have seven Synagogues. The want of health, however, obliged them to return to England. They accordingly left the coast at the beginning of April, on board the Lord Cathcart; and arrived in the Downs on the 28th of August; and are now in Devonshire.

The Rev. Henry Baker was to proceed from Madras, as has been stated; and was to be fixed at Cochin.

TELLICHERRY.

A Town on the Malabar Coast, N. W. of Cochin.

1817.

Baptiste, *Native Schoolmaster.*

The Rev. Francis Spring, Chaplain at this Station, speaks highly of Baptiste. He has made great proficiency in the knowledge of the Scriptures. Many young men have learnt English of him. (See our last Vol. p. 152.)

CANNANORE.

A Town on the Malabar Coast, a few miles N. of Tellicherry.

1817.

Jacob Joseph, *Native.*

Jacob Joseph is a native of Trichinopoly, born of Christian Parents. Coming to Cannanore to see his brother, he found a few persons who wished for Christian Instruction, and that their Children should be educated: he engaged, therefore, in these labours. Mr. Spring, under whose eye he is acting, speaks highly of him. Many who are under his instruction desire baptism.

VELLORE.

A Town, 88 miles W. by S. of Madras.

The Rev. E. M. J. Jackson, Chaplain at this Station, while waiting for Native Assistants from the Corresponding Committee, has opened a School for European and Country-born Children.

CHITTOOR.

A Town, 80 miles E. of Madras.

The Rev. Henry Harper, Chaplain at this Station, was also anxiously waiting till Native Teachers could be supplied by the Corresponding Committee, who greatly regretted the unavoidable delay in procuring persons duly qualified for the work.

In the mean time, Mr. Harper employed two Natives, as Readers of the Tamil and Telooogoo Scriptures, in the Bazar, with much effect on the people. A Native School was also about to be opened.

MASULIPATAM.

A Sea-port Town on the East Coast of the Peninsula, 992 miles N. of Madras—the only port, on this coast, from Cape Comorin, on which the sea does not beat with a strong surf, and capable of receiving vessels of 300 tons.

The Rev. Mr. Roy, Chaplain on the Station, has under his direction Two Schools for European Children, and a Third common to Children of all descriptions.

VADADELLI.

Between 20 and 30 miles N. of Madras.

1817.

Sandappen, Native.

Several particulars, respecting this Native Christian, have been laid before our Readers.—See our last Vol. pp. 29, 74–78, and 96–98.

Mr. Rhenius writes of him—

He manifests a sound understanding, and a thorough acquaintance with the Hindoo Writings and the Lively Oracles of God; with great skill in managing the Hindoos, and boldness to face troubles and confess the Gospel. Sandappen labours, with much intelligence and zeal, among his Countrymen, in establishing Schools, distributing Books, &c.

Mr. Rhenius visited Vadadelli, in April 1817, and again in October. See pp. 257–260, and 273–276, of his Journal, in Appendix XI to the Eighteenth Report of the Society.

Of Vadadelli and its vicinity, Mr. Rhenius states—

The people are at a stand, as it were, with themselves. Their eyes have been so far opened, that they see what they have hitherto followed are in-

deed “bad things,” and that there is something better set before them; and they have been roused to search in their books whether the things are really so as we tell them. May this search prove a blessing to their immortal souls!

Sandappen has suggested a plan, of which the following is an outline. He proposed having a Mission Establishment, on a waste tract of land, near Vadadelli, which lies convenient for Eleven Villages; each of which would, on an average, be but a quarter of an hour or 20 minutes distant from it. The population of these Villages amounts to nearly 6000. The waste land would be of easy purchase, and would readily be cultivated; and Christian Settlers could be fixed there.

The Corresponding Committee will be the best judges of this plan; and will doubtless carry it into effect, if found practicable and expedient.

PULICUT.

A Dutch Settlement, about 20 miles N. of Madras.

1818.

Deocar Schmid.

There is a wide opening for exertion in this place, both among the poorer Europeans and the Natives.

The services of Mr. Deocar Schmid have been thankfully accepted by the Dutch Government. He and Mrs. Schmid were about to proceed, therefore, to this Station.

A Printing-Press has been forwarded. It will be of eminent advantage at this place.

DANISH MISSION COLLEGE.

TRANQUEBAR.

1705.

Augustus Caemmerer, — Schreivogel.
Savarayen, Country Priest.

This Primary Protestant Mission had been reduced to great difficulties. The assistance afforded, to its School Establishments in particular, by the Church

Missionary Society, is well known to our Readers. Of other seasonable support Mr. Schnarré writes thus, under date of May 20, 1818—

The King of Denmark has paid the debt of 4000 Star Pagodas, in which the Mission was involved during the late war in Europe. His Lordship the Bishop of Calcutta has been very kind to this Mission, the last two years; having quarterly remitted about 100 Star Pagodas to its aid.

LONDON MISSIONARY SOCIETY.

CALCUTTA.

1816.

Missionaries:

Townley, Keith, Hampson, Trawin.

Messrs. Hampson and Trawin sailed, in the Autumn, to join Messrs. Townley and Keith.

Sufficient progress had been made in Bengalee to enable the Missionaries to preach therein. A Chapel was about to be erected, toward which 12,000 Sicca Rupees had been contributed. On Sun-

days, the Missionaries are accustomed to set out a table, under cover, on their premises, with Gospels and Tracts: there they sit, and read to any Natives who may choose to stop; and thus enter into frequent conversations, and distribute many books.

They are active in establishing Schools. Three are opened in Calcutta, including a Sunday School.

A Bengal Auxiliary Society had been formed, which had raised 2000 Sicca Rupees.

The Missionaries had it in contempla-

tion to establish a Printing Office, with a view to the quick despatch of their own business, the support of the Mission, and the furnishing of useful employment for some Native Christians. A printer is about to proceed from this country.

More Labourers are urgently requested. "A hundred Missionaries," says Mr. Keith, "would not be too many for Calcutta and its environs. They might all preach to different Congregations at the same time."

CHINSURAH.

A Dutch Settlement, 22 miles N. of Calcutta.

1819.

J. D. Pearson, John Harle.

This Mission has sustained a most serious loss, in the death of Mr. May. He had a peculiar talent in the forming and conducting of Schools; and had introduced various improvements into the system of management, which had met the approbation of the Government, who patronise and support these Schools.

To such an extent had these Schools arrived under Mr. May's superintendence, that he had formed thirty-six, containing about 3000 Children; and had the prospect of establishing twenty more, to contain 2500. Funds were, however, wanting for this purpose; twenty Petitions from various Villages, some of them very populous, having been refused, from inability to comply with them. In September, 1817, the number of Scholars on the books was 2900, and the general attendance 2465.

"The learned and the ignorant," writes Mr. Harle, "congratulate one another, that their children now enjoy the great blessing of Education."

"Surely," said Mr. May, "the time will come, when Native Free-Schools will be universal throughout India."

While Mr. May exercised a general superintendence, Mr. Pearson took charge of the Central School, and Mr. Harle of the Bankipore Branch Schools. Mr. May's Instructions to Mr. Harle, on his entering on his office, may be read with great advantage by every Superintendent of Native Schools throughout India. See the Quarterly Chronicle of the Society, July, 1818, pp. 205—208.

Before Chinsurah was restored to the Dutch, Commissioner Forbes, the British Resident there, afforded the most cordial encouragement to these Institutions. Mr. May closes the last Report which he seems to have addressed to the Commissioner (the Settlement being then restored), in this impressive manner:—

And now, Sir, this being, in all probability, the last Report that I shall have the pleasure to lay before you, may I be permitted to offer my grateful thanks, as an individual, deeply impressed with the obligations which the Native Children are under to you, who, when they were only 23 in number, attended to them your fostering care. Supported by the generosity of Government, they have now increased to 2905 in the Schools under my charge. I thank you in their name; being fully persuaded, that, when they are sensible of the benefit conferred upon them, they will thank you themselves. At the same time, I cannot help extending my thoughts to millions yet unborn, who may, at some future period, hail you as the first promoter of that plan, which will, in all probability, secure the greatest temporal benefit (while it prepares for spiritual blessings) which they could receive.

VIZAGAPATAM.

A Town on the Sea Coast of the Northern Circars, 425 miles from Madras and 257 from Calcutta.

1805.

John Gordon, Edward Pritchett,
James Dawson.

In this Station, first formed, in 1802, by Messrs. Cran and Des Granges, Messrs. Gordon and Pritchett have successfully laboured; as did Mr. Lee, afterward settled at Ganjam, but since returned to Europe for the recovery of his health. Mr. Dawson joined his associates in 1815.

Mr. Pritchett has finished his Translation of the New Testament into Telinga, or Telooogo. It is adopted by the Calcutta Bible Society, and highly spoken of in its Seventh Report. (See our last Vol. pp. 392, 393.)

Mr. Pritchett arrived at Madras, in March, to superintend an edition of 2000 copies.

BELLARY.

A Town in the Mysore.

1810.

John Hands, Wm. Reeve, Joseph Taylor.

There are Seven Native Schools at this Station, containing about 300 Children. The Scriptures are taught in them all. It is intended to establish more.

The Translation of the Scriptures into Canara is proceeding; and will be completed, it is hoped, in two or three years. The Calcutta Bible Society has granted 1000 Rupees in aid of this work.

In the Quarterly Chronicle for July, pp. 197—200, and for Oct. pp. 243, 244, is an interesting account of a Journey taken by Mr. Hands and Mr. Reeve, in March and April.

The formation of a Bible Association at Madras led to the formation of one at Bellary. An Auxiliary Missionary Society and a Tract Society are also established.

"Among the Heathen," says Mr. Hands, "our prospects are gradually bright-

ening. Oh, send us more labourers! and let your intercessions, on behalf of the poor Hindoos, be fervent and importunate."

MADRAS.

1805.

W. C. Loveless, Robert Fleming,
Cornelius Traveller.

~~We have already stated, p. 20, that Mr. Fleming arrived Dec. 29, 1817, with Missionaries destined for Malacca. It being found requisite that Mr. Knill should remove to a cooler climate, and the Mission in South Travancore requiring more labourers, Mr. Knill proceeded thither, and Mr. Fleming has taken his place at Madras. Mr. Traveller sailed for this Station, Aug. 30th. Mr. Loveless has occupied it for many years.~~

Great concern is excited by the preaching of the Gospel. More assistance is urgently desired.

At the beginning of last year there were seven Native Free-Schools, containing about 500 Children. Some of the Boys can repeat the whole of St. Matthew. Twelve promising Young Men are training, by the study of the Scriptures, to become, if God grant them desire and opportunity, Teachers of their Countrymen.

An Auxiliary Missionary Society has been formed, and has raised 200*l*. The sum of 150*l*. has been contributed toward the Chapel and two English Schools.

SOUTH TRAVANCORE.

1805.

Richard Knill, Charles Mead.

Mr. Ringeltaube laboured, first at Palamcotta in the Tinevelley Country, and afterward at Magilady in South Travancore, till 1816. He preached at several neighbouring places, and, occasionally, in remote districts; distributed Portuguese and Tamul Tracts; and superintended Schools.

The Mission here was highly promising; but the Station being unavoidably vacant for some time, and no immediate prospect of its being occupied, the Resident, Col. Munro, ever anxious for the good of the country with which he was connected, wished the Rev. Thomas Dawson, of the Church Missionary Society, to fix there. This was prevented, as we have stated, by his health. See *Cochin*.

Mr. Mead settled at Magilady at the

close of 1817. Col. Munro, in a Letter which we have seen, expresses the highest hopes of the success of this Mission; numbers presenting themselves to Mr. Mead for instruction. The Resident wishes, however, that the head-quarters of the Mission should be removed to Nagracoil, which is the centre of a large population, while the situation of Magilady is more remote and retired. He has had the kindness to procure the donation of a House for Mr. Mead, at Nagracoil; and has generously endowed the Mission in South Travancore with the sum of 5000 Rupees, procured as a present from the Rajah of Cochin to the Christian Establishments on the coast, with the view of placing this Mission on a most efficient footing.

Mr. Knill will now labour in this prolific field. Another Missionary, the Rev. C. Mault, sailed from Liverpool, on board the Westmoreland, the ship in which Mr. Campbell and Mr. Philip were proceeding to South Africa. (See p. 7.)

SURAT.

See "Surat," under the Stations of the "Baptist Missionary Society."

1815.

James Skinner, William Fyvie.

Mr. John Donaldson, who arrived at Bombay, in September, 1817, and soon after joined the Mission, died, in peace, on 21st of March, at Bombay, after an illness of two months. Young, and cut off in the very entrance of his labours, he received the intimation of his danger with entire submission—"Well! the will of the Lord be done!"

The New Testament, in Guzerattee, was nearly ready for the press, at the middle of last year. The Pentateuch was in preparation. A printer had been obtained; and a Printing-Press was hoped for, being greatly needed.

In addition to two Schools for Boys, mentioned in the last List, Mrs. Fyvie has opened one for English and Half-caste Girls.

The Station at *Ganjam*, a Town on the Orissa Coast, has, for the present, been relinquished, in consequence of the ill health of Mr. W. Lee, which ultimately obliged him to return to this country. His labours had been acceptable. A Place of Worship had been built for him, and Schools opened for the Native Children.

Royaspettah, near Madras, mentioned in our last List, appears also to have been relinquished.

UNITED BRETHREN.

The following passage from the Brethren's "Concise Account" of their Missions, reports the attempts which they formerly made in India.

"A Settlement, near *Tranquebar*, was made in the year 1760, at the desire of the Danish Government,

chiefly with a view to bring the Gospel to the inhabitants of the Nicobar Islands. (See 'Letters on

the Nicobar Islands,' published by the Rev. C. I. Latrobe.)

"After a persevering, but fruitless attempt, to form a permanent Missionary Establishment at Nancowery, one of the Nicobar Islands, the plan was defeated by the following circumstances. The Danish Government, finding the advantage gained by their settlement on these Islands not to answer the great expense attending it, withdrew their people, who had already suffered much by the unwholesomeness of the climate. The Missionaries being left alone, and all communication cut off between Tranquebar and the Nicobar Islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was done with great expense and hazard for some years; when, in the American War, the vessel was taken by a French Cruiser, though belonging to a Neutral State. No redress could be obtained from

the French; and the Brethren at Tranquebar being obliged immediately to procure another vessel, lest the Missionaries in Nancowery should be left destitute, the enormous expense and loss incurred by these events, and the sickly state of the Missionaries, made it necessary to recall them. Thus, not only the Mission in these Islands, but the principal aim of the Brethren's settling in the East Indies, was frustrated.

"Since that time, no success has attended the Mission near Tranquebar. Some Brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these attempts to be relinquished. The East-India Mission is therefore wholly suspended for the present, the expenses attending it far exceeding our ability."

WESLEYAN MISSIONS.

MADRAS.

James Lynch.

Mr. Harvard's continuance at Colombo, instead of Madras, to which he had been first appointed, has been confirmed by the Conference at home. Mr. Lynch returned to Ceylon, from the visit paid by him to Madras, as mentioned in our last List. He has been finally settled here.

Mr. Lynch has purchased Premises for a Mission House and a Place of Worship, in the neighbourhood of Madras, between St. Thomè and Royapettah, in the midst of a large Heathen Population. An additional Missionary has been, in consequence, appointed.

Mr. Lynch writes—

"My Congregations are increasing. I preach on Thursdays, and twice on Sabbath days; and read and expound a Homily every Tuesday; and I sincerely recommend the latter to all my Brethren."

BOMBAY.

1816.

John Horner.

Appointed to this Station,
Joseph Fletcher.

A School has been opened, in which 80 Boys are taught Mahratta; and fresh applications are making. Historical and Scripture Tracts, in Mahratta, are in contemplation. The American Missionaries will supply the Scriptures in that tongue.

Mr. Horner is able to converse with freedom among the Natives; who will sometimes enter readily into discussion with him, but are, at others, very reserved. This Station gives access to an immense number of Pagans, and to Native Portuguese more immoral even than the Heathen.

The number of Members, in connection with the Mission, were 22.

Asiatic Islands.

AMERICAN BOARD OF MISSIONS.

CEYLON.

1816.

The Missionaries arrived March 22, 1816. After usefully employing themselves six months in Colombo, they settled in the Province of Jaffna, where they occupy two Stations. For the view of this Mission given in the last Report of the Society, we refer to pp. 85—88 of our Volume for 1816.

TILLIPALLY.

Missionaries:
Poor and Warren.

This place is ten miles north of Jaffnapatam. Messrs. Poor and Warren took up their residence here, in the middle of

October, 1816. They preach here, and at Mallagum, about two miles distant, by an interpreter, to Congregations varying from thirty to eighty, but no females attending. Schools have been opened at both places, and ~~were about to be established at Milette and Pandin~~ *teripis*.

BATTICOTTA.

Missionaries:

Richards and Meigs.

This Station is six miles north-west of Jaffnapatam; and has a large Church and a House, but in a ruinous state. The Missionaries were prevented, by the necessary repairs, from entering on their residence till the beginning of 1817.

BAPTIST MISSIONARY SOCIETY.

AMBOYNA.

A Dutch Island, 32 miles long by 10 average breadth, lying off the South-West Coast of the Island of Ceram.

1814.

Jabez Carey.

On the restoration of Amboyna to the Dutch, Mr. Carey was allowed to retain the offices which he had held under that of the English, as Superintendent of Schools, and Member of the College of Justice. His situation has since, however, become somewhat precarious; and it is not improbable but that he may have judged it expedient to return to Bengal.

He had acquired a good knowledge of Malay, and had gained the esteem of the Natives; nor had he any doubt but that, with the blessing of God, much good would be done, if he should obtain the permission of the Government to do the duties of a Missionary.

We record an instance of disinterestedness and generous feeling, which we wish may have its full effect on the minds of all Missionaries who read it, in inducing them to relieve and assist, in every practicable way, that SACRED FUND by means of which the Cause of Christ is to be carried through the world.

Having saved 1000 dollars from the stipends of his appointments, he remitted the amount to his Father, at Serampore, as a return to the Mission Fund for the charges incurred on his account. Having expressed some apprehensions respecting its safe arrival, he writes—

You will, perhaps, wonder at my fear and anxiety about money; but this is to pay off a debt which I owe: and unless that is paid, I shall never feel satisfied in my own conscience. I well know, money collected on account of Missions is from the pockets of the Poor, and any of it expended or thrown away needlessly is wrong and unjust; and, therefore, so long as I have health and strength, I hope I shall never fail to work with my own hands to support myself.

CEYLON.

1812.

Two Stations are occupied by the Society in this Island—Colombo and Galle.

COLOMBO.

Missionaries:
Chater and Siers.

The Missionaries preach in Cingalese, Portuguese, and English. The Congregations are small; but, being in different places, preaching is necessarily frequent. One and another is reclaimed from a life of sin. Theophilus, a converted Budhist

Priest, died with the solemn declaration, "My trust is in the Grace of our Lord Jesus Christ!"

Translating into Cingalese is become easy and pleasant to Mr. Chater. With the aid of a Brahmin, he had prepared for the press, in March last, nearly to the end of Hebrews. Mr. Siers was translating the New Testament into the Country Portuguese, and had proceeded as far as St. Luke.

There were upward of 60 Boys in the School.

GALLE.

Thomas Griffiths.

Mr. Griffiths had arrived but lately.

JAVA.

A large Island, between the sixth and ninth degrees of South Latitude—extending nearly in the direction of East and West—600 miles long, by 95 average breadth.

1813.

The Society has two Stations in this Island—Batavia and Samarang. There is here a wide field. The people are ignorant and superstitious. Great numbers are Mahomedans; who have, among them, many Priests educated at Mecca.

BATAVIA.

A large City—the Capital of the Dutch Settlements in the East—forming a parallelogram of 400 feet by 3000—taxable houses, in 1792, were 5278—inhabitants, including a circuit of ten miles, about 116,000—a town of 60,000 Chinese close to the town—verbal unhealthy; arising chiefly from hot stagnant water.

Missionaries:

Robinson and Diering.

Mr. Robinson has laboured here several years; and not without encouragement, though many obstacles have occurred. Mr. Diering, who was born at Negapatam, learned English at Madras, and had removed to Batavia some years: he has lately become an Assistant in the Mission.

Mr. Robinson preaches and expounds five times a week, in three different places. His hearers increase.

SAMARANG.

A fortified Town, on the North-East coast of the Island—ranking, in importance, next to Batavia.

Missionaries:

Gottlob Bruckner and Joseph Phillips.

Mr. Phillips landed at Batavia, Dec. 27, 1816. Having spent nine months there in acquiring Malay, he joined Mr. Bruckner, Nov. 9, 1817; the Station at Samarang requiring further help, in consequence of the lamented death of Mr. Trowt.

The Missionaries were also studying the Javanese. It is difficult. Mr. Bruckner had a collection of 25,000 words; and yet found new ones in every book

that he read. They hope to carry forward the translation of the Scriptures into this tongue; an object on which Mr. Trowt had anxiously fixed his mind.

CHURCH MISSIONARY SOCIETY.

CEYLON.

1818.

Stations and Missionaries:

Colombo—Samuel Lambrick.

Galle—Robert Mayor.

Manar—Benjamin Ward.

Jaffnapetam—Joseph Knight.

The Missionaries left the Downs, on board the *Vittoria*, December 30, 1817, and reached Ceylon at the end of June, 1818. They met with a very kind reception from all ranks and classes.

The views of the Committee, with respect to them, may be seen at pp. 178—180 of Appendix I to the Society's Eighteenth Report; and much information, concerning the sphere of their labour will be found in Nos. V, VI, and VII of the Appendix to the Seventeenth Report.

The Committee had suggested the following disposition of the Missionaries, under circumstances should induce any alteration—Mr. Lambrick, to Colombo; Mr. Mayor, to Galle; Mr. Ward, to Trincomalee; and Mr. Knight, to Jaffnapetam.

On their arrival, the Archdeacon pointed out to them the destitute state, with respect to religious assistance, of the British, both civil and military, then at Kandy, there being no Chaplain or Minister of any kind in the place; especially, as there were many men in the Hospital, the sick and wounded from the detached parties in the Interior being all brought thither. As there was no pressing occasion for Mr. Lambrick's imme-

diate residence in Colombo, which the Committee had pointed out as his place of labour; and as he could acquire Cingalese with equal if not superior advantages at Kandy; the Missionaries unanimously agreed that it was his duty not to decline this service. He was to proceed thither, accordingly, at the end of July; and had the cordial approbation therein of his Excellency the Governor.

Mr. and Mrs. Mayor reached Galle on the 5th of July.

Manar, on the western side of the Island, but within the Malabar Division of it in common with Trincomalee, was strongly recommended for Mr. Ward's Station, by persons of high consideration, in preference to Trincomalee; there being no Protestant Instructor of any kind at Manar, while Trincomalee was well supplied: and it being also forcibly urged, that though Trincomalee, as a town, was more considerable, yet the country round it was barren and unpeopled; while the vicinity of Manar was so populous as to make up, with the town, a greater number than the same extent, including Trincomalee. On these grounds it was agreed that Mr. and Mrs. Ward should proceed to Manar, as soon as circumstances would allow.

Mr. Knight proceeded, by sea, to Jaffnapetam, on the 18th of July.

Mr. Lambrick writes, under date of July 22, 1818—

Brother Ward and I have preached in the Government Church; but we have none of us yet begun our proper work of preaching to the Heathen. Our hearts are moved with compassion, to see them perishing around us.

LONDON MISSIONARY SOCIETY.

AMBOYNA.

1814.

Joseph Kam.

Mr. Kam preaches in the Church, which will contain about 1000 persons, both in Dutch and in Malay. In 1816, he baptised 200 Mahomedans. Since his arrival, more than 1200 Heathens and Mahomedans have, through his instrumentality, professed Christianity. There are said to be 20,000 Christians in Amboyna, and 20,000 Mahomedans, with Chinese and others.

The unhappy disturbances in this Island have delayed the sending of additional Missionaries. The Netherland Society Jan. 1819.

will, probably, send some Labourers into this extensive and ripened field.

The inhabitants have contributed about 1000*l.* to the Bible Society. The donation, in return, of 5000 Malay New Testaments had been received with gratitude. Amboyna and the neighbouring Islands will require 20,000 Bibles. A single Bible sold, by auction, for eight pounds!

In the Autumn of 1816, Mr. Kam visited several of the Moluccas. His Ministry was joyfully received. In some of the Islands, the Natives destroyed all their Idols, and a number of houses erected for the worship of the Devil. The people were so eager for instruction, that, on his return

to Amboyna, he was obliged to send them Manuscript Sermons and Tracts, not having the means of printing.

In the Autumn of 1817, he renewed this visit to the Moluccas. Everywhere he was received as an angel from heaven, and multitudes heard from his lips the joyful sound of Salvation. The Kings and Chiefs, in general, forwarded his endeavours in the most friendly manner. Some striking occurrences which took place on one occasion of this kind, we shall hereafter lay before our Readers.

Mr. Kam has already discovered, in the Moluccas, from 35,000 to 40,000 Native Christians, who are destitute of Christian Teachers; nor has he yet completed his

investigation. He baptized, in the several Islands, more than 5000 Children, and nearly 500 Adults.

CEYLON.

1805.

J. D. Palm, W. Reade.

Mr. Palm preaches at the Dutch Church in Colombo. Mr. Ehrhardt, a Missionary of the Society at this Station for many years, has lately been appointed, by the Madras Government, "Missionary to the Dutch Inhabitants of Cochin." Mr. Reade superintends a School.

NETHERLANDS' MISSIONARY SOCIETY.

JAVA.

Two Missionaries have lately sailed from Holland for this Island.

WESLEYAN MISSIONS.

CEYLON.

1814.

Stations and Missionaries:

Colombo—W. M. Harvard, & Benj. Clough.

Caltura—W. B. Fox.

Galle—John McKenny.

Matura & } John Callaway;

Belligam } W. A. Lalmon, Assist. Miss.

Negombo—Robert Newstead.

Jaffna—T. H. Squance.

Point Pedro—Robert Carver.

Trincomalee & } George Erskine, and

Botticaloe } Thomas Osborne.

Appointed for this Mission:

Alexander Hume, Joseph Bott,

Joseph Roberts, and

Abraham Stead, Samuel Allen.

In the Report for 1817, the state both of the Heathen and the Christian Natives was depicted at large. See our last Volume, pp. 126—129; and, for the Proceedings of the Missionaries, pp. 130—135.

The Report for 1818 will soon appear, and we shall give, as usual, a full abstract of it in our pages. A copy of it is, indeed, now before us, by the kindness of the Society's Secretaries; but as we begin to be, in this Survey, much pressed for room, and as the chief statements will soon be printed in our pages, we must now content ourselves with a few general notices.

The Members at the different Stations appear to amount to 78.

Return of Schools to December 29, 1817.

Schools. Chil.	Schools. Chil.
Colombo . . . 3 . . . 524	Negombo . . . 5 . . . 250
Caltura . . . 2 . . . 121	Jaffna . . . 1 . . . 52
Galle . . . 5 . . . 190	Trincomalee . . . 30
Matura . . . 7 . . . 391	Total . . . 29 . . . 1538

The last Letters, however, carry the number of Children so high as to 5800.

To those persons who know the difficulties which oppose the instruction of Females in the East, it will be very gratifying to know that there were 300 Girls among the Children included in the above return of 1558.

The testimony of Sir Alexander Johnston to the character and measures of the Missionaries is so honourable to these exemplary men, and gives at the same time such a comprehensive view both of the nature and of the results of their exertions, that we cannot refuse ourselves the pleasure of here inserting it at large. It was addressed to the Missionaries themselves, before the Chief Justice of the Island, in August 1817, a little before he set sail for this country.

After expressing the high satisfaction which he felt at learning from the Missionaries, that their Society in England did him the honour to consider him, in some measure, as the original cause of the establishment of their Mission in Ceylon, Sir Alexander proceeds—

The benefit which the country has derived from your unremitting exertions, notwithstanding the innumerable unforeseen difficulties which you have had to encounter, is acknowledged by every unprejudiced person, who is acquainted with the real nature of your proceedings: and the extensive effect, which has already been produced by your pious exertions, will enable your friends to look forward, with confidence, to what may hereafter be expected from your zeal and perseverance.

The progress which the Members of your Society have made in acquiring a knowledge of the different languages that prevail in the country; the extent of the information which you have collected relative to the religions, sciences, customs, manners, and local prejudices of the people; the care

with which you have directed Natives to officiate as Preachers; the assiduity with which you have yourselves instructed the inhabitants on religious and moral subjects; the number and the variety of the English Books which you have translated; the ready assistance which you have afforded to the Bible Society, in completing and printing the New Translation of the Testament; the great improvement which you have introduced into the method of printing at Colombo; and the moderate prices at which you have circulated the most useful works—~~are~~ unequivocal proofs of the pains which you have taken to disseminate throughout India, by every means in your power, a knowledge of Christianity, and a bias in favour of its doctrines.

The admirable plan upon which you have established your Schools in the vicinity of Colombo, Negombo, Pantura, Galle, Matura, Batticaloe, and Jaffnapatam, has excited an universal anxiety among all classes and descriptions of the Natives, to

have similar Schools in every part of these Settlements. The rule which you have so wisely adopted, of selecting such persons only for Masters as may be deemed fit for the situation by the heads of different families whose children they are to instruct, has warmly interested those who are parents in the success of your undertaking; and the voluntary manner in which they have offered you their assistance, is a decided indication of the popularity of your system. An attentive observation of the character of the people of this Island, for a period of 15 years, enables me to form some conjecture as to the probable effect of this system; and I have no hesitation whatever in stating it to you as my decided opinion, that should you meet with the support which you deserve, in England and in this country, you will realise, ere long, the hopes of those who are the most sanguine in their expectations of the ultimate success of the cause of Christianity in Asia.

Australasia.

The exertions of Christians to benefit the Inhabitants of the South Seas, have been greatly impeded by the violent and unprincipled conduct of many European Traders toward the Natives. (We refer, on this subject, to

a Memorial presented to Government by the Church Missionary Society, and to the Act of the 57th of the King, Chap. 53. See Appendix XIII and Appendix XIV to the Eighteenth Report of the Society.

CHURCH MISSIONARY SOCIETY.

PARRAMATTA.

A Town in New South Wales, about 25 miles W. of Sydney.

1815.

The Seminary formed at this place, which is the residence of the Rev. Samuel Marsden, for the instruction of Young Natives of New Zealand, is likely to subvert very advantageously the plans of the Society with respect to those great Islands.

In January, 1817, there were Eleven New Zealanders, under instruction, all either Chiefs or Sons of Chiefs. Their conduct had been highly exemplary. (See our last Vol. p. 72.)

In May, 1818, there were Twelve New Zealanders under Mr. Marsden's care. Some of them had lately arrived on a visit, by the Active, and would return by her. Some were learning twine-spinning and rope-making. One was a Chief from the River Thames, who was very anxious for some of the Society's Settlers to fix in that quarter of New Zealand.

Convinced, with Mr. Marsden, that nothing has a greater tendency to enlarge the minds of these people than to witness the advantages of civilized life, the Committee rejoice in this increasing intercourse between the Society's friends in New South Wales and the Chiefs of New Zealand; and hope to put the Parramatta Seminary on the most efficient footing for promoting the objects of the Mission.

NEW ZEALAND.

Two large Islands in the Great Pacific Ocean, lying East of New South Wales; the Northern Island being about 600 miles long by an average breadth of 150, and the southern not much inferior in size.

1816.

Schoolmasters:

Thomas Kendall, Wm. Carlisle.

Lay Settlers:

Wm. Hall, John King, Chas. Gordon.

On their Vovage:

John Butler, Missionary.

Schoolmasters:

Francis Hall and Samuel Butler,

James Kemp, Lay Settler.

The Society's Settlement is formed at Ranghee-Hoo, in the Bay of Islands, on the north-east coast of the northernmost of the two Islands.

Mr. Carlisle, and his brother-in-law Mr. Gordon, joined the Mission, from New South Wales. Mr. Gordon is engaged for the purpose of teaching agriculture.

The Rev John Butler, with Mrs. Butler and their two Children, Mr. Hall, and Mr. and Mrs. Kemp, embarked on board the Baring, Capt. Lamb, for New South Wales, on the 15th of December; but the ship has been delayed, and is still in the Downs.

The friends of the Society have acquired a new interest in this Mission from

personal intercourse with the two Young Chiefs, Tooi and Teeterree, frequently mentioned by us. They have endeared themselves to all who have known them, during their ten months' residence in this country; and have embarked on board the Baring, on their return home. Various particulars respecting them have been given in the last Volume, pp. 72—74, 93, 94, 231, and 525.)

By the last returns, there were seventy Children in the Schools at Ranghee-Hoo,

more than thirty of whom had learned to write. Mr. Kendall had much enlarged the Spelling-Book, which had been previously printed at Sydney.

See our last Volume, pp. 461, 462, and 525—527, for an account of the Mission.

The influence of the Settlers is gradually increasing among the Natives, who begin to be sensible of the value of this establishment, and have visited it from a distance of more than 200 miles.

Polynesia.

LONDON MISSIONARY SOCIETY.

OTAHEITE, EIMEO, &c.
1797.

Missionaries:

Henry Bicknell,	} SAILED in the ship Duff, Capt. Jas. Wilson, 1796.
William P. Crook,	
William Henry,	
Henry Nott,	
John Davies,	} In the Royal Admiral, Capt. W. Wilson, 1800.
James Hayward,	
Samuel Tessier,	
Charles Wilson,	
William Ellis,	} In the Atlas, Capt. Meriton, Jan. 1816.
L. E. Threlkeld,	
Charles Barff,	} In the Surrey, Capt. Raine, July 1816.
J. M. Orsmond,	
Robert Bourne,	} In the Harriet, Capt. Jones, Nov. 1816.
David Darling,	
George Platt,	
John Williams,	
John Gyles, Cul- tivor,	} In the Friendship, Capt. Amet, June 1817.

Of these Missionaries, Mr. Crook has but lately joined the Mission at Otaheite. He was originally left by Captain Wilson at the Marquesas; and was afterward usefully employed, for several years, at Port Jackson.

Remarkable success has attended this Mission. (The particulars of the abolition of Idolatry were given at pp. 66—72 and 267 of our last Volume. This has extended to Nine Islands, viz. Otaheite, Eimeo,

Tetaree, and Tapamanu; and the four Society Islands, Huahine, Raiatea, Tahu, and Bora-bora; with Mauna. The neighbouring Islands are beginning to inquire.

There are 67 places of worship at Otaheite, and 20 at Eimeo; and there are now 5000 people reading, in their own tongue, the wonderful works of God. The profession of Christianity is not partial; but there is a general acknowledgment of Jehovah as the True God, and of Jesus Christ as the only Saviour. Very frequently Public Worship commences before the usual time, the place being full and the people waiting.

A Printing-Press is established, and was first set to work by Pomare. Seven thousand Copies of different School-Books have been printed. Some thousands are waiting for the publication of Saint Luke's Gospel; of which 3000 copies were to be printed. Mr. Davies had nearly finished St. Matthew.

In a Narrative of the Mission, lately published, the whole subject is ably treated. We shall hereafter give an abstract of such particulars of this great work of God, as have not appeared in our pages.

The interesting account made public of the state of the inhabitants of *Pitcairns Island* has engaged the attention of the Society. The Directors sent a present, by a vessel bound to the South Seas, of Bibles, Prayer-Books, Spelling-Books, &c. with a Letter to John Adams, expressing the good-will of the Society toward them; and their hope that they shall be enabled to send them a Missionary, to instruct them in the knowledge of the Gospel.

South America.

LONDON MISSIONARY SOCIETY.

DUTCH GUIANA.

The Society has Four Stations in this Province; one in the Colony of Berbice, and Three in that of Demerara. The restoration of these Colonies to the Dutch has, in this, as in other parts of the world, been the occasion of difficulties in the way

of the Missionary Labours on which the British had entered in them.

BERBICE.

A Colony on the River of the same name, between the Surinam and Demerara Rivers.
1814.

John Wray.

Mr. Wray visited England, with a view to the removal of some obstructions to his labours, which were proceeding with vigour and success. He arrived at Berbice, on his return, on the 17th of July. The Slaves cordially welcomed him. A Chapel is about to be erected.

DEMARARA.

A Colony, on the river of the same name, which falls into the Essequibo, near its mouth, north of the Berbice River.

In this Colony, several thousand Negro Slaves (as permitted, in rotation, by their Masters) attend on Mr. Smith, at Le Resouvenir; Mr. Davies, at George Town; and Mr. Elliott, on the West Coast.

LE RESOUVENIR.

1808.

John Smith.

Mr. Wray, now at Berbice, laboured at this Station with success, chiefly among the Negroes, for several years.

Mr. Smith succeeded Mr. Wray about the middle of 1816, and success has crowned his labours also among the Negroes. A large Chapel is required; and toward this object the Negroes have contributed no less than 190*l*. Mr. Smith has baptized 150 Adults. The Negroes go on, well, giving no occasion of blame to their Masters.

GEORGE TOWN.

1809.

John Davies.

Toward the building of a Mission Chapel, the Negroes have subscribed 60*l*. and other inhabitants 600*l*. Many Free Coloured People and several hundred Slaves attend worship. Many Slaves have learned to read the Bible, and take much delight therein. An Auxiliary Missionary Society has been formed.

Mr. Davies is obliged to return to England, to recover his health and that of Mrs. Davies.

The Clergyman of an Episcopal Chapel at this place is a friend to the instruction of the Slaves; and has Service in the Afternoon, for the accommodation of Free Coloured People and Slaves. A commodious Scotch Church is nearly finished; and a Minister is expected from Scotland.

Thousands of Slaves are still crying here—*Come over, and help us!*

WEST COAST.

Richard Elliott.

Mr. Elliott has had much success. More than 1000 Negroes have been baptized since he preached here; most of whom were strongly recommended for good behaviour. Many of them have walked worthy of their profession, one two, three, or four years.

Two more Missionaries are to be sent to this Mission; one of whom is to be placed at Mahaica, about 20 miles to windward of George Town.

UNITED BRETHREN.

DUTCH GUIANA.

Missionaries:

Blitt, Buschner, Buettner, Buck, Genth, Graff, Haft, Langballe, Lutzke, Richter, and Schwartz.

The Brethren had, at the last returns, Four Stations in this Province; viz. *Paramaribo*, formed in 1735—*Sombakht*, in the same year—*Good Intent*—and one on the River *Copenama*. These

two last were recently established, by the Brethren Genth and Haft, who left Hope on the River Corentyn.

No intelligence has been made public, from any of these Stations, during the year.

Missions were formerly maintained by the Brethren, among the Free Negroes at *Hamby*, in Surinam; and among the Aruacks, on the River *Corentyn*, near Berbice: but various circumstances have led to the withdrawing of these Missions.

WESLEYAN MISSIONS.

DUTCH GUIANA.

DEMARARA.

George Bellamy,
Mathew M. Thackray.

The Congregations are large, attentive, and increasing every week. Many of the Negroes cannot obtain permission from their Owners to attend. Prejudices are

high, and a vexatious opposition still continues. The Slaves are forced into the fields on the Lord's Day, to prevent them from coming to worship. Mr. Mortier, the former Missionary at this Station, relates some very affecting instances of the Negroes not being permitted to gratify their desire of attending Worship on the Sabbath.

Members—*Whites*, 10: *Blacks*, 1160.

West Indies.

Various Societies are taking their share in labouring for the good of the Negroes in this Division of our Survey. The United Brethren and Wesleyan Methodists entered first into the field, and have made the most extended exertions. The Brethren have now upward of 23,000 Negroes in their Society; and the Wesleyan Methodists more than 19,000.

Much opposition has been made, in various Islands, to the instruction of the Slaves; but the conviction of its ultimate advantage, even to the temporal interests of their Owners, appears to be increasing.

In surveying the Stations, under each Society, in this Division, we have followed the natural course of the Islands, from Trinidad northward,

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

James Coultart, Christopher Kitching,
Thomas Godden.

The death of Mr. Rowe, the removal of Mr. Compeer, and the illness of Mr. Coul-

tart, have retarded the progress of this Mission. Mr. Coultart, who visited England for his health, is about to return, much recovered. He will be accompanied by Mr. Godden. Mr. Kitching arrived at Jamaica on the 18th of August last.

CHURCH MISSIONARY SOCIETY.

TOBAGO.

A Sunday School has been established in this Island, by Lieut. Robert Lugg; who was furnished with School-Books by the Society.

I doubt not but we shall speedily see a noble edifice reared in this dark corner of the world, and filled with hundreds of poor Negro Children, who will live to be a praise in the earth.

BARBADOES.

Correspondent of the Society:

Lieutenant Robert Lugg, R. A.

Lieut. Lugg has greatly exerted himself in the establishment of Schools. A "National Charity School" has been opened, under the patronage of the Right Hon. Lord Combermere, for the education of the Children of Free Black and Coloured People and Slaves. It is under the direction of a respectable Committee of Twenty Free Black and Coloured People; and under the patronage of Five Clergymen of the Island.

The Society supports the Schoolmaster, and supplies School-Books.

It is expected that there will soon be between 200 and 300 Children under education.

Lieutenant Lugg writes—

Lieutenant Lugg furnished a pious Officer, going to this Island, with some of the School-Books which had been entrusted to him by the Society. A School has since been established, on the National System.

ANTIGUA.

Four Stations:

Bethesda, Hope, English Harbour, and Falmouth.

Superintendent of Schools,
Charles Thwaites.

Resident Teacher at Bethesda,
William Anderson,

There are now Five Schools, containing 841 Children, chiefly supported by the Society. Many instances occur, of the good effects produced by these Schools. Much has been done for the elder Females. —See our last Vol. pp. 484—487.

CONVERSION OF NEGRO SLAVE SOCIETY.

ANTIGUA.

James Curtin, *Missionary.*
Thomas Croote, *Schoolmaster.*

JAMAICA.

Missionaries:

James Dawn, John Mac Intyre,
John Stainsby.

NEVIS.

Missionary:
D. G. Davis.

The General Assembly of the Island allows from 100*l.* to 200*l.* Currency, per annum, to the support of Clergymen sent cut by the Society.

LONDON MISSIONARY SOCIETY.

TRINIDAD.

Thomas Adam, James Mercer.

Mr. Adam, in a journey into the Interior, visited a number of Negroes, formerly Slaves in America, but taken prisoners by the British in the last war. They are emancipated, and have formed ten or twelve villages; where they live

happily, and, having received some knowledge of the Gospel in America, associate for their religious improvement. The instructions of Mr. Adam were received by them gladly.

Mr. Adam wishing more help, as his prospects are encouraging, Mr. Mercer was appointed.

UNITED BRETHREN.

BARBADORS.

1765.

J. Nicholas Gansen, J. A. Kaltofen.

The Brethren's Settlement is at Sharon, near Bridgetown. From 1765 to 1817, they baptized 330 Adults and 150 Children. There have been 158 admitted to the Lord's Supper. The Congregation of Christian Negroes amounts to 214; of whom 68 are Communicants: 36 New People are under instruction.

ANTIGUA.

1756.

Missionaries:

Hichter, Stobwasser, Newby, Taylor, and Ellis.

The Brethren Taylor and Ellis arrived, with their wives, on the 16th of April.

The Settlements are Four—*St. John's, Gracebay, Gracehill, and Newfield.*

This last Station was formed, in 1817, by the wish of the Colonial Legislature, at Figott's, in the Eastern part of the Island.

The Assembly of the Island have granted the Brethren very considerable pecuniary aid. The work is advancing. There has been a greater increase in numbers, than for several years. At the close of the year, there were 2230 Members, beside New People. Proofs were not, however, wanting of the craft of the Great Enemy, in opposing the work, and seducing men back to error and sin.

John King, a useful Assistant, had died. He was a Native Congo. He viewed his departure with calm exultation—"The will of the Saviour shall be mine!"

ST. CHRISTOPHER'S.

1774.

J. G. Procop, J. Johansen.

The Settlement is at Basse Terre, on

Cayenne Estate. About 2000 Negroes are under the Brethren's care.

DANISH ISLANDS.

1732.

Missionaries:

Gloekner, Hohe, Hoyer, Huenerbein, Jessen, Jung, Lehmann, Maehr, Petersen, Sparmeyer, Shafer, Schaerf, Sievers, and Wied.

In these Islands the Brethren have Seven Stations. In *St. Thomas*—New Herrnhut, and Nisky. In *St. Croix*—Friedensberg, Friedensthal, and Friedensfield. In *St. Jan*—Bethany, and Emmaus.

The Brethren, Krueger, Ramsch, and Neisser, mentioned in the last List, died in October and November, 1817. Great difficulties were felt in the supply of the Congregations. Divine consolations were afforded, in this trying emergency.

In these Islands more than 12,000 Negroes are under the Brethren's care.

JAMAICA.

1754.

John Becker, James Light, Thomas Ward.

The Brethren have two Settlements in Elizabeth Parish; one in Westmoreland Parish; and one at Irvine, near Montego Bay.

Of the Brethren mentioned in the last List, Graender died on the 6th of May, 1818, aged 53; and Lang on the 4th of June following—having assembled his Negroes round his bed, to take a solemn leave of them for this world.

The Congregations increase. The Brethren bear an affectionate testimony to their fellow-labourers of other Denominations.

WESLEYAN MISSIONS.

TRINIDAD.

1788.

Samuel P. Woolley.

Restrictions are here laid, under unfounded apprehensions of danger, on the labours of the Missionary.

Members—Whites, 7; Blacks, 241.

TOBAGO.

Jonathan Raynar.

The Chapel is generally filled. The instruction of the Slaves is freely admitted on some Estates.

Members (in 1817),
Whites, 10: Blacks, 140.

GRENADA.

1788.

William Shrewsbury, William Goy.

Unity and love prevail among the Members. They are growing in grace.

Six Estates are under the care of the Missionaries, besides the Society in town. The Negroes being very ignorant, the most serious of them are formed into classes of Catechumens, 60 in number. There are upward of 100 Children under instruction.

Members—Whites, 1: Blacks, 195.

ST. VINCENT'S.

1817.

John Mortier, Samuel Brown,
William Ames.

One Gentleman having requested that the Negro Children on his Estate, 60 in number, might be instructed, his example has been followed by others. The Missionaries regard this as an important opening to the future progress of the Mission.

Members—Whites, 10: Blacks, 2585.

BARBADOES.

Moses Raynar.

A new Chapel is about to be erected in Bridgetown, to which several Gentlemen and Ladies have very liberally contributed. There had been no Missionary here for three years. A Sunday School of 100 Children is established.

Members—Whites, 10: Blacks, 12.

DOMINICA.

1788.

David Jones.

Members—Whites, 4: Blacks, 633.

ANTIGUA.

1786.

William White, Joseph Maddock.

Appointed to this Station:
Thomas Pennock.

The Congregations are generally large and attentive. In St. John's Sunday School there are about 300 Children.

The Negroes, often at a loss for words

to express the feelings of their hearts, break out in such language as this—"Oh, Massa! me no have tongue to praise He for He mercy to poor sinner!"

Members—Whites, 24: Blacks, 3801.

NEVIS.

1788.

John Dace.

Appointed to this Station:
John Marshall.

Members—Whites, 18: Blacks, 977.

ST. CHRISTOPHER'S.

1774.

William Gilgras, Joseph Chapman.

Appointed to this Station:
John Hirst.

This Mission prospers, in some places, abundantly: in others, owing, in a great measure, to the want of more Labourers, it is otherwise!

Members—Whites, 30: Blacks, 2179.

ST. EUSTATHIUS.

Patrick French.

Members—Whites, 8: Blacks, 274.

ST. BARTHOLOMEW'S.

1788.

Daniel Hillier.

Members—Whites, 14: Blacks, 447.

ANGUILLA.

A Missionary is to be appointed.

Members—Whites, 9: Blacks, 160.

VIRGIN ISLANDS.

1788.

James Whitworth, George Jackson,
John Colmer.

The prospects are encouraging. The people, in general, are actuated by a sincere desire to please God, and they walk consistently. The Society is much more established than it was a few years ago. The beneficial effects of discipline are now enjoyed. All the expense of the Mission is covered by the exertions of the people.

Members—Whites, 64: Blacks, 1679.

HAYTI.

This ancient name of this noble Island, long called St. Domingo, has been revived by its present inhabitants.

Port au Prince.

John Brown, sen. James Catta.

This Town is in that part of the Island

which was under the authority of the late President Petion, who afforded the most ample protection and favour to the Missionaries, and which his successor, President Beyer, continues.

Many persons from the country visit the Missionaries, and ask their opinion of their rosaries and crucifixes. This has opened the way to the Mountains; where the Missionaries have preached, in various places. The labours of the Missionaries are increasing, and their prospects brightening.

Cape Henry.

W. W. Harvey, another Missionary, is about to sail for this Station, which is under the authority of King Henry.

JAMAICA.

1789.

Stations and Missionaries:

Kingston—G. Johnstone.

Spanish Town—W. Binning.

Morant Bay—W. Ratcliffe.

Grateful Hill—James Underhill.

Falmouth, and Montego Bay—John

Shipman, John Hudson.

Port Antonio—James Horne.

Appointed for this Mission:

Obadiah Adams, and Joseph Hartley.

Every Station is prospering. There is a prospect of rendering the means of Instruction and Salvation more adequate to the wants of the numerous Negroes of this important Island.

Some of the Negroes are so earnest in attending on the Worship of God, that they come from ten to sixteen miles, early

on a Sunday Morning, to pray, as they term it, to the "Great Massa."

Places are ready for additional Labourers: the people pray for their arrival: and the Ruling Authorities are disposed, it is stated, to countenance suitable Instructors.

Members—Whites, 32: Blacks, 4842.

The increase of the year is 627.

BAHAMAS.

1788.

Stations and Missionaries:

New Providence—Roger Moore.

Eleuthera—John Turtle.

Harbour Island—W. Wilson.

Appointed to Abaco—John Davies.

Of the Missionaries mentioned in the last List, two have died. Mr. Turton departed, in a good old age, on the 10th of May of last year: "I am ready," he said, "when the Master calleth." Mr. Head also died in the Lord, on the 18th of November following.

Notwithstanding these deaths, and the restraints to which the Missionaries have been exposed, the Mission has suffered very little loss. The Converts have given satisfactory evidence of steadfastness and piety.

Members—Whites, 539: Blacks, 517.

BERMUDA.

1788.

William Sutcliffe.

There is an appearance of persecution here. As it is unprovoked, the Missionaries take it as a good omen.

Members—Whites, 96: Blacks, 63.

North-American Indians.

These Tribes, the original possessors of the whole Continent, have been gradually intermingled with the descendents of the Europeans who have been long settled on their shores; or have been driven back, further and further, from the coasts of the ocean which they once occupied. Among these Tribes, now greatly reduced and widely scattered, Eliot and Brainerd and Sergeant, and other eminent men, laboured, under numberless privations and difficulties,

of which most of our own Missionaries have much less experience; and this at a time, when there was little of that public feeling, and few of those fervent prayers, which may now serve at once so forcibly to stimulate and so greatly to encourage the faithful Missionary.

The care of these scattered Tribes seems naturally to fall on the Christians of America; and we rejoice to see that they are awakening to a full sense of this duty.

AMERICAN BAPTIST BOARD OF MISSIONS.

ST. LOUIS.

1817.

In the Western Territory—at the junction of the Missouri with the Mississippi.

John and James E. Welch.

Jan. 1819.

A School was opened in the beginning of 1818, which was likely to be large. Rent, living, and wood, are high. Mr. Welch writes—

Under a full conviction that I am in the path of duty, I am determined to live and die in the cause of God and Mission.

H

AMERICAN BOARD OF MISSIONS.

CHICKAMAUGAH,

1816.

Cyrus Kingsbury, *Missionary.*
Messrs. Hall and Williams, *Teachers.*

This Mission is established with a view, more particularly, to benefit the Cherokee Indians. These Tribes possess the mountainous country westward of the Mississippi, as the Chikasaws do the plains to the south-west of the country of the Cherokees. Both are numerous nations. The Creeks and Choctaws are other Tribes of Indians, not far distant from one another.

It is one great object of the Board to form the young Indians to habits of civilized life, as well as to impart the knowledge of Christianity. The Schools are

highly gratifying to the Cherokees. The Choctaws, Chickasaws, and Creeks, also express an ardent desire for Schools. The Government favours the design of instructing these Four Nations. Other Tribes of Pagan Aborigines attract the attention of the Board. They express their full persuasion, that

—the time is come for a great and vigorous effort for bringing up, in part, the long and heavy aversary of our country to those poor and diminished Tribes of our fellow-beings, whose fathers once called their own the widely-extended territories over which our prosperous dwellings are now spread and continually spreading.

Appointed to the Indian Tribes:

Daniel S. Butrick, } *Missionaries.*
Ard Hoyt, }
W. Chamberlain, *Teacher.*

SOCIETY FOR PROPAGATING THE GOSPEL.

NIAGARA.

Upper Canada, between Lake Ontario and Lake Erie.

Robert Addison.

KINGSTON.

A small Town in Upper Canada, on the Northern Shore of Lake Ontario.

George Okill Stuart,
Missionary to the Mohawks.

John Green,

Schoolmaster to the Mohawks.

John Hill,

Reader and Catechist to the Mohawks.

A supply of Indian Prayer-Books has been sent to Mr. Stuart. A Version of St. Mark has been, for many years, bound up with the Common-Prayer. The remaining Gospels will, it is expected, be shortly translated.

UNITED BRETHREN.

GOSHEN.

On the River Muskingum.

1734.

NEW FAIRFIELD.

In Upper Canada.

1734: renewed 1816.

Missionaries:

Dencks, Gambold, Lukenback, & Schmidt.

Outward difficulties were great; but the numbers were increasing, and the work of the Holy Spirit evident in the state of the people.

The attempts made by several Missionaries of the Brethren to bring the Gospel to the Cherokees in 1801, and to the Creeks in 1807, had been productive of little fruit; and, on various accounts, have been abandoned.

Labrador.

UNITED BRETHREN.

To the present Settlements of the Brethren in Labrador, it has been proposed to add a Fourth, north of Oklak. The British Government has granted them undisturbed possession of the coast for that purpose. The Scriptures are, by degrees, enlightening the minds and comforting the hearts of the Esquimaux. The Four Gospels and the Acts are now read by them with delight. "We see more and more plainly," say the Missionaries, "how powerfully the Spirit of Truth speaks to their hearts, by the simple reading of the Word of God."

NAIN.

1771.

Missionaries:

Halter, Koerner, Kunath, Müller, Schmidtman, Schreiber, and Stock.

There are many proofs of grace among the people, in the midst of great scarcity from the failure of the fishery. At the close

of 1817, there were in the Congregation 155; the whole number living in the Settlement being 196.

OKKAK.

1776:

Missionaries:

Knaus, Kohlmeister, Lundberg, Martin, and Saurman.

Many of the Esquimaux have learned, more than ever, to value the privilege of belonging to the servants of God. In the external circumstances of the Mission there is much difficulty. On the land there dwell 237 persons, of whom 178 are Members of the Congregation.

HOPEDALE.

1782.

Missionaries:

Beck, Kmöck, Meisner, Mohrhardt, and Nissen.

A fresh awakening has taken place among the Esquimaux. The numbers are as follows:—Communicants, 50: Baptized Adults, 25: Candidates for Baptism, 15: Baptized Children, 50:—in all, 140 persons, beside 27 not yet baptized, chiefly Children.

The wants of the people being supplied, they were able to assist their poor Countrymen at Nain.

Greenland.

Rations:

NEW HERRNUT (1793).

LICHTENFELS (1758).

LICHTENAU (1774).

Missionaries:

Albers, Beck, Fleig, Gorcke, Grillich, Kleinschmidt, Kranich, Lehman, Moehne, and Müller.

The Missionaries acknowledge, with much thankfulness, refreshing Letters received from Mr. Latrobe, while on his way to South Africa. Mr. Grillich writes from New Herrnhut, in July, 1817—

Lichtenau is warm, in comparison of New Herrnhut. Having resided at Lichtenau a long time, we very sensibly feel the roughness and severity of the winters of New Herrnhut. The last has been very severe indeed. There was no difference between Christmas, Easter, and Whitsuntide. We lay buried in snow. Even now, being the 10th of July, hardly any thing has come up in our garden. The season here seems to have become more unfavourable to vegetation. The winters are longer, the summers shorter, and the supply of driftwood more scanty than when our Mission was first established. It is, in truth, a barren and inhospitable region. You remark on the necessary diligence in learning the Greenland Language. It is a difficult one: of original construction; and a dialect of the Esquimaux.

In Lichtenfels, Mr. Gorcke says they have lived in peace, and the blessing of the Lord has attended their endeavours to declare His Name and serve this Congregation. The people have suffered from sickness, so that the deaths have been more than the births.

At Lichtenau, the numbers were 487, most of whom were earnestly intent on living in communion with the Lord, and walking according to his word. There were 150 Communicants.

Much distress is endured by the widows and orphans of Greenlanders; particularly at Lichtenau, as being the most numerous. Many Heathen Widows seek a refuge there. The Missionaries assist to the utmost, but are unable to meet their wants. Some friends in England have contributed liberally to this charitable object: nor can they better express their love to Him, who is the only Saviour of that World which we have surveyed, and who will gather to himself a great multitude which no man can number, of all nations, and kindreds, and people; and tongues, who shall stand before the Throne and before the Lamb!

THE HARVEST TRULY IS PLENTIOUS, BUT THE LABOURERS ARE FEW. PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST.

MATT. IX. 37, 38.

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[The Names printed in Italics are those of Stations recently relinquished.]

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* * We have given, in the present Number, a much larger quantity of matter than usual, in order to present, at one view, to our Readers, the *preliminary Survey* of the *Missionary World*, which has been brought down to the day on which we are writing. Many interesting details of intelligence, therefore, with the usual Report of the Contributions to the Church Missionary Society, are unavoidably deferred till next month.

Jan. 29, 1819.

Missionary Register.

FEBRUARY, 1819.

NOTICE.

IN the Survey of Missionary Stations, which occupied the whole of our last Number, various Communications were mentioned as soon to be laid before our Readers. In the present Number, and in that for March, we shall redeem our pledge, by giving every document to which we alluded.

Reports of Societies.

REPORT OF THE BAPTIST MISSIONARY SOCIETY.

FROM the Thirty-third Number of the Periodical Accounts of the Society, we extracted, in the Survey given in our last, the principal facts connected with each Station of the Society. From a "Review of the Mission" mentioned at p. 24 of the Survey, we shall now complete the Report of the Society's Proceedings, which we promised, at p. 18 of our last, to lay before our Readers. This "Review of the Mission" was addressed to the Society, in December, 1817, by Dr. Carey, Dr. Marahman, and Mr. Ward.

INTRODUCTION.

We now attempt, after a lapse of more than two years, to lay before you a brief Review of the general state of the Mission in India. In doing this, we are feelingly reminded of the important truth, that the Lord Jesus Christ alone is able to destroy the works of the Devil; and that all the labours of His servants, directed against the power and influence of the God of this World, are as nothing, considered separately from the power of their Lord. But it is their consolation, that their Lord is mighty, in whose Name they go forth; and that, while He NEEDS the help of none, He *despises not the day of small things*; but, amidst all the trials and discouragements which His servants have to meet, renders His strength perfect in their weakness, that none may glory but in the Lord alone.

Relative to the work of conversion in India, perhaps all our expectations have been far wide of the mark. We have been so accustomed to fix our eyes on a Pentecost, as to account every thing short of it nothing. But have we reasoned wisely concerning this? Have we at all taken Scripture for our guide herein? We do not deny that God is

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able to take a man, completely ignorant of every principle of religion, and at once create him anew in Christ Jesus. But is this His general method, in converting any people or nation? Does His infinite wisdom deem no preparation necessary? Did none precede even the Day of Pentecost itself? A little reflection on this—the brightest display of the power of converting grace ever known—may be highly profitable to us; as it may teach us to exercise faith according to knowledge—a matter of high importance in the work of Missions; for, although *the desire, when it cometh, is a tree of life*, it is no less a fact, that *hope deferred maketh the heart sick*. And, if we have suffered our expectation to rise beyond the highest ratio warranted even by a due consideration of Apostolic Times, we cannot complain that God or His Holy Word have deceived us: we have rather deceived ourselves, by not duly weighing that which His word has revealed.

This view of the subject, if it be just, will prepare the mind for this brief Review of the Mission. It is not intended for a review of Conversions, of Churches established, of Days of Pentecost witnessed: it is, rather, a review of feeble

and imperfect efforts to spread light amidst the thickest darkness; to erect the standard of the cross where Christ has been scarcely named; to contend with the *spiritual rulers of the darkness of this world*, and with the desperate wickedness of the human heart, strengthened as it is by prejudices which have stood the shock of ages and survived the revolutions of empire. It will shew

the manner in which the Lord is gradually opening the way for the diffusion of light throughout India, by the Three grand methods which he is pleased to employ: MISSION STATIONS, as furnishing the means for putting things in motion; the SCRIPTURES, by the circulation of which light is diffused; and SCHOOLS, as enabling men to receive the light conveyed by the Sacred Scriptures.

We have detailed the principal proceedings at the various MISSIONARY STATIONS, in the Geographical Survey; and shall, therefore, confine ourselves here to the other two great branches of the Mission.

PUBLICATIONS.

INTRODUCTORY REMARKS.

We now come to another grand means which the Lord is pleased to use in diffusing light abroad throughout India; a means which distinguishes the present day as really as miraculous gifts distinguished the Apostolic Age, though neither in the same way, nor of course with the same effect—the OPERATION OF THE PRESS.

Though this means, however, differs so widely in its operation and effects from those employed in the first age of Christianity, both may, possibly, be found to possess a peculiar fitness for the age and the circumstances of the world in which they are brought into operation. In the first age of Christianity, miracles were necessary; not merely as a means of saving faith, but as a seal from heaven to the truth and excellence of the Gospel—intended for all nations. But, in the present age, wherein the number of those capable of reading the Scriptures is increased throughout the world perhaps a thousand-fold, it is chiefly necessary that the doctrines of the Gospel, and the miracles which confirmed them, be set before the nations, in the words wherein the Spirit of God has caused them to be narrated, for obedience to the faith; which the Divine Spirit can as easily work in the heart by the PERUSAL of these facts and miracles, as he formerly wrought saving faith in the heart by the SIGHT of them: though the sight and the hearing of them are diverse operations, it is the *same God which worketh all and in all*. That miracles should precede in their fit season as a means of faith, and give place in these latter ages to the narration of these miracles as the means of causing the nations to believe, seems, therefore, suited to that wisdom which the Re-

deemer manifests from age to age, in adapting means to the circumstances of men, and thus *abounding in all wisdom and prudence* in drawing all men to Himself.

In the present age, therefore, when an ability to read is so increased, that we may accommodate the words of the Apostle, and say, that faith cometh by READING, the operation of the Press must be ranked among the chief means of working faith among the Gentiles. To this, then, as the medium of pouring forth light on the millions of India, through the Scriptures and Scripture Tracts, it seems not unreasonable to devote some degree of consideration.

THE SCRIPTURES.

In thus reviewing the operation of the Press, however, it is not necessary to take precisely that view of the Translations required in a Memoir respecting them, and which we hope to publish in a few months. The purpose now is, rather to notice the effect produced relative to Missionary Objects, than the Translations which are in a train of preparation.

The number of volumes produced in the Translations under our own direction, however, has been lessened, in this period, by a circumstance in which we no less cordially rejoice—our having had to print certain editions for our highly-valued friends, the Calcutta Bible Society. For them we rejoice that we have had an opportunity of bringing through the press an edition of the whole Scriptures in Armenian; and another in Malay, printed in the Roman Character; together with an edition of 3000 copies of the Arabic-Malay New Testament. These editions, which together make six thousand volumes of the Scriptures, are intended, principally, for the use of

those who already profess the Saviour's Name throughout Hindoostan and the Indian Archipelago ; and are, therefore, intended to preserve those conquests of the Redeemer over the kingdom of darkness which have been already made—a work no less necessary, and which we, therefore, no less rejoice to forward, than those which are intended to push his conquests farther, by pouring light on those who have hitherto sat wholly in darkness and in the region of the shadow of death ; which we now proceed to mention, beginning with the Scriptures as printed in

Sanscrit.

The venerable origin, and the wide extent of this language, induce us to give it the pre-eminence in this place, although it was not the first Translation which we began, nor is the edition by any means the largest. Although, strictly speaking, it is not the colloquial language of any part of India, many circumstances combine to render this Version of the Scriptures highly useful.

Hence, with mingled pleasure and gratitude we add, that not only are the whole of the Scriptures translated into this venerable language, but that the whole of the Sacred Volume will be printed off before this can reach you.

The distribution of these, though made with a sparing hand, has been so wide, particularly in Hindoostan, that we shall require a second edition of the New Testament before the Old Testament is completely finished.

Bengalee.

In this language, the vehicle of ideas to probably sixteen millions of souls, the whole of the Sacred Volume has been long published. The last edition of the New Testament consisted of 5000 copies ; which, however, as the expense may possibly lie on the Christian Public for some time to come, we have endeavoured to reduce as much as possible, and have succeeded so far as to bring it to a rupee for each copy, though it contains above seven hundred pages.

The 5000 copies, however, as the object, at present, is that of diffusing the light of the Sacred Word as widely as possible, we have separated into smaller portions, by printing the Gospels so as for each of them to make, if necessary, a separate book for distribution ; and thus the 5000 have been increased to

nearly 20,000 volumes, each of them capable of communicating, to an attentive reader, the joyful tidings that there is a Saviour for men. Although one of these Gospels may appear a trifle as matter of perusal to those accustomed to the European mode of devouring volume after volume, it is not so to a Hindoo Reader, whose whole library, hitherto, has not, perhaps, greatly exceeded the portion of matter contained in this little volume, and to whom, therefore, it appears quite large enough to interest, though not to terrify from perusal. And one of these, read in a village circle, often diffuses a degree of light among them, that both stirs them up and directs them in their search after further knowledge of these things, and leads to obtaining the whole of the New Testament.

The second edition of the Old Testament is now in the press ; and the fourth edition of the New is so far exhausted, that we must commence a fifth long before it comes in the regular course of printing. For this edition we have now completed a reduced type in this character, begun by Brother Lawson, while at Serampore, and since finished by our native artists ; which is allowed, by all who have seen it, to be highly beautiful, and which will comprise the whole of the Scriptures in one octavo volume of less than a thousand pages. This, while it will admit of the New Testament's being printed on superior paper in a neat duodecimo, will still keep the expense within a rupee for each copy.

Hindoe.

In this language, which, as derived more immediately from the Sanscrit than from the Persian and Arabic, and printed in the Nagree Character, is read by multitudes in Hindoostan, the whole of the Old Testament will be printed off before this can reach you. A second edition of the New Testament, containing 4000 copies, has also been printed, and the same precaution adopted, relative to printing the Gospels, so as to admit of being distributed separately.

This has enabled us not only to circulate them widely, by means of our Brethren residing in Hindoostan ; but to gratify a great number in Bengal, and even around us, who, born in Hindoostan, are more familiar with that language and the Nagree Character, than with the Bengalee. Among these, we have

often with pleasure noticed some of those brave men in the Native Army, who have so nobly fought the battles of the British; some of whom, deeming such a step requisite to their obtaining a Book of the Scriptures, have brought us a note from their British Commanding Officer, requesting that they might be thus favoured.

Mahratta.

We have now added to the New Testament, the Pentateuch and the Historical Books; and have advanced so far in printing the Hagiographa, that little remains to be printed of the Sacred Volume, beside the Prophets, which have been long translated.

This language, extending as it does from the borders of Bengal to Bombay, may be well supposed to include a certain variety of dialect, as spoken in its different provinces. Thus, that which borders on Bengal differs somewhat from that near Bombay; the distance of nearly a thousand miles causing some kind of variation, even while the same terminations are used.

On the Bengal side, opportunities for distributing the Scriptures in the dialect best understood there, often occur, as the Mahrattas travel in every part of Hindoostan; and hence, the Mahratta Scriptures are required at most of the Stations there. Of the distribution of them in the country itself, by our worthy friend and brother Moxon, stationed at Nagpore, we have formerly spoken; and the changes which Providence is now bringing about in that part of the country, cannot but open a wide field for the dissemination of the Word of God in future. The first edition of the Mahratta New Testament is, however, nearly exhausted already.

Orissa.

In the language of this province, which unites itself with the Telinga and Kurnata Countries on the south, Bengal on the north, and the Berar Mahrattas on the north-west; the second edition of the New Testament is now at press, the printing of the Old Testament having been completed long ago. This new edition consists of 4000 copies; and will be fitted for extensive distribution, by the Gospels being printed so as to admit of being distributed separately.

We trust that the distribution already made of the Scriptures in that province,

by the labours of Brethren John Peter and Krishna-dass, will by no means be lost. Fruit has been already gathered; and in the methods of God's gracious Providence relative to His church, we are never to interpret a delay into a denial.

Telinga.

Bordering on Orissa, southward, is the Telinga Country, the inhabitants of which continually maintain intercourse with those of Orissa, and are constantly to be found there.

In this language, the New Testament, which has been in the press above two years, is printed as far as the Epistles to the Thessalonians; and a few months will see the whole of that volume of Scripture finished at press, as it has long been translated.

Copies of what has been printed, particularly the Gospels, have been occasionally put into the hands of Natives of that country; and have, in consequence, found their way thither.

Kunkuna.

In this language, spoken along the south-west coast of India, the New Testament is brought so far, that we expect it will be completely printed off in a few weeks; the version being already advanced, at press, nearly to the end of the Epistle to the Hebrews.

Of dispersing the Divine Word in this language also, Brother Carapet has already had opportunity, which we expect will, in future, greatly increase.

Sikh.

In the western part of Hindoostan, intersected by the five rivers which run into the Indus, the Sikh Language is current.

In this, the New Testament has been long published; and numerous copies of it have been distributed, from time to time, among that warlike race, who are found in most parts of Hindoostan, and not unfrequently in Bengal. In their distribution, Brother Thompson has been particularly useful, in his various journeys through Hindoostan. The Pentateuch has long been printed off and published in this language, and the Historical Books are put to press.

Wuch.

To suit the language of the Wuch Province, we have had a new fount of

types cut in the character current there, and the better part of the New Testament is now printed off therein; the version being advanced at press to the end of the Epistle to the Romans.

In this language, the activity of our Brother Carapeit has found the means of distributing a number of copies already; and, in his present journey through the various provinces, opportunity will probably offer for doing this to a greater extent.

Pushtoo, or Affghan.

On the other side of the Indus lies the Pushtoon or Affghan Country, whose inhabitants are, by some, supposed to be the descendants of Abraham, in whose seed, the promised Messiah, all the nations of the earth will eventually be blessed.

The New Testament is printed so far in this language, that the ensuing year will see the whole completed and published.

As yet, no opportunity has offered for sending a Brother into the country; but, as the inhabitants are constantly to be found in Hindoostan, opportunities have been embraced of putting the Word of Life into their hands; and, in some instances, we have reason to hope it may have found its way into Afghanistan.

Bruj.

In the Bruj, also, which is indigenous to a considerable portion of the population in Upper Hindoostan, we have printed the Gospels and the Acts of the Apostles, the effect of Brother Chamberlain's labours.

These, in single Gospels, form a part of the Scriptures sent for distribution to several of our Brethren in Hindoostan; and they are received with great readiness by those to whom this language is more familiar and pleasant than the common Hindee.

Kashmeer.

In this language, too, spoken in the delightful valley of that name, in the north-west of Hindoostan, opportunities have offered of distributing the Gospels printed in that language. Natives of this province, in the general intercourse which the security for person and property enjoyed under British Rule invites throughout the country, are continually found in various parts of it, travelling either for the purposes of business or of devotion: among these, a considerable

number of the Gospels, in this language, have been from time to time distributed; and we would hope that, in some instances, at least, they have been taken home, by some of those who have thus received them.

Assam.

For the more eastern part of Hindoostan, the Assam Version, in the Bengalee Character, happily augments the supply. This kingdom being near Silhet, and all its ideas of devotion being directed toward those places esteemed sacred in Hindoostan, the influx of inhabitants from it is continual. Some of them, moreover, reside at Nudeeya, for the sake of studying the Shasters, in that celebrated seat of Hindoo Literature. Of this Version, therefore, copies are occasionally distributed, which, under the Divine Blessing, may prove the means, in some future day, of introducing the Gospel into that part of Hindoostan.

Khassia.

Even in the Khassia Language, that of the mountaineers to the east of Bengal, a few of the Gospel of St. Matthew have been distributed among those who, living nearest the Bengal Territory, have acquired a knowledge of the character; although much remains to be done in the way of Schools in that part of the country, before the Scriptures can be read among them in any great degree.

Burman.

But the Gospels in the Burman Language have been distributed with much greater effect. Our highly-esteemed brethren Judson and Hough are vigorously pursuing the study of this language at Rangoon. The Gospels which had been previously printed, however, we found highly acceptable to our Mug Brethren, when the Lord was pleased to work among them; as they assisted them much in realizing the truths which they had already heard from Brother De Bruyn, in the Hindee and Bengalee Languages. We have, therefore, sent, at different times, nearly a thousand copies for distribution among them.

Chinese.

We are now led to the Chinese; the most important, in point of extent, among all these languages; as, when every deduction is made, there is reason to suppose that it is the medium for

conveying ideas to a hundred and fifty millions of men—to at least a FIFTH part of the fallen race of Adam.

In this language, though we have been hitherto occupied chiefly in preparations for future operation, we have been enabled to bring through the press an edition of the New Testament, with the exception of the two works of Luke, (taken up in the second edition now in the press,) and the whole of the Pentateuch, with the metallic moveable characters, which have brought the whole of the Pentateuch into 290 octavo pages; and have further admitted these pages on BOTH SIDES OF THE LEAF, on even common Chinese paper, without the least injury to the legibility or beauty of the character. The effect of this, in reducing the inconvenient size and the expense of the book, will be best appreciated in future years, when the numerous millions of China will require a constant supply of the Sacred Oracles.

The demand for the Scriptures we have already found so great, from the Chinese scattered in the various isles and in almost every part of India, that our edition of the New Testament, of 3000 copies, is almost exhausted; and so many of the former part of the Pentateuch distributed, that we begin already to find a difficulty in making up complete sets of the Five Books, though the edition exceeded a thousand. These opportunities for distribution, indeed, increase so much upon us, that, in its present incipient state, our Chinese Press will scarcely allow us to supply the demand till we have brought the first edition of the Scriptures wholly through the press; in which work, as the translation of the Old Testament has been long completed, we are, of course, at present, all engaged.

Thus, then, in Sixteen of the Languages of India, are the Holy Scriptures brought into circulation, in a greater or less degree: in some of them, merely the Gospels are proclaiming the Redeemer's Name; while in others, the whole Book of Revelation is laid open to view.

These Versions, if the Reader examine the situation of Hindoostan, will be found to include nearly all those countries which are most populous. Of the two hundred millions which, we are ready to think, Eastern Asia, exclusive of China, contains, (as we are convinced

it has been hitherto greatly underrated,) these Versions will be found to include the languages of the greater part.

Respecting the other Translations which are in a state of preparation, it is not necessary to mention any thing here, as this more properly belongs to a Report of the progress of Translations.

We only add, that our opportunities for distribution have not been confined to the Versions already mentioned. They have embraced our beloved friend the late Henry Martyn's Hindee Version of the New Testament, printed in the Persian character, and both his and Sebastiani's Persian Gospels. We have, indeed, in some cases, found an Arabic Bible a highly acceptable present to a learned inquirer.

SCRIPTURE TRACTS.

But it is not to Translations that we are to confine our view, relative to the diffusion of light throughout India. Assistance, of the most valuable nature, has been derived from Tracts; either containing a view of doctrines in the very words of Scripture, or an illustration of them suited to the circumstances of those for whom they are intended.

These have been circulated, not only in most of the languages mentioned, but in several others. Thus we have printed a number in Cingalese and Portuguese, for Brother Chater; others in Malay, for Brethren Robinson at Java, and Jabez Carey at Amboyna; besides a number in Persian, Portuguese, and Armenian, for distribution around ourselves; and editions of nearly twenty in English, selected chiefly from those published by that excellent Society in London, which has, in this way, deserved so well of the Christian World. Among these were, "Jesus Christ the only Refuge"—"Am I a Christian?"—"The Christian Soldier"—"The Sin and Danger of neglecting the Saviour"—and various others.

Among those which we have printed in the other languages is, an Epitome of Scripture Doctrine, in Chinese, drawn up in the words of Scripture, describing the nature and perfections of God—the creation of man—the entrance and the evil of sin—the moral Law and its sanctions—the Gospel method of reconciliation with God—the nature of conversion—the various duties of the Christian Life—death—judgment—the resurrection—eternal happiness and mis-

sory. Of this we have printed, with the metallic characters, ten thousand copies, in a neat duodecimo size; and they have been distributed so widely, that we have now little more than a third of that number left.

Thus, then, in full Twenty Languages, has the press been brought to bear, in these last three years, on the great work of illuminating India with the light of Revelation.

Of the NUMBER of Tracts thus printed and circulated within this period, we cannot speak precisely: but, if we take the year 1815 for a specimen, (and our

opportunities of distribution are enlarging continually,) the number cannot fall far short of Three Hundred Thousand; and it may, possibly, exceed that number, as those printed and distributed in the course of this year far exceed a Hundred Thousand.

It is not here, however, that the utility of the press has terminated. The last two years, particularly, have found it employment of the most important nature, in preparing Elementary Tables and Compendiums for the Native Schools, to which department we now proceed.

SCHOOLS.

On this subject, we can only drop a few hints as bearing on Missionary Objects; and, indeed, more is not necessary here, the plan for Native Schools being detailed in the "Hints" on that subject; and the present state of the Schools in the "First Report of the Institution for Native Schools."

As a means of introducing the Gospel, we have had our thoughts on Schools for many years; but the obstacles in the way of rendering them efficient, appeared such as almost to render the attempt hopeless.

Christian Schoolmasters we could not procure, in sufficient number; and could we have procured them, it would have been madness to expect that Idolaters, so firmly attached to their paternal customs as are the Hindoos, would send their children to be educated by Christian Teachers. It struck us, however, while revolving the subject, that, even though Heathen Masters were employed, much, very much, might be done, which would tend to enlighten the minds of the rising generation. We saw that the New System of Dictation, applied so successfully in England to give an accurate knowledge of spelling, could be applied with as much ease to sentences and propositions, as to single words; and that nothing more was necessary, therefore, than to select, for this purpose, such ideas as tended most fully to enlighten the mind.

Schools for mere Children, however, did not include the whole of our object: while these were not to be neglected, mental food was to be provided for Youths of fourteen or sixteen years of age, who are precocious far beyond those of that age in Britain; and whose minds, as yet scarcely imbued with the

madness of idolatry, were in a better state for receiving ideas than the minds of their parents. Hence, while we provided such Elementary Tables of the Alphabet and its numerous combinations of Orthography in a method new to them, and of Arithmetic on the British Plan, as should render the instruction imparted superior to any thing yet seen in their own Schools, and, therefore, attract even the children of the rich; we had to select those accurate ideas of the Solar System, Geography, and General History, as well as respecting their Creator and Redeemer, and the human soul, which should enlighten their understandings, enlarge their views, and render it impossible that they should continue to hold, with these just ideas of the heavenly bodies, the earth, the nature of God, &c. that baseless system of idolatry which they had received from their ancestors.

The mode of applying these Compendiums, so as to secure their being more than perused, has succeeded beyond expectation. Our prevailing on Youths thus to write from dictation the various ideas contained in them is, in reality, the same thing as getting them to sit down at home, and not only read with attention, but even copy repeatedly, till understood and fixed in the mind, ideas calculated, in a high degree, to enlighten their understandings, with the superior advantage of its being done in regular order, for a long season, and in company with others, to take off all the tedium of the employ. Meanwhile, they are called on to do nothing, in the least degree, contrary to their caste: they feel themselves, while thus engaged, in the road to improvement, approved by their friends and by their own minds; and

they are not even required to BELIEVE what they thus lay up in mind, any further than it shall appear deserving of credit. But, whether they can refuse their assent to truths and facts carrying with them their own evidence, it is easy to judge. After BELIEVING the whole, however, they are still left at liberty as to REJECTING the things received from their ancestors: they may even grasp them the more firmly, if they appear worthy: and their being thus at perfect liberty to retain or to reject what appears to deserve it, imparts a serene and joyous feeling to the mind, well suited to the discernment of truth in its fullness of evidence.

But, as a means of spreading just ideas on the most important subjects AMONG THOSE MORE ADVANCED IN AGE, the value of this method is great. As each Youth has to write out two books monthly, and is permitted to take them home, this opens the way for a succession of new ideas every month, to pervade every town and village in the circle wherein Schools are established. In a circle containing a Hundred Schools, therefore, if we suppose that only twenty of the Boys in each School thus write on paper, we shall have an edition of Two Thousand copies circulated monthly, of such ideas as may have been selected for this purpose; and circulated, too, by Two Thousand Youths already acquainted with them, and disposed, from their novelty and the pleasing circumstances connected with receiving them, to read them with delight to their parents and relatives. Can there be a more effectual method of diffusing ideas, of the most valuable nature, in a Heathen Country? Is it not fully worth the labour to select, with every degree of care, arrange in the most lucid order, and clothe in the most perspicuous language, ideas capable of being so widely diffused? Such, however, is the natural effect of this plan, in proportion as it is brought into full operation.

Should any still doubt, whether the encouragement of these Schools be a proper Missionary Object; since the Scriptures, though not withheld, are not forced upon them; we would point out two or three circumstances in them, which tend to prepare Youth for the cordial reception and the profitable perusal of the Scriptures, after leaving School:

1. Their being so completely familia-

rized with all the combinations of their own alphabet in the PRINTED character, must exceedingly facilitate their perusal of any printed work hereafter put into their hands; and, among the rest, of the Sacred Scriptures. Every one knows, that what can be read with ease, is likely to be read often, if deemed important. To say nothing, therefore, of THE ADDITIONAL NUMBER OF READERS formed by those Schools, which they will probably increase in a tenfold degree; the superior knowledge acquired of their own multifarious alphabetic system, must render the perusal of printed books, throughout the whole of life, that pleasant and delightful employ which reading has never yet been to the Natives of India.

2. The knowledge which they acquire of Geography and General History, through the Compendiums put into their hands, will happily prepare them for the perusal of the Scriptures; by removing those extravagant ideas of a Chronological and Geographical Nature, on which the whole of the Hindoo System is founded. The idea of boundless ages and endless genealogies being removed, and their notions of the size and extent of the earth corrected, they will become far better prepared to understand and believe the Sacred Scriptures, than while they imagined Mount Sumeroo to be eleven thousand yozuns high, and the whole earth to be formed of alternate continents and oceans, resembling the integuments which appear in the section of a tulip root, Hindoostan forming precisely the middle part! Add their being previously familiarized with the names of persons connected with Scripture History; as Moses, David, Cyrus, Cæsar, &c. together with those of the countries and cities mentioned therein; as Egypt, Canaan, Babylon, Rome, Jerusalem, &c. must render the Scriptures far more intelligible and interesting to them than they could otherwise be.

3. The ideas which they must previously gain, too, of the principal Doctrines inculcated in Scripture, as—the Nature and Perfections of God—the Purity of the Divine Law—God's Hatred of Sin—the Equality of Men in God's Sight—the personality of the human Soul; as distinct, on the one hand, from the essence of God; and, on the other, from the spirits of the beasts that perish—the falsehood and folly of the doctrine of Transmigration—the cer-

thinty of dying but once, and of Judgment instantly succeeding—the End of the World—the Resurrection of the Body—a General Judgment—an unchanging Eternity of Happiness or Misery : all of which occur in the various Compendiums given them, often in the very words of Scripture, must naturally prepare their minds for the profitable perusal of the Sacred Volume.

4. Their being accustomed, for years, to cease from their common business on the Sabbath, the natural effect of our disengaging the masters not to attend on that day, a direction with which even their love of ease makes them readily comply, tends by no means to indispose them for the reception of the Scriptures. Although but a mere bodily rest, and that temporary, its effect on the mind hereafter in enabling them to understand, if not to approve what the Scriptures so fully inculcate on that subject, is not to be despised : and if Schools be continued in this country—an object which we trust the Lord will stir up the hearts of His people to secure—a Brother who shall, in some future day, go into any one of these villages to make known the Word, will find, on the Sabbath, a young Congregation at leisure to hear ; and, in the numerous passages of Scripture interspersed in their Compendiums, a text or theme, already treasured up in their minds.

5. But the manner in which these Schools ENDOW the European Character to both Children and Parents, must open a way to their hearts, in a degree unknown before. A Doctrine, which differs from all their former ideas, coming from a strange countenance, and exciting doubts as to the motives from which it is brought to their ears, must involve a combination of unpleasant circumstances relative to the Word of Life, on the reception of which their eternal happiness is suspended, which it would be desirable to lessen, if possible. This is done by these Schools. In addition to these Youths having grown up, in some small degree, acquainted with the Gospel, their being led to contemplate with pleasure, as approving and rewarding them, the countenance of the messenger of peace, and to form a favourable idea of him as engaged in promoting their happiness in a way which they themselves deem meritorious, must create a prepossession, relative to his motives and the purport of the message which he

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brings, of no small value in the reception of the Gospel.

6. When we add to all, the INCREASED NUMBER of READERS created by these Schools, few methods will appear likely to be more effectual in preparing the way, in a Heathen Country, for that faith which cometh by reading and examining the Word of God.

We cannot, therefore, but adore the goodness of God in inclining the hearts of the Natives so fully to welcome these Schools, without which the whole plan must have been nipped in the bud ; since, if the Natives had not cheerfully sent their Children, every thing else would have been useless. But the earnestness, with which they have sought these Schools, exceeds every thing that we had previously expected. Nor has the desire yet ceased. We are still constantly importuned for more Schools, although we have long gone beyond the extent of our funds. Indeed, respecting the supplies for the present year, we have to rely immediately on that Almighty Friend on whom Professor Franck drew continually ; for as yet we scarcely see how half the funds will be provided, this year, for the Hundred Schools already established around us. But this we know, that the Lord is able to provide, and that none who trust in Him shall be put to shame. The encouragement, indeed, which we have received from our generous Countrymen throughout India, demands our warmest gratitude ; and we are almost astonished to see how the Natives themselves have come forward to spread light in the midst of their own country. Although their subscriptions, as yet, are not very large, in the List of Benefactors the view of one-fourth being Native Names awakens sensations of joy and hope which we once never expected to realize. It will not, however, appear strange, that India should not, as yet, be able to supply its own wants relative to Native Schools ; and we are persuaded, that those generous minds which have so fully provided the Scriptures for India will not be backward in stretching forth the helping hand to Schools : which, as to the number of readers, will increase the efficiency of the Scriptures in a tenfold degree ; and, with reference to their being perused with understanding, in a degree almost beyond belief. Meanwhile, the liberality of the friends of religion in Britain and America will

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henceforth produce a re-action on the minds of the Natives themselves, while they witness the generous care so unequivocally manifested for their happiness by Foreigners, distant from them so many thousand miles: a re-action, valuable, indeed, in a pecuniary point of view; but effective, beyond all calculation, in diffusing light and knowledge through the whole country. We entreat

you, therefore, Beloved Brethren, to bring this object before our highly-valued friends in Britain as fully as possible; and to assure them, that whatever may be contributed to the Institution for Native Schools, we will sacredly devote to that object, as we have hitherto done relative to the funds subscribed for Translations.

CONCLUSION.

Thus, then, Dearly Beloved Brethren, we have given you a brief sketch of the present state of things relative to the Mission. The number of persons baptized on a Profession of Faith in these three years, including the Brethren in the various regiments, somewhat exceeds Four Hundred. These, added to the number baptized previously, Seven Hundred and Fifty-six, will bring the whole number baptized, of all nations in these seventeen years, to nearly One Thousand Two Hundred; a number for which we cannot be sufficiently thankful, when we consider their value in India, and their situation as scattered over so great an extent of country. They comprise fourteen or fifteen different nations, including those from the various nations of Europe brought to the knowledge of the truth in India. Their being of different nations seems far more likely to advance the Cause in this country, than though they had been all Europeans or all Natives of India.

After some just remarks on the gratitude and encouragement which past success should awaken, the Report thus closes:—

The present state of things requires further, that, in conducting Missions, energy should be combined with GODLY wisdom; that the great work of evangelizing the Heathen World may be attempted in a way, at once the most effectual and speedy. Herein, let Christians act toward one another in that honourable and generous spirit so often

seen and so much approved in the dealings of worldly men; and the work may be carried on, by the various Denominations of Christians, in the most harmonious as well as efficient manner. The command of God, *Go ye into all the world, and preach the Gospel to every creature*, renders the Christian World debtors to EVERY Nation; and it is evident, that to all the Nations now without the Gospel, it must be carried by Foreign Missionaries. Nor is it scarcely less evident, that, while none are excluded from the blessings of Redemption, there are none sunk so low as to be incapable of receiving them. This has been evinced, in the fullest manner, by the Moravian Brethren, who, by devoting themselves to the lowest of mankind in the scale of knowledge, Greenlanders, Esquimaux, &c. have set a glorious example to the Church of God, and demonstrated the practicability of carrying the Gospel to all above these in the scale of civilization—and, hence, to all mankind. And, if a wise, enlarged, and apostolic course of operation be pursued in conducting Missions, and all determined to seek out scenes of labour where Christ has not been named, till none such can be found, rather than build on other men's foundation, and boast of things made ready to their hand; we may soon hope, under the Divine Blessing, to see the greater part of the Heathen World illuminated by the Divine Word; and the next age may possibly behold nearly the whole earth filled with the knowledge of God, as the waters cover the sea.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

MONTHLY EXTRACTS.

THE Committee of the Hibernian Bible Society reprint, for circula-

tion in Ireland, the Monthly Extracts of Correspondence published by the British and Foreign Bible Society. The Committee justly expect much benefit to result

from the circulation of these Extracts. We rejoice in this additional measure for diffusing information throughout Ireland.

DOMESTIC BENEFITS OF THE SOCIETY.

Ladies' Associations are rapidly increasing; and are becoming very efficient Auxiliaries, both to the funds of the Institution and to its moral influence on the mass of the people.

At pp. 283 and 472 of our last Volume, we gave some account of the formation and progress of the Manchester Ladies' Association; and at pp. 176, 502, and 503, of another at Liverpool. From recent documents we extract the following statements respecting these and some other similar Associations.

The *Manchester Ladies' Bible Society* had already obtained, (at the beginning of September,) 3696 Subscribers, and collected 469*l.* 17*s.* 1*d.* The Duchess of Kent has accepted the office of Patroness of that Institution.

The *Liverpool Ladies' Bible Society*, up to the 26th of August, exhibited the following results of seven months' persevering attention on the part of these benevolent Ladies, viz.

Total number of Collectors	456
Total number of Districts	334
Total number of Subscribers	8834
Bibles and Testaments distributed, 1397	
Total amount collected, 1889 <i>l.</i> 15 <i>s.</i> 7 <i>d.</i>	

The consequences are traced in those habits of cleanliness, economy, sobriety, and decorum, which are progressively extending throughout the bulk of the population; in an increasing attention to the duties of religion; and in an evident extension of those great principles of moral order, which attach the lower classes of society to their superiors, and cement more firmly the whole mass of the community.

The Ladies of the Association just established at *Douglas, Isle of Man*, have collected, in their first month, 34*l.* 16*s.* 4*d.*; and a second Ladies' Association has been formed in that Island.

The total amount, collected by the *Southwestern Ladies' Association*, from Oct. 1816, to July 1818, is 680*l.* 8*s.* 3*d.*; and the total number of Bibles and Testaments distributed, 1103.

The *Exeter Ladies' Association* is under the patronage of the Duchess of Bedford, Countess Fortescue, Lady Ebrington, and many other distinguished individuals. The city is divided into 53 districts, to each of which Collectors are appointed. The first Meeting of the Committee exhibited a most animating proof of the efficiency of these Institutions, and of the benefit of system, although established only FOUR WEEKS. Reports were presented from every one of the fifty-three Districts; and the aggregate result, within this short space of time, has been—

Free Subscribers	617
Subscribers for Bibles	735

1352

	£. s. d.
Amount of Free Contributions, 155 14 5½	
Amount of Subscriptions for } Bibles	22 14 7

Total . . . 178 9 0½

This is a result unexampled, under similar circumstances, in the history of the Bible Society. The Reports bore conclusive testimony to the necessity which existed for such an Institution; and to the highly beneficial effects, direct and collateral, which may be confidently anticipated: while they evinced the influence of that wisdom and prudence, on the part of those concerned; which are the best and surest guides to success.

Plymouth and its immediate vicinity, including a population of more than Eighty Thousand souls, constitute a scene of peculiar interest. EIGHT Associations have been already established, conducted by more than THREE HUNDRED LADIES of the highest respectability in these towns; and several others are in contemplation.

CHURCH MISSIONARY SOCIETY.

FIRST ANNIVERSARY OF THE BATH ASSOCIATION.

PREPARATORY to the First Annual Meeting of this Association, Sermons were preached, on Sunday, January the 3d, by the Rev. Archdeacon Digby and the Rev. John Richards.

On Tuesday, the 5th, the Public Meeting was held at the Guildhall; the Vice-Patron of the Association,

the Right Hon. Lord Gwydir, in the Chair. The Meeting was very numerous, and highly respectable. Between forty and fifty Clergymen were present. The recollection of the extraordinary circumstances attending the first establishment of the Association probably contributed to increase the attendance. The Assembly was, however, composed of the various classes of Society: some worthy persons, from warm affection to the great objects of the Institution, are known to have walked many miles in order to participate in the sacred pleasure which usually accompanies such Meetings; and which was, in truth, eminently manifested on this occasion.

The Noble Chairman, in addressing the Meeting, adverted, with great effect, and in a truly Christian Spirit, to the circumstances which had occurred. This Address cannot but give pleasure to every Christian Reader. We, therefore, insert it at large:—

The great object of our Parent Society has been so often and so eloquently explained, that it is quite unnecessary that I should trouble you, at any length, on so important a topic.

Nevertheless, in the lamented absence of our Right Reverend and much respected President, I may perhaps be permitted, in this our infant state, to make a few observations on our own particular views.

We meet this day to record our First Anniversary, and to report our earliest proceedings.

We do not meet to discuss controversial points of Doctrine, or legal questions of the Common or the Civil Law; nor to make any comment on the conduct of other Protestant Societies, having the same pure and pious objects as ourselves.

We rejoice that such Societies exist. We admire their zeal, and sincerely wish them success.

It is out of my power to enumerate the Institutions which appear in this most charitable City, to anticipate the wants of almost every human misery. We have added another most important link to that extended charitable chain. "Ong, long may the whole shine—a

noble emblem of good-will to all men.

We have been reproached with want of dignity in our proceedings, from our attempting to embark with us the Poor and the Humble in one common cause. Dignity to ourselves makes no part of our object. Our object is the fulfilment of a great Christian Duty; and, where Christian Duty is concerned, deep humility should be its leading feature.

The high, the low, the rich, the poor, all are equal in the eye of God. Nay, the contributions of the Poor are held superior: God forbid that they should be held less in the eyes of man!

To the Messengers sent by John, our Blessed Saviour gave as the last great proof of his own Divine Mission—*To the Poor, the Gospel is preached*. Who, by a Christian Mind, can be considered poor, if those are not so considered, who have long continued and still exist in utter ignorance of God? Let it be remembered, that it is not the fleeting interests of mere worldly concerns that are here at stake: it is the eternal interests of the world to come—everlasting life or death, it may be, to millions that now exist, and millions yet unborn!

If the Bible be true, if Truth be the day-star of the Christian Religion, the Gospel must at some period be preached to every nation and people of the earth.

From the precepts, mercies, and promises, held out by that Religion, we may, with trembling hope, conclude, that it will be happy for that Nation which may be found most zealous in this great work of Faith; and that the exertions of the poorest individual in so holy a cause, will stand recorded by Infinite Goodness.

Let us therefore proceed in this great work, in the humble hope that our children, and our children's children, may persevere to the end; when, assuredly, the triumphant banner of our Lord shall be fully displayed on the ruins of Idolatry.

From the Report, which was read by the Rev. John Richards, it appeared that upward of 500*l.* had been raised by the Association, in the course of the year.

Major-General Sir William Cockburn, Bart. one of the Vice-Presidents, having moved the adoption of the Report, was seconded by the Secretary of the Parent Institution, who enlarged on the prospects of the Society as con-

nected with the remarkable Dispensations of Divine Providence now unfolding themselves in the world.

The Resolutions were moved and seconded, respectively, by Mr. Archdeacon Digby, and Colonel Sandys—by the Rev. John Richards, and the Assistant Secretary of the Church Missionary Society—by the Rev. T. T. Biddulph, and the Rev. Thomas Methuen—by the Rev. James Joyce, and Major-General Baynes—by J. Walmsley, Esq. and the Rev. Henry Davies—by the Rev. Fountain Elwin, and the Rev. C. Hawkins.

Colonel Sandys, the Assistant Secretary, and the Rev. Henry Davies, reported to the Meeting, with effect, what they had personally witnessed in Heathen Lands; and many impressive statements and appeals were made by the different speakers. The spirit of true Charity pervaded the whole of these Addresses, and the Assembly fully participated therein.

The Rev. Henry Davies, Chaplain on the Bombay Establishment, accompanied the Secretaries of the Church Missionary Society and the Rev. Daniel Wilson, on this occasion. Thanks having been voted to those Gentlemen for their assistance, Mr. Wilson, in expressing the acknowledgments of himself and his friends, forcibly depicted the Christian Emotions which should arise from such Meetings, and the renewed and zealous exertions which they should call forth.

The Benefactions and Subscriptions received on this day, with the Collection at the Doors, amounted to not less than 228*l*.

SECOND ANNIVERSARY OF THE GLOUCESTERSHIRE ASSOCIATION.

On Sunday, January 3, Sermons were preached, in Gloucester, for the Society—in the Morning, at St. John's Church, by the Rev. F. S. Bayley, the Rector; and, in the

Evening, at St. Michael's, by the Lord Bishop of Gloucester. On Wednesday Morning also, being Epiphany Day, the Rev. Daniel Wilson preached at the Church of St. Nicholas. The Collections at the Sermons, and afterward at the Meeting, amounted to nearly 70*l*.

After the Sermon at St. Nicholas, the Meeting was held at the Tolsey, the Lord Bishop of Gloucester in the Chair.

His Lordship having opened the Meeting, by drawing its attention, in a concise but feeling Address, to the glorious object of the Society—the universal diffusion of our Holy Religion—the Rev. John Kempthorne read the Report of the Association, which took an able and comprehensive view of the measures and prospects of the Society. There had been a very considerable increase in the Contributions of the Association, during the year.

The Venerable the Archdeacon of Gloucester having moved the adoption of the Report, seconded by Captain Harward of the Royal Navy, the Secretary of the Church Missionary Society entered, at large, into the state and plans of the Society.

The other Motions were made and seconded, respectively—by the Rev. Henry Berkin, and the Rev. William Sollis—by the Rev. S. C. E. Neville, and the Rev. Henry Davies—by the Rev. Edward Mansfield, and Joseph Wathen, Esq.—by the Rev. Jeremiah Smith, and the Rev. J. Davis—by the Rev. John Turner, and the Rev. Charles Blencowe—by the Rev. Dr. Williams, and the Rev. Edward Jacobs—by the Rev. William Mayers, and the Rev. R. M. Mainwaring—by the Rev. John Morse, and Captain Harward.

The Rev. Daniel Wilson, toward the close of the Meeting, urged, with his accustomed animation and force, the duty of prayer and increased exertion in behalf of the

great objects of the Society: and expressed his earnest hope, that the good effects of attending such Meetings would also be visible in the improvement of our own character; and that, while we were animating one another in our attempts to send the Gospel to the Heathen, we should depart, to our several homes, better Parents and Children, better Husbands and Wives, better Masters and Servants, better Subjects and better Men.

The Right Reverend Chairman, in dismissing the Meeting, alluded to this close of Mr. Wilson's Address; and expressed his fervent desire, that abiding impressions, from what had been heard throughout the day, might be manifested, in the increase of Christian exertions and piety of character.

JOURNEY OF THE REV. LEIGH RICHMOND.

In October and November, Mr. Richmond renewed his friendly exertions in behalf of the Society, by a Journey in several Counties, in the course of which he preached at the following places:—

In Northamptonshire—at Spratton, West Haddon, and Welford: in Leicestershire—at Stanton Harold: in Derbyshire—at Bonsall, Matlock, and Chapel le Frith: in Yorkshire—at Huddersfield, Kirk Burton, Kirk Heaton, Bradford, Mirfield, and Slaithwaite: in Lancashire—at Warton: in Cumberland—at Cockermouth: in Northumberland—at Newcastle and North Shields.

An Association was formed at Spratton; of which Robert Ramsden, Esq. is President: and a Ladies' Association at North Shields; Mrs. Matthews being appointed Treasurer and Secretary.

Meetings were also held at Bradford, and at Huddersfield; the Vicars of those Parishes being, respectively, in the Chair. At Huddersfield, the receipts amounted to about 224*l.*: of which 105*l.* was collected at the Church Doors.

The Rev. Henry Maddock assisted Mr. Richmond in the neighbourhood of Huddersfield.

DELAY OF THE "BARING."

IN the Number for December, p. 525, we stated the sailing of the Missionaries and New-Zealand Chiefs, in the Baring. That vessel has since been delayed, by getting aground. In sailing from Sheerness, on the 18th of December she struck on the Brake Sand; but was soon got off again; and, as it was supposed to be with little damage, she proceeded on her voyage. The wind, however, not allowing of her getting beyond the Downs, the Captain had time to consult the Owners; and, so many lives being concerned, it was determined, as a matter of prudence, that the vessel should be taken into Chatham Dock-yard, that if it had sustained any serious damage it might be repaired. It being found, however, on examination, that very little injury had been sustained, the Baring proceeded again to the Downs.

Mr. Butler and his companions procured lodgings at Brompton, during this delay; and were happily all accommodated in the same house. They were visited there by the Assistant Secretary and another friend.

Tooi had been very alarmingly ill; but, through the blessing of God, on the care of a skilful Medical Man, and with great attention, he recovered. The same attention could not have been paid to him on board a crowded vessel; and as it respected his health, therefore, the detention has been beneficial. The goodness of God has been, indeed, greatly manifested in the whole of the circumstances which have occurred. Tooi's indisposition had a most salutary effect on his mind. It cannot but be hoped, that the many prayers, which have been offered up in behalf of these affectionate Young Men, have been so answered, that they will return

to tell their Countrymen, not merely the wonders which they have witnessed in the Arts and Manufactures and Commerce of Britain, but feelingly to set before them—the *unsearchable riches of Christ*.

The Baring left the Downs, with a fair wind, on the 27th of January.

EMBARKATION OF SCHOOLMASTERS FOR AFRICA.

THE gratifying accounts which the Society continues to receive, of the progress of the Gospel among the Negroes in the Colony of Sierra Leone, have encouraged the Committee to send thither more labourers.

Mr. Thomas Jesty and Mrs. Jesty, with Mr. Henry Barrett, were sent forth to their labours in that Colony, at a Meeting of the Committee, held at the House of the Society on the 22d of December. The Instructions of the Committee having been delivered to them, they were addressed, in a very feeling manner, on their duties and encouragements, by the Hon. and Rev. G. T. Noel.

They are proceeding to Sierra Leone, to take charge of such Scholars as may yet want Teachers.

On the 10th of January, they embarked, at Gravesend, on board the *Mary*, Capt. Bissett: but the vessel put into Ramsgate, the wind being contrary; and did not leave that port till the 29th of January.

EDINBURGH MISSIONARY SOCIETY.

DEPUTATION TO LONDON.

WE have already mentioned (See p. 372 of our last Volume) the inadequacy of the Society's resources to the opportunities of exertion which are opening before it in Northern Asia. The expense of fitting out and sending Four Missionaries with their families to Astrachan and Orenburg last summer, and the Charge of Ten Students now receiving education, have exhausted the funds; and have disabled the

Society from enlarging its exertions without increased support.

The Friends of Missions in Scotland, it is expected, will come forward promptly and liberally: and, having been encouraged to hope, that, on a suitable application, many persons in the Metropolis will be ready to assist their plans, the Directors have sent a Deputation of some of the Officers and active Members of the Society, in order to plead its cause as they may have opportunity. We trust that the Mahomedan and Infidel Tribes of Northern Asia will feel, extensively, the ultimate benefit of the Appeal which the Deputation is now making to the liberality of English Christians.

BAPTIST MISSIONARY SOCIETY.

DEPUTATION TO THE NETHERLANDS.

THE Rev. Mr. Roberts, of Bristol, and Mr. Thomas Potts, of Birmingham, having been requested to visit Holland, as a Deputation from the Society, for the purpose of endeavouring to procure full liberty of conscience, and security of residence, for its Missionaries in Java, reported their Proceedings to a Meeting of the Committee, held at Bristol, on the 22d of September. The Deputation obtained an audience of His Majesty the King of the Netherlands, who received them very graciously, and was pleased to say, that he saw no reason why the whole of their request should not be granted, and that the Society may be assured that he would do in the case whatever might be compatible with the welfare of Java.

CIRCULAR LETTER RESPECTING INDIA.

At a Meeting of the Committee, held June 23d, in London, it had been resolved—

That it appears desirable to this Committee, that some one of its Members go to India, for the purpose of personal communication with the Missionaries.

At a subsequent Meeting, held at

Birmingham, on the 20th of August, it was, however, resolved—

That, in consequence of the circumstances which have taken place since the London Meeting, and the hopes we entertain that such a measure will not be necessary, the proposal of sending a Brother to India be relinquished.

At the same Meeting the following Minutes and Circular were agreed on:

A Circular Letter was also prepared, for the purpose of communicating, to the friends of the Society, information on some points connected with its interests, of which the following is a Copy:

“Birmingham, Aug. 30, 1818.

“Dear Sir—

“The kind interest which you have felt in the concerns of the Baptist Missionary Society, has induced the Committee to wish that you should be made acquainted with some circumstances in the present state of its affairs, respecting which, it is understood, various unaccredited statements have been circulated in different directions.

“It is a fact, with which you must be well acquainted, that, for many years past, our three Senior Brethren, Carey, Marshman, and Ward, have been enabled, by the blessing of Divine Providence upon their labours, not only to support themselves and their families, but to expend large sums in the promotion of the Gospel around them. So strictly have they acted upon the generous principle laid down by them at the formation of their Family Union in 1799, that, though their receipts, as individuals, have far exceeded in amount the contributions for the Mission which have been sent from this country, their families have derived no pecuniary advantage from this income. All has been devoted to the Cause, which they have felt to be dear to them as life itself.

“A considerable part of the funds derived from the personal labours of the Missionaries already mentioned, has been employed in the purchase and enlargement of the premises at Serampore, on which they reside: and as these Brethren, the youngest of whom is now forty-nine years of age, begin to anticipate a period in which they must rest from their labours, they have been extremely desirous to devise the best plan of securing these valuable premises, so as that they may be permanently de-

voted to the purpose for which the Society was formed; viz. the Propagation of the Gospel among the Heathen.

“On this subject a correspondence has been carried on, for some time past, between the Serampore Brethren and the Committee at home; in the course of which, it appeared that some misunderstanding had existed. Not that the great principle—that the premises were sacredly devoted to the Cause of God—was ever called in question. This was always most fully recognised on both sides: the only ground of difference respected the best means of securing this end. This point, however, has been very fully considered by the Committee, assembled in this place, yesterday and to-day; and we are happy to state that the greatest harmony of sentiment prevailed, and a line of conduct was unanimously adopted, which, we trust, will prove perfectly agreeable to all parties.

“It must give great pleasure to you, and to all the friends of religion, that God has so far prospered the work of His servants, as to enable them to contribute so largely to the Missionary Cause, from their own funds. In the management of these, our Brethren act, of course, distinctly from the Society; although effectually co-operating with us in every thing that can advance the cause of the Redeemer in India.

“Late communications, of an interesting nature, have just been received from them, which will speedily be published. A short note which accompanies them, well expresses the substance: ‘The Lord is with the Mission here, and blessing it; and he will bless it, and make it a blessing. We are all, through mercy, in excellent health.’

“Some time since, the Committee were under the necessity of announcing the low state of their funds. Since that period, they have received considerable contributions, from various quarters. Still they would respectfully remind their friends, that a continuance of their kind exertions will be absolutely necessary to meet the regular expenses of the Mission already so widely extended; and which they hope, under Divine direction, may be enlarged to an extent still greater.

“Requesting an interest in your prayers on behalf of the Mission,

“I am, Dear Sir, yours cordially,

“JOHN RYLAND, Secretary.”

WESLEYAN MISSIONS.

"MISSIONARY NOTICES."

THESE Notices of the state of the Society's Missions have appeared monthly, during the years 1816, 1817, and 1818, in Numbers, of eight pages, price 2d. each. The same information has likewise appeared in the Methodist Magazine.

In order to avoid, in future, this double publication of the same mat-

ter, and to afford at the same time a more extensive view of the work which is carrying on in different quarters, a new arrangement will be adopted. The "Notices" will be enlarged to about double their present size, and will always form a part of the Magazine; but copies of that sheet will be printed off separately, for the use of the Collectors of the Auxiliary and Branch Missionary Societies.

Foreign Intelligence.

MEDITERRANEAN.

MALTA BIBLE SOCIETY.

GENERAL MEETING.

THE formation of this Society was reported in our Volume for 1817, pp. 351, 352: and we have since repeatedly noticed its proceedings and prospects.

A General Meeting of the Members was held at Valetta, on the 1st of October, 1818, in order to receive the Report of the Provisional Committee, and to determine the Fundamental Laws of the Society.

By these Laws it is provided, beside the various Regulations usual in similar Institutions, that the Committee shall consist of Twelve Members; of whom, Four are to be British, Four Maltese, and Four Foreigners resident in Malta. It is further provided, in order to obtain access for the Scriptures among Roman Catholics, that the only copies of them in the Italian Language to be circulated by the Society, shall be according to the authorised Version of Archbishop Martini.

REPORT.

From the Report delivered at the Meeting, and from the Appendix of Correspondence subjoined, we shall make such extracts as will serve, in addition to what has been already given by us, to shew the plans and operations of the Society.

Feb. 1819.

Africa a Main Object of the Society.

Great Britain, with her 500 Auxiliary and Branch Bible Societies, and with a Bible-Income of nearly 100,000*l.* per annum—India, with her profoundest scholars, rapidly translating the Scriptures into all the languages of the Continent of Asia—Russia, with her imperial energies—and America, with her unmeasured resources—all have given a pledge to the world, that they will never rest till the grand design is accomplished of putting into the hand of every man those Holy Scriptures which are able to make him wise unto salvation.

And was Africa to be forgotten? Was there no benign spirit hovering over that vast continent of millions, sitting in darkness? No heaven-born spirit of Christian Philanthropy which longed to visit her borders, and penetrate with persevering benevolence into the unknown recesses of her swarthy tribes, bearing on high the light of Revelation?

In the present state of things, Malta appeared the most eligible spot from which to enter upon this noble career. With this view, and with the desire to promote, at the same time, in every direction, the cause of the Bible, a few individuals united themselves under the title of the "Malta Bible Society." They ardently desire, that their operations may rise equal to the vast wants which they contemplate; and that they may be the means, in union with similar Societies, of advancing the blessed object of the Redeemer's Reign, which is, *Glorify to God in the highest, and on earth peace!*

Correspondence with London, Petersburg, and Calcutta.

In conformity with one of the Regulations, which recommends that a friendly correspondence be maintained with the British and Foreign Bible Society, and with other Bible Societies, the Committee took the earliest opportunity of acquainting the Society in London with their plans. The Committee of the British and Foreign Bible Society hailed this communication with joy; and, with their accustomed promptitude and liberality, resolved, that the sum of 500*l.* be placed at the disposal of this Committee; accompanied with a donation of a very large stock of the Scriptures, amounting to 5955 copies, in nineteen different languages. By their Correspondence, and by further grants of the Scriptures, particularly 500 copies of the London Edition of Archbishop Martini's Italian New Testament, the Committee in London have constantly rendered to this Society the greatest encouragement and assistance.

Your Committee opened, at the same time, a Correspondence with the Russian Bible Society, through the medium of that distinguished traveller and member of the Petersburg Committee, the Rev. Robert Pinkerton. To this your Committee were induced, from considering the ardent interest felt in Russia by all ranks of persons, from the Emperor to the Peasant, in the cause of the Bible; and from viewing also the facilities of communication and co-operation through Odessa. The reply of the Petersburg Committee fully justified the expectation that had been entertained of them: "We most gladly," they write, "lay hold of the fraternal hand which you stretch out toward us; and shall most willingly co-operate with you, to the utmost of our power, in promoting the best interests of the human race." As an earnest of friendship, they have presented the Biblical Library of Malta with copies of several Versions printed in Russia; while, by their account of the various other Versions in the course of printing, they have pointed out to us the line of future co-operation with their plans.

The communication from St. Petersburg here referred to, is

printed at pp. 299 and 300 of our last Volume.

The Report proceeds:—

The opening of the direct trade between Malta and the East Indies, afforded an important opportunity, which was not lost upon this Committee. Shortly after the formation of this Society, a Letter was addressed by the Secretaries to the Committee of the Auxiliary Bible Society of Calcutta; requesting the favour of copies of the various Versions printed in the East; and stating the advantages of mutual correspondence, especially through means of the Bible Society at Bombay. On this latter point the greater stress is to be laid, as it may eventually lead to co-operation on the shores of the Red Sea; especially in that ancient Christian Country, hitherto too little known, Abyssinia. Your Committee are happy to learn that their communications have been favourably received at Calcutta; while, with respect to Abyssinia, they have further the pleasure to report, that, in London and Paris, very rapid advances have recently been made toward the means of furnishing a complete Bible in the Ethiopic Language.

With respect to these more remote and extensive communications with London, Petersburg, and Calcutta, your Committee cannot but rejoice and feel grateful for this auspicious commencement of their labours. They have no fear of being complained of, as if travelling beyond the natural limits of their province: on the contrary, they feel a confident persuasion, that the further these bonds of Christian Amity are drawn over the face of the whole earth, the more they will increase in strength.

To the countries bordering upon the Mediterranean Shores, your Committee devote a more immediate attention. And how vast, how incalculably important, is this sphere—this amphitheatre of nations! How animating the call to labour, when it is considered, that a line of coast, equivalent perhaps to half the circumference of the globe, encircles us on every side, at a distance of not many days' sail; communicating, moreover, with three solid continents—the whole of the Old World!

Intercourse with Greece and Smyrna.

In the Ionian Islands, your Committee found friends and correspondents already existing. It has, therefore, been their constant care, to maintain a sufficient supply of the Scriptures in a situation so favourable, in every respect, for the distribution of the Sacred Volume.

At Salonica they have established a small dépôt of the Scriptures, chiefly in Hebrew and Modern Greek. The Committee have also laid before persons in that city a copy of Greek Rules, for the establishment of a Society there; but the adoption of such a measure will require time, and a better acquaintance with the nature of Bible Societies. The vast population, and, in particular, the great number of Jews in that city, render the progress of this work peculiarly needful.

In Smyrna, your Committee had early promise of encouragement, from the interest taken in Bible Societies by the British Chaplain, the Rev. Charles Williamson. From the commencement of these Institutions in England, and in the world at large, it has been the happiness of Smyrna to have had a series of Chaplains, four in number, who have attached themselves to this service. To the first of these, the respectable and learned Rev. J. F. Usko, the British and Foreign Bible Society, and indeed the Greek Nation at large, are indebted for that edition of the Ancient and Modern Greek Testament, which has been circulated under the high sanction of the Patriarch's approbation and recommendation. The present Chaplain continues to fulfil those expectations which were excited in the Committee, during his passage through Malta, at the close of last year.

In the months of May and June last, the Rev. William Jowett, one of the Secretaries of this Society, was absent from the Committee on a journey to Smyrna and some parts of Greece, for the purpose of furthering the object of the Society. The report of his proceedings which he has rendered to the Committee, furnishes several useful particulars for the guidance of future measures. The extensive commercial relations of the

Greeks with almost every great city of Europe; the increasing degree of freedom which they enjoy, and which they use so honourably to themselves, in giving the blessings of literature and useful knowledge to the rising generation; the number of literary institutions among them (several of which Mr. Jowett visited, inviting their co-operation with the Malta Bible Society); their connection, in respect of Ecclesiastical Rites, with the Church of Russia, that Grand Empire so entirely devoted to the cause of the Bible—all these are circumstances which augur well for the progress among them of this grand, but simple work—the universal diffusion of a knowledge of the Divine Scriptures.

But the subject of incomparably the greatest interest which has attracted the attention of the Committee, is, the formation of the Bible Society of Smyrna, which took place during Mr. Jowett's visit to that city. The establishment of so valuable an ally is wholly owing to the zeal and judgment of the British Chaplain, who had taken the most effective measures for informing the minds of the Subscribers upon this interesting object.

This gentleman has, subsequently, visited Constantinople, in prosecution of the general objects of the Society; and from that Patriarchal Seat your Committee have had the pleasure of receiving good accounts of his proceedings. He has also forwarded to the Biblical Library at Malta three copies of a translation into Modern Greek, of various passages from that great father, St. Chrysostom, recommending the universal reading of the Scriptures, printed at the Greek Printing-press of that Patriarchate.

Having been informed of the edition of the Greek Bible printing at Moscow, Mr. Jowett, assisted by Mr. Williamson, requested of the Committee of the Russian Bible Society, that 500 copies should be sent to Smyrna, to meet that ardent desire which Mr. Jowett, in his journey, witnessed among the Greeks, to possess this work. Your Committee, for the encouragement of this large distribution, have engaged to bear so much of the expense as shall enable the Greeks, especially the poorer youths

in their Schools and Colleges, to purchase at a low price.

Extracts from Mr. Jowett's Report of his Journey are given in the Appendix. The Report, at length, was printed in our last Volume, pp. 383—389.

Italian and Arabic Scriptures.

Shortly after the commencement of the year, the Committee received, after much anxious delay, a large impression of Archbishop Martini's Italian Testament, printed at Naples. The copies of this valuable work, in number amounting to 1720, have since been in a course of gradual distribution. A considerable part of them is ready for sale, with the other Scriptures, to applicants at the Depository.

About the same period, the Committee received from the British Consul at Aleppo, and from an English Medical Gentleman some time resident in Mount Lebanon, accounts relative to the Arabic Scriptures, of much importance. On this subject, also, the Committee of the British and Foreign Bible Society have forwarded various inquiries to be prosecuted by this Committee; as it is their wish to effect a much more complete and perfect edition of the Arabic Bible than that which has hitherto been in circulation, and which was originally printed, under the patronage of the Bishop of Durham, from the Version in Walton's Polyglott.

Journey of the late Rev. C. Burckhardt, in Egypt and Syria.

Some account of Mr. Burckhardt's objects, and of his earlier proceedings, was given at pp. 245—247, 389, and 390 of the Volume for 1818. His death was mentioned, and further communications promised, at pp. 12 and 13 of the "Survey" in the last Number.

Of Mr. Burckhardt the Report thus speaks, before his death was known:—

The commencement of the present year was rendered peculiarly inter-

esting, by the arrival of the Rev. Christopher Burckhardt, a Swiss Clergyman, who came recommended by that leading friend of this Society, Henry Drummond, Esq. His object being to travel in Egypt, Syria, Asia Minor, and Greece, solely to make known and promote the object of the Bible Society; your Committee, deeply convinced of the unspeakable importance of such a tour, and fully persuaded of the talents and Christian resolution of Mr. Burckhardt, voted him, at two several times, a supply of 755 copies of Bibles and Testaments, in thirteen languages. In the distribution of these, he has entitled himself to the warmest thanks of the Committee. In Alexandria, he perseveringly went from house to house, principally selling at a low price, occasionally giving a copy of the Scriptures. By the time of his arrival at Cairo, his business was so well known beforehand, that many flocked to his room immediately, to purchase of him. The information which he has collected, especially relative to the desirableness of a Coptico-Arabic Bible, expressed to him by the Coptic Patriarch, together with the knowledge which he has diffused and the spirit which he has excited, will serve as a guide and assistance to future travellers in those parts. The last accounts state his arrival at Tripoli, in the East: at Jerusalem, his stay had been short. The Committee indulge the hope, that his progress will be marked with increasing interest; that he will be heard of, as exploring scenes of labour hitherto little known, and supplying spiritual wants which must otherwise have long languished in secret.

In a Postscript to the Report, dated October 24th, the death of this excellent man is feelingly recorded:—

Little did the Members of the Malta Bible Society imagine, that, while paying a just tribute of respect to the Rev. Mr. Burckhardt, they were speaking of one who was, ere that time, reaping, we trust, a higher reward. Very shortly after the General Meeting, the painful intelligence of his death was received. The British Vice-Consul at Aleppo writes, that

he "had the melancholy task of burying him, on the 14th of August." Subsequently, Letters, of a considerably prior date, have been received by the Committee, in which Mr. Burckhardt had given the fullest details of his operations in Egypt and Syria. They are such as to increase the bitterness of sorrow, at the loss of so valuable a correspondent and co-adjutor. After a short career of eight months, devoted, with the greatest activity, and with a truly Christian spirit, to the noblest of causes, Mr. Burckhardt has left to his friends the memory of an example which must impel them to redouble their efforts, *that the Word of the Lord may still have free course and be glorified.*

As the Correspondence of Mr. Burckhardt is thus finally closed, it has been judged expedient to add such extracts from his latest Letters as may have reference to the Malta Bible Society.

We shall extract, from the Appendix, the whole of his Correspondence which is there given, such parts excepted as have been already printed in our last Volume.

From Jaffa, under date of May 20, 1818, Mr. Burckhardt wrote:—

I have sold, or distributed, in Egypt, nearly half the Bibles, the distribution of which was entrusted to me by your benevolent Malta Bible Society. Among others, I sold at Cairo about twenty Arabic Bibles. A larger number was in request; principally among the Copts, but among others also, Turks, Arabs, Franks, and Jews. As Arabic is the general language of the country, so that almost every body is under the necessity of learning it, the Bible Society could not, in my opinion, do better than furnish Egypt, and especially Cairo, with a great quantity of Arabic Bibles. Of the Hebrew New Testament I have sold fifteen in the same country.

I sold all the Greek Testaments which I took to Cairo. They begged me also to bring copies of the Old Testament, as soon as it should be translated; and, on my return to Alexandria, it was necessary to reopen the cases, in order to content

various persons who asked me for Greek Testaments.

From Cairo to Alexandria I went, in three days, on horseback; and, in the last-mentioned city, I was obliged to remain, waiting (notwithstanding the Plague had shewn itself) for an opportunity for Syria. It was during this interval that a kind Providence refreshed my heart by the receipt of your delightful Letter, and also that of Mr. Jowett. Tell Mr. Jowett, that I am the more obliged to him for his trouble in writing, as his Letter contained such interesting news for me. I hope to answer it more fully at some future time, and yours also.

You make, however, one inquiry, which I cannot but answer immediately. It is the following: Are the Arabic Bibles understood in these countries, or not? Having purposely informed myself from different persons, more or less educated, both in Egypt and Palestine, all, with few exceptions, have assured me, positively, that they understand the whole, without any difficulty, excepting some prophetic passages. As to the style, they told me, that it is neither very old nor obscure; and that nothing is wanting but the insertion of the Apocryphal Books for the Catholics and Copts, the pages to be numbered; and each book noted at the top of the page; with a trifling change also at the beginning of the first page, where they are shocked to find the Mahomedan phrase, "In the name of God, the pitying, the merciful." It seems, however, pretty generally understood, that these are not essential points; and if the Bible Society would print a new edition, with these corrections, it would finally stop the mouth of punctilious and ill-designing people, who seek to discredit the Word of God, because they cannot endure its light, which might judge and confound them.

The Plague will, perhaps, furnish my apology for having done almost nothing; and for not having sent you a Letter, during my second stay at Alexandria. What I effected may be summed up as follows: I sold some Testaments; and gave orders to send to my friend, M. Waser, at Cairo, a small box containing thirty Testaments in different languages; among them, ten Armenian Testaments,

which the Armenian Patriarch of Caïro desired of me, and for which he will pay. I did this, because it seemed to me that I had taken too small a number, in proportion to the wants of Caïro. M. Waser has the character of being an excellent man, and he will render you an account of the manner in which he employs these Bibles. Note, The Armenian Patriarch desired these ten Testaments for a School.

I return once more to the article of the Jews. In our days, their number is not very considerable at Caïro, a large part of them having been killed by the Plague many years ago. I am informed, on good authority, that the population of Egypt at large does not exceed two millions and a half. As to the number of Jews, I am assured (but the truth I cannot answer for) that at Caïro there are 9000; and at Alexandria not more than 500 souls: so that the Jewish Population may be estimated at about the thousandth part of the whole population of Egypt. As to their occupation, they are all either Merchants or Mechanics.

I had the happiness to find, among the European Jews, enlightened persons, who bought Bibles, and, above all, Hebrew Testaments. One among them, a person so much respected, and so liberal, that I cannot suppose him to have had a view to gain, begged me to let him have two copies over, in order that he might send them to his relations in Trieste.

At length, I took my departure for Caïffa, not having been able to find any ship which was going direct for Jaffa. But our Captain landed us at Sour, having for excuse the contrary wind.

From Sour I found an opportunity for St. Jean d'Acre, where the Chancellor of the Austrian Consul procured for me a firmân from the Pasha, which cost me nothing; and by means of which I travelled, and visited the Holy Sepulchre, without paying the customary expenses of Pilgrims. From Acre I embarked for Jaffa, where I rested a few days at the house of the Austrian and Russian Agent, and sold, during this interval, some Bibles and Testaments to the different Convents, and to several individuals here, as also to an inhabitant of Acre. Among others,

there came a Rabbi, and several other Jews, who purchased copies of the Hebrew New Testament. I remarked, that the Fathers of the Latin Convent spent almost a whole morning in reading the Spanish Testament, to see (as they said) whether there was not some hereby in it.

From Jaffa I went in eighteen hours to Jerusalem, going during the night on horseback; and arrived early on the eve of the Feast of Pentecost.

It was a joy to me to distribute at Jerusalem the Holy Scriptures, in twelve or thirteen languages, precisely during the three days of the Festival instituted in honour of that memorable day when Jesus Christ commenced the building of his Church, by means of the intrepid testimony which St. Peter, moved by the Holy Ghost, gave to the Resurrection in this very city. Nor ought I to pass over in silence, that the men of Bethlehem were the first to receive the Word of God. Having in my travels rendered some small services to a poor old man of that place, he published my arrival in all the village. Another Bethlehemite assisted me in opening the cases of Bibles; and, the day following, a number of them came to see my books, so that my little room was filled with people. But, as I had no more Arabic Bibles, having had the weakness to sell them all in Egypt and at Jaffa, to persons who instantly besought me to grant them a copy, I had nothing to give the Bethlehemites but some of the Epistles of St. Paul to the Romans and Hebrews, in Arabic. However, the day following, I went to Bethlehem, and presented the Priests and Superiors of the Greek and Latin Convents with New Testaments, in Spanish and Greek.

Almost all the men of the Latin Rite speak Italian. The population amounts to 3000 souls, or 650 men, of whom half are of the Greek Rite, and the rest of the Latin.

I consigned upwards of fifty Greek Testaments to the Priests of the Greek Convent, and left with them your address.

I am informed, that the number of Greek Ecclesiastics resident at Jerusalem amounts to 200 persons. The Greek Pilgrims, as also the Arme-

nian, are, ordinarily, ten times more numerous than the Frank Pilgrims; so that, if there are 3000 Greeks, and nearly the same number of Armenians, scarcely shall you see 300 Franks*, of whom the major part are Spanish and Portuguese Ecclesiastics. French Pilgrims are rare; so are the German, unless you except, perhaps, some from Poland. The Italians are the most rare of all.

I think of going now, if it please God, to Beyrout, and perhaps to Aleppo, with the intention of selling there Hebrew and Syriac Testaments.

At Jerusalem I saw an Ethiopian, but he was ill. He said that he was possessed of a copy of the Ethiopic Psalter. His countrymen were all gone. I was very glad, therefore, to have left nearly all the Ethiopic Psalters at Cairo, in the hands of the English and French Consuls.

I beg you to communicate this Letter to Mr. Drummond. I ought to apologise to him for not writing to him direct. Although his intention is not yet realized, of seeing Bible Societies established in the Levant, they may, in time, be formed; as it is written, *One soweth, and another reapeth.*

Mr. Burckhardt's next Letter was from Tripoli, in Syria, June 14, 1818:—

I hope you received my last Letter, dated from Jaffa. I was obliged to remain fifteen days at that place, the weather being exceedingly tempestuous, so that several vessels were wrecked on the neighbouring shores. At length, I set off for Beyrout, touching at Acre and Saide.

Between Saide and Beyrout, we were in danger of foundering; the sea being so heavy, that it became necessary to throw overboard our fresh water, and part of the grain, to lighten the ship. I render thanks to God, therefore, that we arrived safe and sound at Beyrout. Here the Syrian Catholic Bishop called upon me, to whom I presented one of the Syriac Testaments of the Society; and, having related to him some par-

ticulars of the Society's operations, he was transported with admiration. He told me, that at Montel and Mar-dyn there is a great number of schismatic Syrians: that, from the latter of these towns, has been sent a Bishop to the East Indies, an event which has not happened these hundred years.

I waited also upon the Greek Bishop of this place, who is still young. He is well disposed to distribute the Bible; and told me, that, being in correspondence with Smyrna, he expects from thence a supply of Bibles and Testaments.

I then mounted an ass, and, accompanied by an old Armenian Catholic, who speaks several languages, I went to a Convent six leagues distant, named Mar-hanna Souëre, situated in the mountains, and inhabited by forty-one Religious, who are Greek Catholics, and who are employed in printing and binding Arabic Books. I had an introduction from the Vice-Consul of Beyrout, and was exceedingly well received. You will find the catalogue of all that they have hitherto done, upon a separate paper. They have printed almost all the Bible. I asked them if they were disposed to print an Arabic Bible, in the authentic order, on the account of the Bible Society. They replied, that what they do in three years, in Europe would be done in a month; and, moreover, that they have many works remaining on hand, which they wish to finish. The next morning, on my taking leave of them, they proposed that I should spend a year, or at least a month, with them.

On my return, I visited a Maronite Convent, called Tarnishe, in which the Monks employ themselves in the manufacture of silk. Their books are in Carshun; that is to say, Arabic in Syriac Characters. A Bible printed in Carshun would be much used in these parts. The chief part of the Maronites read Carshun; but no one understands Syriac, except a few Priests. The Service of the Maronites is performed, half in Arabic, and half in Syriac.

From Beyrout I departed, the 14th instant, by way of Antoura, and Aain el Voraka, to Tripoli. I passed the night at Antoura.

The next day, on the road, I met

* In the original, Mr. P. has erased 300, and put the number 150 in its place; but this correction was, probably, made in haste, as it does not agree with his calculation.

with a Religious of the Latin Church, named Don Carlo, who lives alone, in one of the most beautiful Convents in existence. He said, it was much to be lamented that there are so few books in the hands of the people; and that it was much to be wished that the Bible should be given them. I next spent several hours at Aain el Voraka, where there are eighteen students, Maronites, of the age of from fifteen to twenty. They learn Syriac, and the literal Arabic; and read books of dogmatical and practical divinity. Part of the books which they make use of are in Carshun. Almost all their books, which, in fact, are not numerous, were printed at Rome. For the Carshun there are printing-presses no where, but at Rome, and St. Antonio near Tripoli in Syria. The number of their books being so inconsiderable, they were delighted when I presented them, in the name of the Society, with a Syriac New Testament, which many of them are able to read fluently. Masters and scholars, all with one consent, testified their gratitude.

From Latachia, on the 29th of June, 1818, Mr. Burckhardt wrote his last Letter to his friends:—

My last Letter was written at Tripoli. The present is designed only to inform you, that being on the point of departing hence for Aleppo, I leave here, with the Austrian Consul, Sig. Agostini Lazari, a Case, containing books in Arabic and Carshun. He will send this Case to Cyprus, to the English Consul, Sig. Antonio Bon-diciano, who, I hope, will forward it to Malta. I inclose two catalogues of books printed in Arabic and Carshun: they contain all that has hitherto been printed in Syria.

I have paid for the whole, twenty-five dollars. Meantime, I have the honour to subscribe myself, with the sincerest esteem,

Your most obedient humble servant,
CHRISTOPHER BURCKHARDT.

These books arrived safely in Malta. They are in number 34: of which five are in Carshun; and the rest in Arabic, some of them in manuscript.

Home Proceedings.

On this subject it is stated—

The Home Proceedings of your Committee in this island have necessarily, from the smallness of the sphere, been limited. The principal occupation of the Committee has been to maintain a regular correspondence with their numerous friends: the extent of this labour may be in some measure inferred from the Report already rendered of their proceedings in the Mediterranean, and in the world at large. And your Committee can with truth aver, that the interest and pleasure of this part of their exertions have increased at every Meeting. In the circulation of the Scriptures in Malta, they have found the English, French, Italian, and Modern Greek, chiefly in demand; and occasionally those in other languages. Another domestic occupation (the only one which remains to be noticed) has been the establishment of a Biblical Library; the increase of which may be expected to contribute greatly to the interests of the Society. It is intended thus to make a collection of different Versions of the Bible, in all languages, and of critical works, which have immediate reference to the Sacred Volume. They desire those individuals who have presented books to this department of their Institution, to accept the thanks of the Malta Bible Society; and they hope that the example will be imitated by other public-spirited persons, favourable to the encouragement of sacred literature.

It is added—

Your Committee have taken various opportunities of furnishing ships with copies of the Scriptures; in order that they who go down to the sea, and occupy their business in great waters, may contemplate, in their numerous leisure hours, not the works only, but also the Word of the Lord.

CHURCH MISSIONARY SOCIETY.

THE Society has received some communications of the late Mr. Burckhardt, in addition to those just given. They contain, with others from Mr. Jowett and Dr.

Richardson, details and remarks respecting the Mediterranean, which will throw much light on the state of things in that quarter.

recollection which is indispensable to the Christian.

State of the Jews at Jerusalem.

Mr. Burckhardt writes—

Proposed Publication for the Jews.

A suggestion of Mr. Burckhardt's on this subject deserves attention.

I know not (he says) whether there is to be found in Europe, a Book, of which the plan should be the following. There should be choice pieces of History, containing memorable actions and sufferings of the Jews since the time of Christ.

It should be written with a compassionate heart, and in an agreeable style; such as, throwing away whatever would not interest all, should have the power to entertain. There should be introduced, at suitable places, in the course of the work, remarks or reflections on the goodness of God—His goodness, even when crowned with thorns; and on the ingratitude of men, who know not His benefits.

It would be proper, however, carefully to avoid whatever might startle too soon the prejudices of the reader, and make him throw the Book away. At the same time, the author should seek to prepare the mind of the reader for the idea of an Universal Religion, in contradistinction to the National Religion of the Jews; as, in effect, St. Stephen, the first martyr, did, in his discourse before Jewish Judges: Acts vii.

The work should be concluded with a lively exhortation to examine the Christian Religion, and the state also of our own hearts; and to seek the remission of our sins in the redemption wrought by the Son of God.

I doubt not but that such a Book, especially if composed in simple and agreeable language suited to touch the heart, might, by instructing the mind, produce great fruit in favour of that memorable race, the Jews. But it is rare to find historians, who know how to unite beauty of style with Christian sentiments. Most historians and travellers are of the class of the Indifferent; probably because both the one and the other find themselves in a perpetual distraction or occupation, which hinders them from that self-

The Jews of Jerusalem are under Seven Chiefs, called Procurators or Deputies, who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of buying a Hebrew New Testament, did not venture to do so till he had shewn it to one of the Procurators. Their religious affairs, in general, are under the government of the Rabbis, who had formerly the right of nominating the Rabbis of the neighbouring towns; but, for about 40 years past, this practice has ceased.

It is said that the total number of Jews amounts to 12,000; but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the Holy Land.

Remarks on Holy Places in Palestine.

Some admirable reflections occur, on this subject, in Mr. Burckhardt's communications. We transcribe them with a melancholy pleasure, in the recollection that, while the Church has lost the benefit of his labours on earth, he is himself in the full exercise of those heavenly affections which were his happiness when here.

Of course, I did not fail to visit several Holy Places; such as, the Holy Sepulchre, and the Place of the Nativity. If you should ask me whether I felt any thing very great at the sight of them, I must answer, "No." I know not whether it proceeds from a hardness of heart; or from the circumstance, that I am in general averse from that sort of religious emotion which enters simply by the senses, and where the spirit finds no substantial nourishment. All this curdling of the blood, this trinket-selling, and these holy perfumeries, seem to me

not to have the value of one single truly religious thought. When I desire to see and hear the Lord Jesus in person, it is not that I may gaze upon the traits of his countenance, or hear the sound of his voice: but rather it would be, that I might see Him act; and listen to his words, to penetrate into the sense of them.

It may be said, and with some reason, that objects of sense serve to rouse the thoughts; but I think that a good Sermon, of half-an-hour's length, on the Resurrection of Jesus Christ, is better suited to excite and keep up a lively devotion, than fixing the eye for a whole day on the Holy Sepulchre: for what enters by the sight strikes us strongly but for a moment; while the word spoken is able to interest us a hundred times longer. I saw an Armenian Priest reading, by himself, near the Holy Sepulchre. If he was reading, as I suppose, the History of the Resurrection, he might exclaim, at every line—"This, too, took place on this very spot." Truly this must needs be a rare pleasure; but when Religion is the subject, rarity is not the thing to be aimed at, but fruit for life.

It is remarkable that the external actions rendered sacred by Jesus Christ, are actions which may be performed in almost every place and at every time: on the contrary, there is but one Holy Sepulchre in all the world; and, supposing that to be destroyed, who can make a new one? We may observe, also, that we never read of Jesus Christ's having consecrated an Altar, or an Image, or any material substance: which proves to me that such things ought not to be considered as essential or necessary. If, in reality, the Holy Sepulchre is a holy thing, then I maintain that all the Europeans and Christians in general have been, ever since the Crusades, the most irreligious, the most inconsistent and lax characters in the world, for not having rescued this supposed inestimable jewel from the hands of the Turks.

All this notwithstanding, I am in no wise disposed to depreciate the pious sentiments felt by those devout souls who kiss a hundred times the Holy Sepulchre—the greater part of them, perhaps, with a sincere love for Jesus Christ.

I know what it was that Jesus Christ said to Simon the Pharisee, (Luke vii. 40—50) who had blamed the act of Mary Magdalene; and I know too that a magnanimous man should have a respect for "holy simplicity," even while bringing fuel to burn him alive: but I recal to mind, that Jesus Christ says, *He that keepeth my commandments, he it is that loveth me.* I find there a grand proof of His wisdom, in establishing, as a test of love to Him, moral conduct, so useful and necessary to all men: and if, notwithstanding, my coldness has been a sin, I pray Him to pardon it.

I do not think, however, that those Christians, who live in such remote countries, have any reason to complain of the great difficulties which they find in coming to Jerusalem. Jesus Christ, before he sent his Disciples to the extremities of the earth, said to them, *The Comforter shall abide with you for ever* (John xiv. 16); and, elsewhere, *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him* (John xiv. 23): and, in another place, he says, *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father* (John iv. 21): and St. Paul—*Jerusalem, which now is, is in bondage; but Jerusalem which is above, is free, which is the mother of us all* (Gal. iv. 25, 26).

Suppose even that the Europeans were entirely expelled from Jerusalem and the Holy Land, the loss would not be great. We may well lose the Sepulchre, without losing Jesus Christ, or the smallest essential point of his religion.

The Advantage of printing at Places reputed Holy.

While we may learn, from the just views of Mr. Burckhardt, to estimate the comparative value of Holy Affections to Holy Places, he will teach us still to avail ourselves of the reputation of such places in conferring the highest benefits on others.

It is to Rome (he observes) that all the Levant has been indebted, for many ages past, for a quantity of books printed there in the Eastern Languages, for the use of the Orientals; while the other nations of Europe have forgotten the natal country of their religion, now in slavery. Such

books as are destined for the Christians of the Levant, should be printed in some place renowned in Sacred History; because these Christians, priding themselves on their natal place, which they believe to be far more holy than all other spots in the world not mentioned in the Bible, despise all those things of a sacred nature which do not emanate from a place holy like their own. For this reason, I wish the Arabic Printing-Press of Malta, when such shall exist, the best possible success—the Island of Malta being a Holy Place.

Want of Bibles and Tracts in the Vernacular Arabic.

On this subject Mr. Burckhardt says—

The most pressing want in these parts is, complete Arabic Bibles in the language of the country. Educated people easily comprehend the Bibles lately printed: but, in the books which I have bought in the Convent of Mar-hanna Souère, there is, I apprehend, a style more intelligible, and better adapted to the generality of people in these parts. The pure Bible should be known here, in order that right-minded people may acquaint themselves with what it is necessary for them, as Christians, to believe and to practise. After the Bible, I think that some Christian book on Nature, and other Religious Tracts, translated into Arabic, would not fail to produce excellent effects.

Account of the Principality of the Mountain.

The Prince of the Mountain, (says Mr. Burckhardt,) Emir Bechir, resides at Bledyn; but the seat of government is at Der el Kamr, a short distance. It is said that he can muster 80,000 men, all either of the Roman-Catholic or the Druse Religion. Monsignor Louis Andolfi, Superintendent for the Pope of all the Churches of the Levant, has spent much time with the Prince of the Mountain, and has given him many ideas concerning justice and government. He had the goodness to converse with me, on various subjects, with the greatest condescension.

As the Principality of the Mountain is a Christian Country, where even

the military are either Christians or Druses, it seems as if this would be the proper part to begin at, in enlightening Syria. The Convents will, in time, become the focus and seminary of true and active Christianity. I cannot but mourn over these countries, the earthly residence of our Lord; having found so few Christians who bear but a remote resemblance, in my view, even to the Imitators of Christ, whom I have had the happiness to see in other places.

College of Dervises at Cairo.

Dr. Richardson communicates to Mr. Jowett the following account of these persons.

There is a College of Dervises at Cairo. They are a species of Itinerant Mussulmans; and rove about the country, with large round caps on their heads, drums, and flags streaming in the air.

I do not exactly know what part these men act in the drama of Islamism; but their persons are held sacred, their prayers are esteemed of the most availing influence, and themselves as the peculiar objects of the Almighty's regard: and, I may further add, that they seem cemented in a sort of Freemasonry, and pervade, in their correspondence, the whole of the Turkish Empire. I never saw any of them in Syria; and, when I mentioned them to the Turks there, they universally spoke of them with respect.

The State and Character of Mahomedanism.

In speaking of the Dervises just referred to, Dr. Richardson adds—

I should like to know what part of the fabric of Islamism they support; for, before we can pull down the strong-hold of Satan, it is necessary to learn, as the Philistines did with regard to Sampson, in what its great strength lies: and, with all our knowledge, I think that the "hidden man" of Islamism is still a secret to us. That once known, a well-directed effort might bring down the whole superstructure; for Error can never contend with Truth, when both are brought fairly into the field.

I know your views are more peculiarly directed, and I think wisely, to the Copts; but should you be able, by the bye, to learn any thing of the other, it might be of use. There are few for whom I feel more ardently alive, than for the Copts. They have suffered many buffetings and mortifications, on account of Christianity. They are a feeble folk, and they are asleep: and while I hope, that, through the goodness of God, you may be the means of quickening and strengthening their zeal, yet, still, the grand camp of the enemy in those countries would be unassailed. It is but beating in the videttes and outposts of Satan. The fortress of Antichrist is in the midst of their Rulers. Let that be cautiously and vigorously attacked. Let there once be obtained for Mussulmans the liberty of becoming Christians—which must be a work of private exertion, and neither of sword nor of diplomacy—and I should think the time was at no great distance, when there would be but one Shepherd and one Fold.

The Mussulmans are, in truth, as ignorant of Christians as the Christians are of them. They do not see us pray, at our stated periods, our daily form of prayer; and therefore imagine that we neglect God, and are odious in his sight: not knowing the retiring nature of our religion, and that a Christian's secret, are often his happiest hours. A confidential intercourse would speedily remove these misapprehensions. There is nothing in the garniture of an English Church to offend a Mussulman. We have no stumbling-blocks of graven Images and painted Saints; and, if we kept out dogs from them, and put off our slippers when we entered, a Mussulman might walk through an English Church in those countries, and know very little difference from his own Mosque. It is no bad medium of success, to please the eye.

On introducing the Scriptures among Mahomedans, Mr. Burckhardt writes—

As to the obstacles in the way of the Turks reading the Bible, the principal one is, that Mahomedans are not permitted to read printed books. There exists, to the best of my infor-

mation, no prohibition in their laws against reading the Bible. A great quantity of Bibles might be sold. It would not be proper to make presents of them. Curiosity always attracts purchasers. An establishment ought to be formed for Lithography. The stone of Cairo and of Palestine appears well adapted for this purpose. Very sure am I, that Providence will, in time, cause the Bible to be read by Mahomedans. What lies in our power is, to avail ourselves of their curiosity, and thus disperse the Bible in Turkish Countries. I entreat you to send me Arabic Bibles in great number, for multitudes desire them.

State of Egypt.

The spirit of improvement in this country is manifest. Mr. Jowett writes—

What a surprising article did we see lately in the Florence Gazette! It states, that the Bashaw of Egypt has procured from five to six thousand volumes, to be sent to him from Paris; chiefly on Politics, on Ancient Commonwealths, on the History of Egypt, on Buonaparte's Campaigns, and on the New System of Education which he hopes to adapt to Arabic Literature.

Great Want of Labourers.

The harvest (said Mr. Burckhardt) in these countries, which I have thus far seen, is exceedingly great; but the number of Labourers that I have met with is astonishingly small. We, who know the Lord of the Harvest, and can draw near to Him, must pray of Him that He would send forth faithful labourers.

Mr. Jowett is still urgent in his calls, particularly on University Men, to assist in the labours of the Mediterranean.

It has occurred to me, feeling as I do much affected with the tardiness of our able young men at College to devote themselves to the Missionary Work, that it might be well if some of the Society's principal friends in each University would act as a Committee of Observation. Other places might furnish you with money: the

Universities might furnish you with men—men of approved health, talent, study, and piety. The business of such a Committee might be, to seek out these men, to direct their pursuits, and to prepare their minds for entering on their great work when their Academical Course should be finished. For want of such assistance, some who have been endued with an ardent zeal for the propagation of the Gospel, have nevertheless neglected adequately to furnish their minds with useful knowledge. I long to see the day when our Senior Wranglers and our Senior Medalists shall proceed to the Mediterranean. Your Mission here has now existed three years. Three years form the period of a University Generation. May another generation not pass without sending some five or ten learned and devoted men from College to this honourable scene of labour!

That we aim (he adds) in moving Three Continents, is true. You have printed an avowal of it. But how move them? By wielding the only lawful weapon of offence, *the Sword of the Spirit, which is the Word of God*. For this we want a Printing-Press. With this, so employed, we may leave Fleets and Armies, Cabinets and Congresses, to settle the inferior matters of this miserable world, while we render our aid to the noblest of all designs—that of giving to mankind their only light in darkness—their only refreshing comfort, in the multitude of the thoughts which pain and weary their souls.

RELIGIOUS TRACT SOCIETY.

Printing Greek Tracts at Constantinople.

THE Rev. Charles Williamson, British Chaplain at Smyrna, writes from Constantinople, under date of Aug. 10, 1818—

This city possesses only one Greek Press, principally occupied in printing books for the Greek Church. I have five Tracts printing at it: four of them are large. By getting the Tracts printed at the Patriarchal Press, we have the great advantage of having the Patriarch's Arms in the title-page of the Tracts, which is the best recommendation for them in this

country that can be procured. I hope to have four finished by the end of this week; and, by the first ships, I shall send you specimens of them. They are printing with good types and on excellent paper.

I am very happy to inform you, that a Greek Gentleman of Constantinople has translated and printed one of your Tracts at his own expense; a copy of which I shall send you with the rest. Before twelve months are over, I hope to have one or two Tracts translated into Turkish, notwithstanding the great difficulties that exist.

The Committee have voted £.60 to this object.

One of the Tracts, mentioned above, is an admirable selection from the Works of Chrysostom, recommending the reading of the Scriptures. Dr. Naudi's Italian Tract on that subject first put them, Mr. Jowett writes, on searching the Fathers for passages of that nature.

RUSSIA.

PEACE SOCIETIES.

Sentiments of the Emperor Alexander.

A SOCIETY formed in this country, for the promotion of Peace throughout the world, addressed a Letter on the subject to the Emperor of Russia. His Majesty returned an Answer, written in English, and signed by himself, which he entrusted to the care of the Rev. Lewis Way, with a request that he would himself deliver it to the Chairman of the Committee who had addressed him.

This Imperial Letter was written at Aix-la-Chapelle, and dated the 6th of October, 1818, O. S. It manifests a sound and discriminating mind, as well as benevolence and piety.

I received, Sir, with satisfaction, the communications of a Society, established upon principles conducive to permanent and universal Peace.

The mixture of good and evil observable in recent events has ex-

emplified, in a signal manner, the discriminating dispensations of Divine Providence, in mercy and judgment.

As a Christian, I cannot but desire the establishment of Peace on earth, by every lawful and practicable means.

As a Christian Sovereign, I must anticipate a time when *nation shall not lift up sword against nation, neither shall they learn war any more.* The unanimity of other Christian Powers is yet uninterrupted; and, founded on the principles of our holy faith, has the fairest prospect of stability.

Permanent and universal Peace is not altogether at man's disposal. It is encouraging to observe the growth of pacific dispositions in the world; and Societies, conducted in a moderate and Christian Spirit, may contribute to their extension and maintenance.

With these views, the object of your Society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no controul. ALEXANDER.

To Robert Marsden, Esq.
London.

INDIA BEYOND THE GANGES.

AMERICAN BAPTIST MISSION.

RANGOON.

*Principles on which the Missionaries
have formed a Solemn Union.*

WE referred to this Union at p. 19 of the "Survey;" and now add the principles on which it has been formed.

In associating ourselves together, we have adopted those principles only which we think we can inviolably maintain; and which will secure our uninterrupted harmony, and prevent the springing up of any root of bitterness, whereby any among us would be defiled. Instead of the thorn, we hope there will flourish among us the fir-tree; and instead of the brier, the myrtle-tree. Our articles of agreement are these:—

In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this Heathen Land, we, the Undersigned, form a Union on the following principles; viz.

1. We give ourselves to the Lord Jesus Christ and to one another, by the will of God.

2. We agree to be kindly affectioned one toward another, with brotherly love; in honour preferring one another; feeling that we have one Master, even Christ, and that all we are Brethren.

3. We agree in the opinion, that our sole object on earth is, to introduce the religion of Jesus Christ into the Empire of Burmah: and that the means by which we hope to effect this, are—translating, printing; and distributing the Holy Scriptures; preaching the Gospel; circulating Religious Tracts; and promoting the instruction of Native Children.

4. We, therefore, agree to engage in no secular business, for the purpose of individual emolument; and not at all, unless, in the opinion of the Brethren, the great object of the Mission can be best promoted thereby.

5. We agree to relinquish all private right to remittances from America, proceeds of labour, and compensation for service; in a word, to place all money and property, from whatever quarter accruing, in the Mission Fund: provided that nothing in this Article be construed to affect our private right to inheritances, or personal favours not made in compensation for service.

6. We agree, that all the Members of the Mission Family have claims on the Mission Fund, for equal support in similar circumstances; the claims of widows and orphans not to be, in the least, affected by the death of the head of their family: but it is to be understood, that no one shall have a right to adopt a child into the Mission Family, so as to entitle it to the claims secured in this Article, but by consent of the Brethren.

7. We agree to educate our Children with a particular reference to the object of the Mission; and if any expense be necessary or expedient for such education, it shall be defrayed from the Mission Fund.

8. All appropriations from the Mission Fund shall be made by a majority of the Missionary Brethren, united in this compact; subject, however, to the inspection of our Patrons, the Board. (Signed)

ADONIRAM JUDSON, G. H. HOUGH.

INDIA WITHIN THE GANGES.

CHRISTIAN KNOWLEDGE SOCIETY.

CALCUTTA DIOCESAN COMMITTEE.

Establishment of Native Schools.

WE have great pleasure in reporting, that the Diocesan Committee of the Society have taken up, under the sanction of the Lord Bishop of Calcutta, the subject of Native Education. The Minutes of two Meetings of the Committee now lie before us, just received from India, which we shall give to our Readers; as we confidently anticipate that these proceedings will prove, under the blessing of God, to be the beginning of a great extension of Native Education in India.

CALCUTTA DIOCESAN COMMITTEE.

On Monday, August 3d, 1818, at a Special General Meeting of the Committee, convened pursuant to notice and agreeably to Regulation, at the Bishop's House,

PRESENT,

The Right Reverend the Lord Bishop of Calcutta (in the Chair),

Rev. Archdeacon Loring,

Rev. H. Shepherd,

Rev. J. Parson,

Rev. T. Thomason,

Rev. T. Robertson,

J. W. Sherer, Esq.

C. Trower, Esq.

J. Robinson, Esq.

G. Saunders, Esq.

Lieut. G. Peavor,

J. H. Harrington, Esq.

G. Udny, Esq.

W. B. Bayley, Esq.

Gordon Forbes, Esq.

Major Macinnis,

R. C. Plowden, Esq.

T. C. Plowden, Esq.

R. Macclintock, Esq.

H. Young, Esq. M.D.

Rev. Dr. Young, } Secretaries.

Rev. J. Hawtayne, }

The Meeting proceeded to consider the question of the Establishment of Native Schools: and it was agreed provisionally,

1. That it is expedient that Schools be established by this Committee for the purpose of diffusing useful knowledge among the inhabitants of the territory subject to this Presidency.

2. That the Schools be primarily for the conveyance of knowledge in the Languages of the Country; but that Boys, distinguished by their proficiency in these, be removable to separate Schools, where English shall be taught.

3. That Donations be solicited from Members of the Diocesan Committee and others, for carrying into effect the preceding Resolutions, and also Annual Subscriptions, the amount to be left to the option of the Subscribers; and that the Sums thus accruing shall be applied exclusively and entirely to the aforesaid object, and be annually accounted for in the General Report.

4. That a separate Committee be formed for carrying into effect the above purpose, to be called the School Committee, and to consist of the Select Committee for the time being, and four additional Members, being also Members of the Diocesan Committee.

5. That Messrs. Gordon Forbes, J. W. Sherer, J. Robinson, and Rev. T. Robertson, be the four Members to be added to the present Select Committee* to form the School Committee.

6. That the Treasurer be requested to keep a distinct account of all Moneys that may be received on account of the Schools.

At a second Special General Meeting, held on Monday the 17th August, the Resolutions of the above Meeting were ratified and confirmed; a Book was opened for Donations and Subscriptions; and it was Resolved—

1. That Annual Subscriptions for the purposes of the School Committee be payable from the 1st August in every year; but that persons becoming Subscribers at any other period, be liable only to be called upon for a proportion of their Subscription, from the commencement of the quarter in which they may subscribe; the four quarters being computed from the 1st August, 1st November, 1st February, and 1st May.

2. That the School Committee be requested to hold an early Meeting, on a day to be fixed by the President, for the purpose of considering and adopting any further measures, which may be advisable; for carrying their general purposes into immediate effect; and that future Meetings of the School Committee be called

* The Select Committee consist of the President; the Archdeacon; the Rev. Messrs. Shepherd, Parson, and Thomason; Mr. Udny; and the Secretaries.

by the President, from time to time, as may seem expedient; a notice being given three days previously to any such Meeting.

3. That any Five Members of the School Committee be competent to transact business, and to appropriate any part of the funds contributed for Schools to the objects of such contributions, subject to the controul of the General Committee.

4. That one thousand copies of the Proceedings of the last and present Special Meetings be printed and circulated amongst the Members of the Diocesan Committee and the Public in general, without delay.

August 17, 1818.

BIBLE SOCIETIES.

MADRAS.

Formation of a Tamul Bible Association.

AT p. 33 of the "Survey," we promised a Report of the discussions which took place at the establishment of this First Native Bible Association.

The Rev. M. Thompson writes to the Secretary of the Church Missionary Society, under date of Nov. 8, 1817—

An event has just taken place at our Missionary House, from which we may reasonably expect great benefit—the forming of a Native Bible Association, on the 5th instant. Mr. Rhenius had proposed this to his Congregation a few weeks ago, and they all seemed ready to approve and desire it. Last week he circulated a Tamul Hand-Bill, inviting all who were inclined to favour such a measure to meet at his house, on the 5th of November. About 100 came, Heathens and Christians. Among them were two Brahmin Shastries, both of whom made speeches on the occasion. Subscriptions were immediately entered into, from half a fanam (a penny) a week, to one rupee (2s. 3d.) per month. A Committee was formed, consisting of Heathens and Christians. Two Secretaries were appointed, the first of whom is our Catechist, Rayappen; a Treasurer, &c. Half-yearly General Meetings were agreed upon.

This is the first Association in which the Heathen have engaged with Christians. The event is very

remarkable. The result is with the Lord. Let us observe its progress—wait patiently—and watch and pray.

The following Letter of Rayappen, the Secretary, to the Rev. T. Thomason, as Secretary to the Calcutta Bible Society, announces the establishment of the Association.

Rev. and Dear Sir—

The speedy advent of Our Lord is undoubtedly nigh at hand. The pitiful prospect of the people on this coast stimulates the heart and soul of every friend of the True Religion to benefit the said people, their fellow-creatures, by the distribution of the Holy Word, which is quick, and the power of God unto salvation, to every one that walketh in the valley of darkness. It was therefore by the gracious direction of Providence, that a Tamul Bible Association was here formed, at a Meeting held on the 5th of November last, in the house of the Reverend Missionaries of the Church Missionary Society, which was lively attended by the Natives of different religions and castes. Encouraged by the noble example which the prudent and persevering exertions of the British and Foreign Bible Society have exhibited, it was determined to promote the grand object of the Bible Cause, as amply as the Committee be enabled.

While I have the pleasure, agreeably to the charge which I have received from the Committee of the Tamul Bible Association, to inform you, Reverend Sir, of the establishment of the same, and to inclose a translation of its Rules, I take the liberty to request the Auxiliary Bible Society at Calcutta to accept this Tamul Association, as attached to the same, until, by the gracious direction of God, an English Auxiliary Bible Society will be formed here in Madras.

Moreover, I humbly request you, agreeably to one of the Resolutions, kindly to allow to this Association any number of Testaments or Bibles in the Native Languages, which may be required by the same, at such a price as the Subscriptions will enable them to pay; since we cannot

expect at present to receive such Subscriptions and Donations, as to pay the whole cost price. We think ourselves very happy, if at present, by these means, the people around us will be excited to read the Scriptures, and thus to learn the way of Eternal Life.

You are further requested to pray for the increase of this infant Institution, and for the work of Our Lord, within the heart and mind of every man. These days are happy days: many would formerly see them, but they did not. Many alterations have taken place in these countries of late, and still do take place. Though it be a good thing, yet it is not strange to see different kinds of rumours, persecutions, and slanderings, which the True Church of Christ here and there has to undergo, as in the time of Himself and his Apostles. But the more the Church suffers straits and persecutions, the more the glorious Name of the Lord is prevailing, and the kingdom of heaven spread abroad.

RAYAPPEN ARULAPPEN, Sec.

The Proceedings at the Meeting, held on this occasion, will be read with much pleasure. The discussions and explanations, which took place among the Heathen themselves, are remarkable.

The Chair was taken by the Rev. Mr. Rheinus, about eleven o'clock in the forenoon; when he opened the business, by stating the object for which they had been invited to assemble.

Narahari Shastri, in moving the formation of the Society, gave testimony to the usefulness of reading the Scriptures; and said that their own Vedam was prohibited to be given away, as well as to be read by all, by the ignorant and Poor also, that all may search and compare, to get a clear understanding: further, that, in order to give the Bible to the Poor, money to buy the same is necessary; to provide for which the present Meeting had been called together. "This Charity," said he, "is a very good Charity;" and he requested, therefore, the Meeting to agree to the motion, which was then put and carried.

Sandappen Pillay, a Reader belonging to the Mission, expressed his joy at the present Meeting—excited the assembly to join in this noble work—and testified of the Scriptures, as hav-

ing been given to us by God, to make us wise unto salvation, and to deliver us from darkness.

Moottoosamy Moodelliar, a Heathen Schoolmaster of the Mission, shortly related the plans of the Society.

Mr. Gay, with thanks to Almighty God, reminded the assembly of the great blessings which the Europeans had received through the Holy Scriptures; and assured them, that the Hindoos also, who are yet very ignorant, would receive the same blessings by a study of that Book. He added, that since the English had become masters of the Hindoos, they thought it their duty to encourage them to do the same.

Upon which, Narahari Shastri begged leave to say, that the ignorance of the Hindoos needed not to have been mentioned—that, in this matter, we had not to point out particulars, but to speak in general terms—that each might choose as he pleases—and that Government would never force any body to enter this religion.

Rayappen Pillay, Catechist of the Mission, endeavoured to explain Mr. Gay's meaning, and was assisted therein by the Chairman; viz. that the ignorance in Divine things, to which Mr. Gay referred, did not affect the Hindoos merely, but all men by nature; and that all therefore had need of the light which the Holy Scriptures afford, and that never any force could or would be used in religious matters.

Ayakan Moodelliar, a Protestant Christian from Vepery, moved, "That every Member of the Society, but particularly of the Committee, consider it his duty to inquire after the want of the Scriptures; to excite the people to read the same; and to distribute copies, either for money or gratis, as the state of the person might require, yet so that without the consent of the Committee no book should be given away;" which was agreed to.

Sinnappa Naiker, a Roman Catholic, then rose and moved, "That every Member contributing ten Cash per week should be entitled to one Testament per annum; if one Fanam, to two Testaments; if two Fanams, to three Testaments; if three Fanams, to four Testaments; if four Fanams, to five Testaments."

He observed, in his address, "In this Country there are thirty-two ways of doing charity; but this present one

is better than all of them." He then dwelt on the excellent and detailed knowledge which the Holy Scriptures give us of God. "The Books of this Country," said he, "also tell us, it is true, of a God—of only one God: but if you inquire 'How is God? What attributes has he?' you receive no answer. But this Book tells us all about Him."—The motion was then put, and agreed to.

Ramakrishna Shastry, from Vepery, in his address to the assembly, said, among other things, this: "To unite in such a good cause as this—to search after the truth, and to make it known—is good. Many seek the truth, where there is no truth. Any one, who has read and searched the other Vedas and Shasters, will, when he comes to see and read this Vedam, know what truth is; and that this is the True Vedam. If Brahma, Vishnoo, and Siva, had been good, their conduct would not have been so disorderly—their lives would have been good. They were sinners, like us—their religion was sinful. It is vain to expect bliss from them. It is therefore a good thing, well to search this Book."

Upon which, Narahari Shastry begged leave to ask the other Shastry, how he could thus speak about their Vedam; making it a False Vedam, and the Vedam of the Europeans the True Vedam: which brought both Shastries into a debate, in which the Chairman thought it necessary to interfere.

The various oppositions which Narahari Shastry made, produced an explanation of the unholiness of Brahma, Vishnoo, and Siva, recorded in their own Books; and of the holiness of the Gospel of Our Lord Jesus Christ—to the satisfaction of the assembly.

The Meeting was then closed by an address of the Chairman, congratulating the assembly on the establishment of a Tamul Bible Association; and exhorting them, in the words of one of the speakers, "to be stedfast in this glorious work." He observed, that a matter of this nature must be left to every man's free will—that none had to fear any thing—that it was not to make any one a Christian, in a manner generally imagined; for the name did nothing—that it should be a means of bringing men to salvation, and to righteous and holy conduct—that if the religion of Brah-

ma be that means, all should follow Brahma; if that of Vishnoo, all should follow Vishnoo; if that of Siva, all should follow Siva: but if Jesus Christ be the only Saviour of the World, all should follow Christ, and not give way to any prejudice which might have already possessed the mind; and that nobody should shrink back, if opposition arise on account of the truth. "The world," he said, "has always loved darkness, and hated light; but none needs to fear. It is a good cause; and God is with us." He observed, further, that various oppositions had risen against the Bible Societies established in Europe; yet they flourished, and extended already nearly all over the world, and did much good—that one of the present opposers is the Pope of the Roman Catholics, whose famous Letter to a Bishop in Poland, translated into Tamul, he read and explained to the Meeting, exhorting them to pray for our enemies, and particularly also for the Pope and his benighted followers.

The whole was concluded by singing the cxviii Psalm, translated into Tamul, from a German Version by the late Rev. Mr. Fabricius.

The Assembly then broke up; and many friendly faces were seen afterward, expressive of satisfaction at what had been seen and heard.

Beside the Protestant Christians and Roman Catholics, there was a good number of respectable Heathen present; one of whom was a Gooroo, the Chief of the Lingattars, in his peculiar dress. No Native Females were present.

Subscriptions were afterwards taken down; and, on that day, the number of Subscribers was about 35. The Gooroo also was on the list, with a monthly Subscription of one quarter Pagoda.

CHURCH MISSIONARY SOCIETY,

MEERUT AND DELHI.

Authentic Account of the Saadhs.

WE refer our Readers to p. 32 of the "Survey;" and here lay before them the account of the Saadhs, which we there promised. It is contained in a Letter from the Rev. Henry Fisher to the Rev. T. Thomason, dated Meerut, March 17, 1818; and affords much encouragement re-

specting this extraordinary people.

This sketch of the original, and of the received opinions, of the Saadhs (the virtuous), who have seceded from the Hindoo Idolatry, was obtained in two conversations, from Jysingh, the principal or head-man of a division of this sect.

About 160 years ago, Jogee Das, son of Gopal Sing of Bindair, when at an advanced age, had the command of a body of troops in the service of the Rajah of Doolpoor, and was slain in action with the enemies of this prince. His dead body was not suffered to remain neglected on the field of battle; but was miraculously recalled to life, as is pretended, by a stranger, in the habit of a mendicant; whose holy and venerable appearance excited in the mind of the astonished Jogee Das the deepest respect and confidence. The stranger led him away into the solitudes of a distant mountain; and there detained him in the diligent study of those sacred truths which it was intended he should disseminate among the people, when he again returned to the world. As soon as he was judged sufficiently qualified for the labours of his mission, the Mendicant Stranger returned him to his friends, with a commission, to inculcate the doctrines which he had received. His relatives and friends were astonished at his unexpected return, and flocked round him with exclamations of surprise and joy; saluting him with their wonted phrase, "Ram! Ram!"—"And who," exclaimed he, "is Ram? Oh! understand and learn to know yourselves. The spirit now within me is no longer that of Jogee Das. Behold the testimony to the truth of my assertion!" and, immediately addressing himself to a neighbouring Neem Tree, he caused it to utter articulate sounds familiar to their ears, and such expressions as had formerly been used by Jogee Das himself. After thus miraculously convincing them of the extraordinary powers which had been delegated to him, he proceeded to set before them the special object of his Mission, in words to the following effect:—"I am sent to you by the Sut Gooroo," or True Pastor, "to give you a proper understanding, and to deliver you from this ocean of error in which you are drowning." They prostrated

themselves before him, and kissed his feet. "Stop!" said he, "and hear me. Give all your heart to God. You are vexed by the Angel of Hell. Oh! wherefore will you remain thus blind! Receive light, and walk henceforth in the way of God. The place of rest is far off, and the path of the world is difficult. He only, who is strong and faithful, can travel it. To overcome the Wicked One, is an arduous task: it is to walk upon the edge of a sharp scimitar: therefore seat yourselves in the vessel of the knowledge of the Holy Teacher, and you shall be transported beyond the disquieting waves." From this period Jogee Das had many converts to his opinions, among his own immediate relatives and friends; and, from among them, he selected, as his Disciple, one who should assist him in his labour, to convert the people from idolatry to the worship of God as a Spirit, and with the heart and life. He chose Bheer Bhan to attend him in a circuit, which he began to make in order to propagate his new opinions. At each place, where he met with success, it was his regular habit to find out, on his departure, one of the Disciples whom he thought most trustworthy, to take charge of the young Congregation to be left behind, as to discipline and moral conduct. At Delhi, he appointed Sham Das; at Ameer, Bhooder Das; at Khamslee, Parisjee; at Munorpoor, Manajee; at Bhunondha, Gokul Das; and, at Dadaree, Soondur Das. Jogee Das continued his itinerant labour, to propagate his tenets, for twelve years. He departed from this world at Bindee Su, without apprising his followers of his intention, in the following manner. Reclining himself upon the earth, after his usual custom, to repose for the night, he drew over him a large sheet, and was supposed to be asleep. The following morning, however, on removing the sheet, he was no more to be seen; only the ground which his body had pressed was beautifully embellished with fresh and fragrant flowers.

So much for the fabulous minglings in this narrative. The Saadhs appear to possess little or no learning, and very few speculative doctrines; and, indeed, in the simplicity of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary.

Their hearts are apparently prepared for such an effort in their favour, by their present predisposition to spirituality of opinion, in all that concerns the Supreme Being and the human soul. They profess to believe in one Invisible God, who retains every thing in His own sovereign power; is everywhere present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent, or rather deputed, the Sut Gooroo to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das (to whom also the Saadhs occasionally apply the same honorary title) in the knowledge of the truth, they esteem as the immediate Chela, or pupil, of the Supreme Being.

Is not this idea a probable legendary misrepresentation of the information communicated to the Saadhs, in the first instance, by Jogee Das, who, if he was a Christian, as I think by no means improbable, would teach his disciples the doctrine of Christ's Divinity, of his being the True Shepherd, the only enlightened teacher of a pure spiritual religion, and the free gift of mercy from God, suited to supply all the wants and miseries of sinful men?

They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the Incarnations of Vishnool to have been great Conquerors, or some disinterested and famous Benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly; and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanliness. Jysingh smiled very significantly, on being asked what he thought of the Ganges and the Jumna: he said, they were very useful rivers, and should be considered merely as objects of notice whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future Judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments,

whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will, however, be increased by the nature and provocation of their respective crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great Day of Account; but they do not seem to anticipate any benefit from his intercession in their behalf, or to have any notion of atonement but that of their own sufferings. For divine worship they have no temple, but a hut called Jumlu Ghur, usually situated in the village where the elder or principal of a Congregation may happen to reside.

Jogee Das arranged for his people, that they should meet weekly on Saturdays; on which days they were to lay aside all kind of labour, and in the ensuing night to pass the hours in praise of and prayer to God, and in religious meditation. The Saadhs, however, being principally poor labouring men, hardly bestead for daily bread, found that so frequent an interruption to their means of support for themselves and families could not be conveniently submitted to; and, therefore, in the course of time, a monthly meeting was substituted for their former weekly one, and they now assemble only on the day of every full moon.

The simplicity of this meeting is very interesting; and cannot but strike us with its similarity, in some respects, to our Sacramental Feast. The whole of the Saadhs who reside at a convenient distance, females included, assemble at the nearest Jumlu Ghur; each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the Congregation is employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints that may be brought forward against their people. In the evening, the bread is placed upon a small elevation in the Jumlu Ghur, and, after a short extempore prayer, divided among the guests. A vessel containing sherbet, called the "cup of fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the

Sut Gooroo, and listening to the legendary stories of their Founder, and directions for their moral conduct in life.

Any member convicted of immorality is precluded from participating in their food, or associating in their worship. Excommunication is their special punishment; the duration of this discipline being wholly regulated by and proportioned to the atrocity of the offence.

Besides these Monthly Meetings of the various District Divisions, there is a general Annual Assembly in the month of March: the spot determined by its local convenience. Last year it took place at Delhi, at the time when Anund met with them in the Tope, or Grove; and, this year, they will assemble at Futtygurh. The business of this public meeting corresponds with that of the monthly—their special object being to canvass the moral interests of the whole party, and to investigate the conduct of the different Members.

The Saadhs have no regular order of Priesthood. That man, who, in each particular division, happens to be considered most respectable, who can read, repeat their hymns, and relate their traditions, is constituted their Chief, though always with limited authority.

Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. They are directed to earn their living by honest industry; and are never to eat the bread of idleness, or to receive presents.

Their nuptial rite is simple; all unnecessary expense being scrupulously avoided. Polygamy is never allowed, and even widows are forbidden to unite with a second husband; while persons of different trades intermarry without the least hesitation, there being no difficulty in taking a wife from any with whom an agreement can be made.

As they are taught to esteem the soul the immortal part of man, and as of the greatest value, they have no prescribed mode of disposing of their dead. Formerly, the bodies were cast into the jungle, to be devoured by the wild beasts: to this succeeded the practice of interment; but, at present, they usually consume them with

fire, or cast them into the adjacent rivers. When on their way to the funeral pile or rivers to dispose of their dead, instead of the words pronounced by Hindoos—"Ram! Ram! Sul hum!"—they substitute "Attend to your devotions!" They know nothing of any rites for the repose of the departed soul; but believe that it is either happy or miserable according to its conduct while in the body, and that at the future great Day of Judgment body and soul will be reunited.

Much anxiety prevails among them respecting a due preparation for this awful Day of Judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises: and when their consciences are distressed through falls into sin, their consolations are drawn from the same source, trusting that they will secure (if accompanied by strong determinations never again to do what they ought not to do) complete reconciliation with God. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners.

Books appear to be very scarce among the Saadhs. Jysingh has with him two small ones, containing fabulous stories and songs in verse. They are ill transcribed, in the common Nagree Character, and the paper much worn. The language is the current one of the Hindoos, having very few Arabic or Persian words. They make no pretence that these Books contain the writings of Jogee Das. Any Saadh, believing himself to be under the influence of that same Divine Spirit which they suppose to have inspired their first founder, is at perfect liberty to offer his own productions at their religious assemblies for public repetition; and, so long as they are moral, and not in contradiction to their received opinions, they will not be objected to.

A tradition obtains credit among them, that, after a lapse of thirteen years, according to calculation, the Shudh Sut will rapidly increase, and that eventually the whole population of Hindoostan will embrace their tenets.

When a Hindoo, no matter what his caste may be, is disposed to be-

come a convert, he is expected to submit himself implicitly to the guidance and instruction of an experienced Saadh, for a considerable time. If, in the course of this probationary trial, just reason shall appear to approve his motives and his conduct, he is publicly presented with a cup of cold water, a draught from which constitutes him a Saadh. He still retains his own name; but is thenceforward admitted into the fellowship of their communion.

The Saadhs are very scrupulous concerning meats, eat no animal food, drink no spirits, and will only receive water from the hands of a Saadh. They dress like the Hindoos; the men always wearing a white turban.

The Hindoos generally seem to know very little about these people; and, indeed, to every body, to whom I have mentioned them, they appear quite a new object of interest and attention. They have been erroneously supposed to be a branch of the Joinus.

It is evident that the Saadhs are familiarly acquainted with the numbers and places of residence of their people; so that a frequent intercourse among them probably takes place. Jysingh, from memory, mentioned about thirty villages and towns where Saadhs reside, and particularized the various families of each place. In the direction of Bengal, there are not, so far as he can tell, any Saadhs below Mirzapore. He has heard that some few are to be found in the Deccan, but cannot speak with any certainty.

Three or four years ago, (Anund heard, in the Tope, five or six,) a copy or two of the Serampore Translation of some of the Gospels were brought from Hurdwan, by some of their persuasion, who had visited the Fair. Of the spirit or proper meaning of the contents of these books, however, they knew very little; till, about ten months ago, some passages were read to them and explained by Anund Messeeh. At first a good deal of superstitious apprehension deterred them from meddling with religious matters; a fanciful persuasion also having taken possession of their minds, that, if they should shew any willingness to listen to Christian Instruction, we should, in propagating our tenets, use like instruments and

means with the Mahomedans, for whom they retain a rooted antipathy. As they have, however, obtained further information, their prejudices are considerably abated; so much so, indeed, that they are very ready to receive and to use our books, and to listen to Anund's comments. Jysingh stated his readiness to undertake, with assistance, to read to, and to teach to read, the children of the Saadhs; who are all very anxious to learn to read and write, whenever any opportunity presents itself. Jysingh is also of opinion, and indeed has no doubt, that many Saadhs will attend, when leisure from their agricultural or other pursuits will allow, to hear the Gospels read; as in some places, where they have the books, has been already done.

In consequence of these communications, (the whole of which I had great pleasure in laying before Mr. Metcalf, and who himself conversed a good deal both with Anund and with Jysingh,) our new friend was engaged to set about the establishment of a School in the village of Kowaly, where he resides; I undertaking to send Anund to assist in the outset; and purposing to be guided by circumstances, as to its continuance in future. On Anund's arrival, in the first week of January, he found that Jysingh, true to his engagements, had commenced his little School. It was, however, but thinly attended, there being only seven young children, daily Scholars, who learn the Alphabet, tracing the letters with their fingers in the sand: but when evening affords an opportunity, by respite from their labours, both Saadhs and Jats assemble, to the amount of thirty men and children, to hear the old Saadh read aloud a Chapter from one of the Gospels; after which they generally apply themselves to learn their own mode of Multiplication. The Tumeendu of Kowaly, a Jat, has given a shed for their assemblies.

Anund informs us, that the opening of the School was considered an important event. To ensure to it prosperity and permanency, the inhabitants had, previous to Anund's arrival, consulted an astrologer, that the commencement of the School might be under the auspices of a happy con-

junction. He fixed on the 27th of December last.

Some Brahmins in the neighbourhood have expressed displeasure; considering the selection of the Saadns as Teachers, to the seclusion and neglect of themselves, as a very unfair and ill-judged preference; since the communication of the rudiments of learning should, in their opinion, have remained their exclusive prerogative. It is not improbable that the strange opinions which have been propagated in the immediate neighbourhood of Kowaly and the adjacent villages, have their origin in the dissatisfaction and consequent misrepresentations of these Brahmins:

some of the people having taken up an idea, that unworthy and interested motives have prompted this plan of education; and that, so soon as the children may be found qualified for their destined occupation and employment, the parents will be forcibly deprived of them. Time, however, will shew the folly of such imaginations. In the mean while, we try to go quietly forward.

As Anund has been repeatedly cautioned, not to let his warm imagination delude him into any exaggerated representations of what he may deem worth observing and communicating, I have no hesitation in believing this statement.

Miscellanies.

HINDOO MYTHOLOGY.

SIR William Jones, in his learned Essay "On the Gods of Greece, Italy, and India," has opened a view of the Mythology of the East, which may be very serviceable, both to Missionaries and the great body of our Readers. As opportunities, therefore, may offer, we shall give engravings of the principal Hindoo Gods, with Sir W. Jones's account of the Fables concerning them, enlarged by the remarks of other Writers. It is our object herein, to make the Missionary himself, who labours among these benighted Idolaters, better acquainted with the source and the nature of their errors; and, at the same time, to awaken the commiserations and the prayers of Christians.

CHIEF SOURCES OF IDOLATRY.

We cannot justly conclude, by arguments preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites, and tenets from another; since Gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds and follies of men, in countries never connected: but, when features of resemblance, too strong to have been accidental, are observable in different systems of Polytheism, without fancy or prejudice to colour them and improve the likeness, we can scarce help believing, that some connection has immemorially subsisted between the several nations, who have adopted them.

It is my design, in this Essay, to point out such a resemblance between the popular worship of the old Greeks and Italians and that of the Hindoos. Nor can there be room to doubt of a great similarity between their strange religions and that of Egypt, China, Persia, Phrygia, Phœnice, and Syria; to which, perhaps, we may safely add some of the southern kingdoms and even islands of America: while the Gothic

System, which prevailed in the Northern Regions of Europe, was not merely similar to those of Greece and Italy, but almost the same in another dress, with an embroidery of images apparently Asiatic. From all this, if it be satisfactorily proved, we may infer a general union or affinity between the most distinguished inhabitants of the Primitive World, at the time when they deviated, as they did too early deviate, from the rational adoration of the Only True God.

Mr. Faber, in his late great work on the "Origin of Pagan Idolatry," which will amply reward the study of every intelligent Missionary, ascertains, both from historical testimony and circumstantial evidence, the truth of the inference above drawn by Sir William Jones; and shews, by a learned and copious induction of particulars, that the Persons and Circumstances connected with the Creation and the Deluge form the ground-work of

the Mythology of all the Pagan Nations.

Sir W. Jones also has stated the perversion of History and Nature as the leading source of Idolatry; and has connected with it, as may be seen in the following extract, three subordinate causes, which would rapidly augment the darkness and confusion of Heathen Mythology.

There seem to have been four principal sources of all Mythology.

1. *Historical or Natural Truth has been perverted into Fable*, by ignorance, imagination, flattery, or stupidity: as a King of Creta, whose tomb had been discovered in that island, was conceived to have been the God of Olympus; and Minos, a Legislator of that country, to have been his son, and to hold a supreme appellate jurisdiction over departed souls. Hence, too, probably flowed the tale of Cadmus, as Bochart learnedly traces it. Hence, beacons or volcanoes became one-eyed giants and monsters vomiting flames! and two rocks, from their appearance to mariners, in certain positions, were supposed to crush all vessels attempting to pass between them: of which idle fictions, many other instances might be collected, from the Odyssey and the various Argonautic Poems. The less we say of Julian Stars; deifications of princes or warriors, altars raised, with those of Apollo, to the basest of men, and divine titles bestowed on such wretches as Caius Octavianus, the less we shall expose the infamy of grave senators and fine poets, or the brutal folly of the low multitude: but we may be assured, that the mad apotheosis of truly great men, or of little men falsely called great, has been the origin of gross idolatrous errors in every part of the Pagan World.

2. The next source of them appears to have been a *wild Admiration of the Heavenly Bodies*; and, after a time, the *Systems and Calculations of Astronomers*. Hence came a considerable portion of Egyptian and Grecian Fable; the Sabian Worship in Arabia; the Persian Types and Emblems of Mihr or the Sun; and the far extended adoration of the Elements, and the powers of Nature: and hence, perhaps, all the artificial Chronology of the Chinese and Indians, with the invention of Demigods and Heroes to fill the vacant niches in their extravagant and imaginary periods.

3. Numberless Divinities have been created solely by the *Magic of Poetry*, whose essential business it is, to personify

the most abstract notions, and to place a Nymph or a Genius in every grove, and almost in every flower. Hence, Hygieia and Jaso, Health and Remedy, are the poetical daughters of Esculapius, who was either a distinguished physician, or medical skill personified; and hence Chloris, of Verdure, is married to the Zephyr.

4. The *Metaphors and Allegories of Moralists and Metaphysicians* have been also very fertile in Deities; of which a thousand examples might be adduced from Plato, Cicero, and the inventive Commentators on Homer, in their pedigrees of the Gods and their fabulous lessons of morality. Hence also the Indian Maya, or, as the word is explained by some Hindoo Scholars, "the first inclination of the Godhead to diversify himself," such is their phrase, "by creating worlds," is feigned to be the mother of Universal Nature, and of all the inferior Gods; as a Cashmirian informed me, when I asked him, why Cama, or Love, was represented as her son: but the word Maya, or "de-lusion," has a more subtle and recondite sense in the Vedanta Philosophy, where it signifies the systems of perceptions, whether of secondary or primary qualities, which the Deity was believed, by many, to raise, by his omnipresent spirit, in the minds of his creatures; but which had not, in their opinion, any existence independent of mind.

PARALLEL BETWEEN THE GODS OF THE INDIAN AND EUROPEAN HEATHENS.

In drawing a parallel between the Gods of the Indian and European Heathens, from whatever source they were derived, I shall remember, that nothing is less favourable to inquiries after truth than a systematical spirit; and shall call to mind the saying of a Hindoo Writer, that, "whoever obstinately adheres to any set of opinions, may bring himself to believe that the freshest sandal wood is a flame of fire." This will effectually prevent me from insisting, that such a God of India was the Jupiter of Greece; such, the Apollo; such, the Mercury: in fact, since all the causes of Polytheism contributed largely to the assemblage of Grecian Divinities (though Bacon reduces them all to refined Allegories, and Newton to a poetical disguise of true History), we find many Joves, many Apollos, many Mercuries, with distinct attributes and capacities; nor shall I presume to suggest more, than that, in one capacity or another, there exists a striking similitude between the chief objects of worship in ancient Greece or Italy, and in the very interesting country which we now inhabit.

GANESA.

Sir W. Jones gives the following account of this Deity.

Having no system of my own to maintain, I shall not pursue a very regular method, but shall take all the Gods of whom I discourse, as they happen to present themselves; beginning, however, like the Romans and the Hindoos, with JANUS or GANESA.

The titles and attributes of this old Italian Deity are fully comprised in two Choriambic Verses of Sulpitius; and a farther account of him from Ovid would here be superfluous:

Janepater, Jane tuens, dive biceps, biformis,
O cate rerum sator, O principium deorum!

"Father Janus, all-beholding Janus, thou divinity with two heads, and with two forms; O sagacious planter of all things, and leader of deities!"

He was the God, we see, of Wisdom; whence he is represented on coins with two, and, on the Etruscan Image found at Falisci, with four faces; emblems of prudence and circumspection. Thus is Ganesa, the God of Wisdom in Hindoostan, painted with an Elephant's Head, the symbol of sagacious discernment, and attended by a favourite Rat, which the Indians consider as a wise and provident animal.

His next great character (the plentiful source of many superstitious usages) was that, from which he is emphatically styled "the Father," and which the second verse before cited more fully expresses, "The origin and founder of all things." Whence this notion arose, unless from a tradition that he first built shrines, raised altars, and instituted sacrifices, it is not easy to conjecture: hence it came, however, that his name was invoked before any other God—that, in the old sacred rites, corn and wine, and, in later times, incense also, were first offered to Janus—that the doors or entrances to private houses were called Janus; and any pervious passage or thoroughfare, in the plural number, Jani, or "with two beginnings"—that he was represented holding a rod as guardian of ways; and a key, as opening, not gates only, but all important works and affairs of mankind—that he was thought to preside over the morning or beginning of day—that, although the Roman Year began regularly with March, yet the eleventh month, named Januarius, was considered as first of the twelve: whence the whole year was supposed to be under his guidance, and opened with great so-

lemnity by the Consuls inaugurated in his fane, where his statue was decorated on that occasion with fresh laurel; and, for the same reason, a solemn denunciation of war, than which there can hardly be a more momentous national act, was made by the Military Consul's opening the gates of his temple with all the pomp of his magistracy. The twelve altars and the twelve chapels of Janus might either denote, according to the general opinion, that he leads and governs twelve months; or that, as he says of himself in Ovid, all entrance and access must be made through him to the principal Gods, who were, to a proverb, of the same number. We may add, that Janus was imagined to preside over infants at their birth, or the beginning of life.

The Indian Divinity has precisely the same character. All sacrifices and religious ceremonies, all addresses even to superior Gods, all serious compositions in writing, and all worldly affairs of moment, are begun with an invocation of GANESA; a word composed of *ias*, the Governor or Leader, and *gena*, or a Company of Deities. Instances of opening business auspiciously by an ejaculation to the Janus of India (if the lines of resemblance here traced will justify me in so calling him) might be multiplied with ease. Few books are begun without the words "Salutation to Ganes;" and he is first invoked by the Brahmins, who conduct the trial by ordeal, or perform the ceremony of the "homa" or sacrifice to fire. Mons. Sonnerat represents him as highly revered on the Coast of Coromandel; "where the Indians," he says, "would not, on any account, build a house, without having placed on the ground an image of this deity, which they sprinkle with oil, and adorn every day with flowers. They set up his figure in all their temples, in the streets, in the high roads, and in open places at the foot of some tree: so that persons of all ranks may invoke him, before they undertake any business; and travellers worship him, before they proceed on their journey." To this I may add, from my own observation, that, in the commodious and useful town which now rises at Dhar-maranya or Gaya, under the auspices of the active and benevolent Thomas Law, Esq. Collector of Rotas, every new-built house, agreeably to an immemorial usage of the Hindoos, has the name of Ganesa superscribed on its door; and, in the Old Town, his image is placed over the gates of the temples.

We quote a further account of

Ganesa from M. Sonnerat (*Voyage aux Indes Orientales*, tome I. pp. 181, 182.) who speaks of him under the name of Pollear, by which appellation he is known in the Carnatic.

Siva had four sons, the first and greatest of whom was Pollear. It is he who presides over marriages. If the Natives do not invoke him before they enter on any business, they believe that he will deprive them of all recollection of what they are about, and frustrate their labour. He is represented with the head of an elephant, and mounted on a rat: but, in the pagodas, he is placed on a pedestal, with his legs nearly crossed, and his rat set before the door.

The Indians, in their adoration of this God, cross their arms, close their fists, and in this manner strike themselves on their temples: then, still with their arms crossed, they take hold of their ears, and make three inclinations in bending the knee; after which, with the hands joined, they address to him their prayers, striking on their foreheads.

Mr. Moor, in his "Hindoo Pantheon," says of Ganesa—

He is the Hindoo God of Prudence and Policy. He is the reputed eldest son of Siva and Parvati; and is represented with an elephant's head, an emblem of sagacity; and is frequently attended by a rat, sometimes riding on one, the conduct of that animal being esteemed by the Hindoos as peculiarly marked by wisdom and foresight. He has generally four hands; but sometimes six, or eight, or only two. He is invoked by a Hindoo, I believe of all sects, in the outset of any business. If he build a house, an image of Ganesa is previously propitiated, and set up on or near the spot. If he write a book, Ganesa is saluted at its commencement, as he is also at the top of a Letter. Beginning a journey, Ganesa is implored to protect him; and for the accommodation of travellers, his image is occasionally seen on the road-side, especially where two roads cross; but sometimes it is little else than a stone, rudely chiselled into something like an elephant's head, with oil and red ochre daubed over it, decorated, perhaps, with a chaplet of flowers by some neighbour or traveller. It is common to see a figure of the God of Prudence in or over bankers' and other shops; and, upon the whole, there is perhaps no Deity in the Hindoo Pantheon so

often seen and addressed. There are five* grand divisions of Hindoos who exclusively worship a single divinity: one of these divinities is Ganesa; and the sectaries who thus worship him are called Ganapatyas. Ganapati is the name commonly given to this deity on the western side of India.

On one reputed character of Ganesa, Mr. Ward remarks, in his "View of the Hindoos"—

Sir W. Jones calls Ganesa the God of Wisdom; and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the God of Wisdom; for though he is said to give knowledge to those who worship him to obtain it, that is what is ascribed also to other gods. The Hindoos in general, I believe, consider the elephant as a stupid animal; and it is a biting reproof to be called "as stupid as an elephant."

Of the worship paid to this Idol, Mr. Ward says—

No public festivals in honour of Ganesa are held in Bengal. At the full moon, in the month Maghu, some persons make or buy a clay image, and perform the worship of Ganesa; when the officiating Brahmin performs the ceremonies common in the Hindoo Worship, presenting offerings to the Idol. Great numbers, especially from the western and southern provinces, celebrate the worship of Ganesa on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expense. Many persons keep in their houses a small metal image of Ganesa, and worship it daily. At other times, a burnt-offering of clarified butter is presented to this Idol. Stone images of Ganesa are worshipped daily in the temples by the sides of the Ganges at Benares; but I cannot find that there are any temples dedicated to him in Bengal.

Legendary Tales abound among the Hindoos, by which they pretend to account for the different circumstances and attributes of their Gods. We shall extract some which relate to Ganesa, that our Readers may see by what absurd stories the benighted

* These Five Sects are—1. The Saivas, who worship Siva; 2. The Vaishnavas, who worship Vishnoo; 3. The Saras, who worship Surya, or the Sun; 4. The Ganapatyas, who worship Ganesa; and, 5. The Sectas, who worship Savani.

Heathen are beguiled. Historical or natural facts may have been originally disguised under these fables, but the literal meaning of them forms now a part of the Hindoo Creed.

The elephant's head of the Idol is sometimes represented with but one tusk : this circumstance is accounted for in the following legends ; and the reasons assigned, also, for his having an elephant's head and riding on a rat, as well as being a deity of primary invocation.

M. Sonnerat relates the first Legend, which we shall quote—

His rat was a giant, to whom the Gods had granted immortality and great power : but he abused his power, and inflicted much evil on mankind. Pollear, entreated by the Sages and Holy Men to deliver them, plucked out one of his own tusks, and threw it at the giant. The tusk entered his stomach, and threw him down. He instantly metamorphosed himself into a rat as large as a mountain ; and was on the point of attacking Pollear, when the God leaped upon his back, exclaiming, " From henceforth thou shalt be my beast of burden !"

• Another Fable states—

On one occasion, Vishnoo and Ganesa fought ; when Ganesa would have conquered, but for the interposition of Siva, who cut off his head. Parvati, his mother, was greatly displeased and distressed at this event ; and proceeded, in revenge, to austerities that threatened to derange the destinies of the Universe, from which nothing could divert her but the restoration of her son ; which, on the earnest application of the congregated deities, Siva consented to. But the severed head could not be found ; and it was determined to fix on his trunk the head of the first animal that should make its appearance, which happened to be an animal with but one tusk. All the deities, to appease and console Parvati, consented that he should, on all occasions, be first invoked.

A third Legend represents the matter with some variation :—

When it was known that Doorga (by which name Parvati was sometimes called) had given birth to a son, Sani (supposed to have been the Saturn of the Western Heathens) and the rest of the Gods went to see the child. Sani knew, that, if he

looked on the infant, it would be reduced to ashes (this property being ascribed to him, probably, in allusion to the supposed baneful influence of the planet Saturn) ; but Doorga took it as an insult, that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs ; but, at length, irritated, he looked on Ganesa, and its head was instantly consumed. The goddess, seeing her child headless, was overwhelmed with grief, and would have destroyed Sani ; but Bramha prevented her, telling Sani to bring the head of the first animal which he should find lying with its head toward the north—one cause of the misfortune having been, that Doorga had laid her child to sleep with its head to the north, which is forbidden by the Shaster. Sani found an elephant in this situation, cut off its head, and fixed it on Ganesa, who then assumed the shape which he at present wears. Doorga was but little soothed when she saw her son with an elephant's head : to pacify her, Bramha assured her, that the worship of Ganesa should for ever take precedence among the worship of all the Gods.

The figure which we have given of Ganesa is copied from one in Moor's "Hindoo Pantheon." It was taken from a brass cast. He is riding on his rat, and holds different emblems in his four hands. These vary in the figures of him ; nor is it easy always to ascertain what is intended : sometimes there is the spike by which the elephant is driven ; at others, a key, a sweet-meat, a club, &c. The Sanscrit Characters encircled by a serpent over the head of the Idol, form the sacred monosyllable, *AUM* or *OM*, of awful import to a Hindoo, as a mystic emblem of the creating, preserving, and destroying power of the Deity.—(See Moor, pp. 409-414.)

Images of Ganesa are very common, and so are pictures of him, both alone and in groupes. Mr. Moor has given several. The Church Missionary Society has received from India some of the metal figures of him, which have been actual objects of worship ; but none so perfect as that from which the Plate was taken.

Thus have our degraded fellow-subjects in India *changed the glory of the uncorruptible God, into an image made like to corruptible man, and four-footed beasts, and creeping things, having become vain in their imaginations, and their foolish heart darkened.* We cannot but hope and pray, that our Readers may become, by beholding these things, more deeply sensible than ever of the duty of unwearied exertion and fervent prayer, that *God, who commanded the light to shine out of darkness, may shine in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.*

CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY,

From Dec. 21, 1816, to Feb. 20, 1819.

		Associations.			Present.			Total.		
					L. s. d.			L. s. d.		
Bath and its Vicinity	{ General Fund	125	12	5	135	12	5	...	765	19 10
	{ School Fund .	10	0	0						
Bedfordshire					16	0	0	...	481	0 0
Birmingham	{ General Fund (including 29l. 18s. 3d. from Ashted Penny Society)	61	15	0	182	0	5	...	2651	7 0
	{ Ladies' Association . . .	115	5	5						
	{ School Fund	5	0	0						
Blackfriars					2	13	0	...	344	7 8
Bradford: (Yorkshire)	{ General Fund .	71	14	0	86	14	0	...	807	19 6
	{ School Fund .	15	0	0						
Bristol	{ General Fund .	260	0	0	300	0	0	...	10,778	10 11
	{ School Fund .	40	0	0						
Burton Latimer (Northamptonshire)					10	10	6	...	66	4 5
Byfield (Ditto)					22	5	8	...	107	10 8
Cambridge — Town,	{ General Fund .	108	19	3	150	0	0	...	2119	6 5
County, and Uni-	{ Ladies' Association	36	0	9						
versity	{ School Fund .	5	0	0						
Canterbury					5	19	6	...	76	13 7
Chichester					32	5	0	...	32	5 0
Chobham (Surrey)	{ General Fund .	30	0	0	35	0	0	..	107	2 2
	{ School Fund .	5	0	0						
Church Lawford (Warwickshire)					49	13	6	...	311	2 6
Clapham	{ Ladies' Association . . .	32	4	6	64	14	11	...	1079	9 9
	{ School Fund	5	0	0						
	{ Penny Association of Servants and Labourers	27	10	5						
Colchester and East Essex					65	10	7	...	1747	19 9
Covenry					70	0	0	...	614	7 0
Cranford (Northamptonshire)					5	6	6	...	70	15 9
Derbyshire	{ General Fund (including 22l. 5s. 6d. from Hayfield Branch)	122	5	6	132	5	6	...	1687	4 8
	{ School Fund	10	0	0						
Dorchester					53	5	8	...	239	15 1
Essenden (Herts)					6	4	0	...	9	3 9
Glasbury (Bacon)					10	10	0	...	467	5 4
Gloucestershire (Forest-of-Dean Branch)					47	0	0	...	1166	0 3
Guildford	{ General Fund .	22	7	1	27	7	1	...	156	3 5
	{ School Fund .	5	0	0						
Henley-upon-Thames					20	0	0	...	43	12 6
Hereford (including 2l. 16s. 4d. by Miss Williams of Abergavenny)					40	0	0	...	728	12 6
HIBERNIAN AUXILIARY					300	0	0	...	3505	18 5
Huddersfield					68	0	0	...	1200	0 6
Hull and East Riding					66	12	0	...	3354	11 1
Ladies' Association:	{ General Fund .	50	13	0	55	13	0	...	174	15 7
by Miss Gasons	{ School Fund .	5	0	0						

1819.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 99

	ASSOCIATIONS—continued.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Letchford and War-	{ General Fund . 50 0 0 }	60	0	0	334	5	0
ington . . .	{ School Fund . 10 0 0 }						
Leeds . . .		200	0	0	2909	14	10
Lincoln (Navenby Branch) . . .		10	10	0	75	10	0
Mark (Somersetshire) . . .		11	10	0	51	4	6
Milborne Port (Ditto) . . .		2	0	0	127	17	8
Morden (Surrey) . . .		6	17	1	33	0	4
Newcastle-upon-Tyne . . .		25	0	0	480	0	0
Northampton, with Creaton Branch . . .		50	0	0	510	10	5
North Shields . . .		20	4	1	20	4	1
Percy Chapel . . .	{ Ladies' Committee, 10 9 0 }	29	10	2	1486	17	7
	{ Gentlemen's Ditto 19 1 2 }						
Plymouth Dock and Stonehouse . . .		45	0	0	603	1	11
Portsmouth . . .	{ General Fund . 19 0 5 }	19	4	6	648	0	1
	{ Ship Fund . 0 4 1 }						
Queen-Square Chapel . . .		21	0	0	501	16	1
Rotherham (including, from Blythe Branch, 28/4s.) . . .		77	15	9	414	17	4
St. Antholin's . . .		9	7	6	195	14	0
St. Austle (Cornwall) . . .		16	18	6	98	9	4
Serlby (Nottinghamshire) . . .		21	9	6	248	2	11
Silk Willoughby and Quarrington (Lincolnshire) . . .		4	10	6	14	2	0
Sherborne . . .		17	0	0	112	5	11
Shropshire (Ladies' Association School Fund) . . .		10	0	0	1026	10	5
Stansted (Sussex) . . .		10	5	0	10	5	0
Stafford . . .		70	0	0	258	3	7
Suffolk (including different Branches and School Fund) . . .		82	6	3	2036	8	11
Sutton (Surrey) Sunday Schools . . .		2	10	0	40	0	11
Weedon Lois (Northamptonshire) . . .		8	0	0	54	0	0
Wolvey (Warwickshire) . . .		33	14	7	63	8	8
Woodhay, East (Hampshire) . . .		1	13	9	48	4	9
Worcester . . .	{ General Fund . 82 5 8 }	87	5	8	431	8	10
	{ School Fund . 5 0 0 }						
Workington (Cumberland) . . .		7	8	0	19	5	6
Yeovil . . .		36	15	8	210	5	11
Yozall and Hamstall Ladies (Staffordshire) . . .		16	13	0	34	7	5
COLLECTIONS.							
By W. G. Bird, Esq. Litchfield . . .		4	7	6	11	14	0
By Mr. C.W. Booth, 17, York Street, Blackfriars' Road, . . .		2	11	7	2	11	7
By Mrs. Burton, Aylesbury Street, Clerkenwell . . .		1	8	0	3	19	0
By Miss Cotton, Hawkwell, near Rayleigh . . .		1	8	0	3	7	0
By Mrs. Dancer, Burton on Trent . . .		8	0	0	52	4	0
By Mr. Dawson, from the Juvenile Association, Alfred ? House, Bow . . .		4	10	0	30	0	0
By Mr. Elwell, jun, Hammersmith . . .		1	10	4	8	19	0
By Miss Evans, Hockley, Essex . . .		1	10	0	3	18	6
By Mr. Fuller, from his Workmen . . .		4	10	0	21	13	0
By Miss Glover, Frieston, Lincolnshire . . .		2	12	0	2	12	0
By Mr. Harris, Worthing . . .		1	6	0	5	4	0
By Miss Jane Howe, Whistler's Court, Cannon Street, . . .		3	10	0	10	16	0
By Miss Charlotte Kennion, from a School in the Country, . . .		1	0	0	1	0	0
By Mrs. Lamb, Stretton, Rutland . . .		2	1	0	5	11	0
By Miss Murray, Chelsea . . .		1	1	0	15	2	5
By Mrs. Parker, Woolwich . . .		11	3	6	42	19	0
By Mr. Walter Pollock, Burley, near Stamford . . .		1	4	0	1	4	0
By Mrs. Sawkins, Foot's Cray, Kent . . .		3	0	0	28	12	0
By Mrs. Scott, Chelmsford . . .		3	9	7	5	3	0
By Mrs. Smith, Little Moorfields . . .		4	1	3	141	15	4
By Rev. W. T. Staines, Rochester . . .		2	14	0	29	0	0
By Mr. Turner, Walthamstow . . .		4	8	11	24	11	11
By the Tavistock Episcopal Chapel Sunday School . . .		3	9	0	11	8	0
By some Young Friends at Taunton . . .		6	15	0	6	15	0

100 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

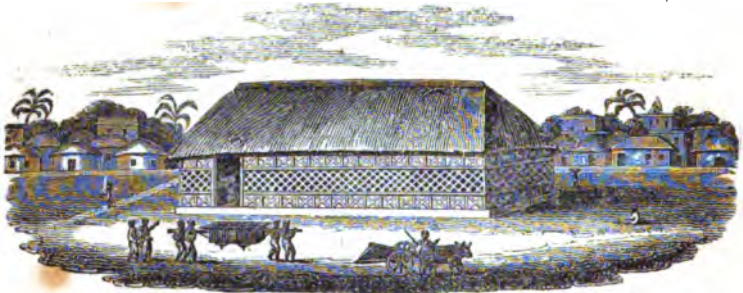
BENEFACTIONS.		L.	s.	d.
Anonymous		10	0	0
A Friend, by Rev. H. G. Watkins		5	0	0
Philip Griffiths, Esq. Harrow		5	0	0
Rev. Mr. Markby, Cambridge		10	10	0
Joseph Stephens, Esq. Lark-Hall Grove, Clapham		20	0	0
By G. White, Esq. Chatham (including 13s. 6d. from Chatham Church Sunday-School Children		4	5	6
Mrs. Wilmot, Bath		20	0	0
CONGREGATIONAL COLLECTIONS.				
At Cawood and Wistow (Yorkshire), by the Rev. Samuel Payne, Curate		6	0	0
At Cockermouth (Cumberland), by the Rev. Legh Richmond, M.A. (Rev. E. Fawcett, Perpetual Curate)		14	7	0
At Mirfield (Yorkshire), by Ditto, (Rev. T. Sedgwick, Vicar)		15	11	0
At Pocklington (Ditto), by Rev. S. M. Lund		4	0	0
At St. Mary Woolnoth, Lombard Street, by the Assistant Secretary		18	17	3
At Spratton (Northampt.), by Rev. L. Richmond, M.A. (Rev. T. Jones, Curate)		15	10	6
At Stanton Harold (Leicester), by Ditto		8	2	1
At Warton (Lancashire), by Ditto, (Rev. — Warkington)		7	11	6
At Welford (Northamptonshire), by Ditto, (Rev. M. Ferriby)		10	13	1
At West Haddon (Northamptonshire), by Ditto, (Rev. M. Davey, Curate)		9	17	6
SCHOOL FUND.				
By Bath Association: A Friend, for John Richards (first year)		10	0	0
A Friend, — Canolly Coane (first year)				
By Birmingham Ladies: from Mr. Thomas Fletcher, as a mark of respect, for John Waltham (first year)		5	0	0
By Bradford Association — John Crosse (third year)		15	0	0
— Elizabeth Rand (fifth year)				
— John Mans. (third year)				
By Bristol Association:				
C.L.S. — John Calvin		40	0	0
From Affines — Barham Vaughan				
A Friend — Adelaide Brown				
Misses Davies — Grattan Smith, and Mary Smith	(third year)			
C.L.S. — Fountain Elwin				
A Friend — Adelaide Conolly Thos. Cowan	(fourth year)			
By Cambridge—Town, County, and University: for Jane Farish		5	0	0
By Chobham Association — Charles Jerram (first year)		5	0	0
By Clapham Association: From Miss Driver — Mary Clapham (fourth year)		5	0	0
By Miss M. C. Cooper — Margaret C. Cooper (third year)		5	0	0
By Derbyshire Association: From Mr. Geo. White — George White (two years)		10	0	0
By Guildford Association — John William Cunningham (third year)		5	0	0
By Mrs. Houghton, Huddersfield, — John Houghton (third year)		5	0	0
By Ladies Association — Martin Luther (third year)		5	0	0
By L. H. — Samuel Lambrick (second year)		5	0	0
By Latchford Association — Edw. March Phillipps (4th & 5th year)		10	0	0
By Rotherham Association: Blythe Branch — Henry Blythe (second year)		5	0	0
By Shropshire Ladies — John Eyton (fourth year)		10	0	0
— Catherine Whitmore (second year)				
By Five Yorkshire Sisters — Legh Maddock Richmond (fifth year)		5	0	0
By Madame de Sabloukoff — Nicholas Alexander (fourth year)		5	0	0
By Suffolk Association (Tattingstone Branch) for George Tattingstone Bull (first year)		5	0	0
By Worcester Association — Ambrose Serle (second year)		5	0	0
SHIP FUND.				
Portsea Association		0	4	1

ERRATUM.

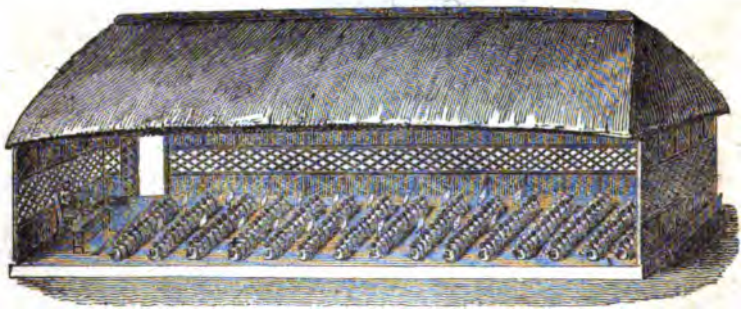
Vol. 1818. Page 528.—For Tichmarsh (Association)	8	0	0	...	68	5	0
read, Aldwinkle	8	0	0	...	101	14	2

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NATIVE SCHOOL AT LAKOODY, NEAR BURDWAN, WITH PART OF THE VILLAGE



INTERIOR OF THE NATIVE SCHOOL AT LAKOODY.

Missionary Register.

MARCH, 1819.

Reports of Societies.

ABSTRACT OF REPORTS ON NATIVE EDUCATION IN INDIA.

UNDER this general head, we shall arrange the substance of the various statements made by different Societies. It is most encouraging to the Christian, to witness the rapidity with which Education is advancing in our Indian Empire.

Schools were, indeed, from the beginning, attached to most Missions. In the oldest Protestant Missions—those of the Danish College, and of the Christian Knowledge Society, on the Coast of the Peninsula—they were very early adopted: but it is only of late years, that experience has produced a general conviction, that they are a leading and most effective part of a Mission. Swartz first opened the way; but it was Dr. John who gave the most powerful impulse to Native Education, both by his own example, and by his appeals in its behalf. In some other parts of the world, as in Western Africa for instance, the Education of Native Children was forcing itself on the attention of Missionaries, as the only means of benefitting the Natives which circumstances then allowed: but, in India, while all other modes of useful exertion were open to the Christian Labourer, he came but slowly to the conclusion, that Schools were to be considered, not as secondary and subordinate in his plans, but as occupying an important and leading place in all his hopes of usefulness.

Now, indeed, the scene is happily changed. The Education of the eighty or hundred millions of people in India under the power or influence of this Country, begins to engage the attention, not only of the Societies whose express object is their spiritual benefit, but of benevolent and reflecting persons of every rank and condition. The British Governments and some of the Native Authorities, the Governor General, the Bishop of Calcutta, Chaplains, Missionaries, Military Officers, European Gentlemen and Ladies resident in India, and numbers of the rich Natives themselves—all unite to promote the education of Children, millions and millions of whom have never yet heard of the only Saviour of Sinners; but, when educated, they will be able to read of Him, and, by the blessing of God, multitudes of them will then, it may be hoped, be brought to *know the only True God and Jesus Christ whom He hath sent.*

The System originally practised in India, is revived there with abundant recompense. It is now brought into action in the instruction of Thirty or Forty Thousand Native Children—a number which is continually and rapidly increasing. Particulars are given under the various Stations, in India and the Asiatic Islands. See the "Survey," pp. 19—43.

That our Readers may have an idea of the nature of the Schools adapted to this service, we have given a View of one at Lakoody, near Burdwan; which is one of Twelve under the direction of Lieutenant

Stewart, on behalf of the Church Missionary Society: a part of the Village is also shewn, with Natives carrying a palanquin, and another driving a vehicle drawn by oxen.

The Interior of the School is also exhibited; one of the sides being removed, that the arrangement of the Children may be seen. There are fifteen rows of Scholars, who all sit on the ground. Each row should contain twelve Boys: so that each School, when full, has 180 Boys. The first Class are learning by the Sand-table, which is before them. Then follow ten Reading Classes, in which the Boys begin with the Alphabet, and go up higher till they can read short lessons: their lessons are pasted on boards, two of which are fixed up before each class; so that half can look at one, and half at the other. Then follow the four upper Classes, who have their lessons in their hands: they commit lessons to memory, and write out words with their meanings, and use printed books.

These School Rooms average, in size, thirty-five or thirty-six cubits by thirteen or fourteen. They are formed of good and strong materials; consisting of posts and beams of wood, against which bamboos are fixed; and covered with matting. The cost of such a room is 14/ or 15/.

In the arrangement of the materials furnished by the Reports of the different Societies, we shall, first, trace the PROGRESS of Native Education in India; and then shew the NECESSITY for such instruction, with its proper OBJECTS, the MEANS by which those objects may be attained, and the ENCOURAGEMENT afforded to exertion in this labour.

PROGRESS OF NATIVE EDUCATION IN INDIA.

CHRISTIAN KNOWLEDGE SOCIETY.

We have already stated, that Schools were, from the beginning, usually attached to the Missions. Mr. Swartz, who laboured in India first in connection with the Danish Mission, and afterward under the Christian Knowledge Society, always availed himself of this means of usefulness; but, in 1785, about twenty years after his connection with the Society, his views were extended, on the suggestion of the then Resident at Tanjore, to the establishment of Provincial English Schools, for facilitating the intercourse of the Natives with Europeans. The Company encouraged these Schools, by the grant of 100/ per annum to every one that might be established. The want of suitable Schoolmasters, however, prevented the extension of this design: but it served as an incitement and example to Mr. Swartz's friend and fellow-labourer, Dr. John.

The Stations of the Society on the Coast have Schools attached to them, which will no doubt derive new vigour from the impulse which has been generally given to Native Education.

The Society granted 50/ in aid of the Establishments of Dr. John; and our Readers will have seen, with much pleasure, in our last Number (see pp. 83, 84), that, under the patronage of the Bishop of Calcutta, it is beginning to assume a prominent rank in the great work of Indian Education.

DANISH MISSION.

Dr. John carried with him to India a great love for the instruction of Youth. As soon as he arrived at Tranquebar, he assembled a body of Tamul Boys around him. He continued this course for years; "and had," to use his own words, "by the favour of the Lord, great satisfaction in seeing a number of the Native Youth growing

up gradually for different employments."

Encouraged by this success, and by the example of Mr. Swartz, "I began," he says, "to think it might be practicable to establish Free Schools, which gradually could be extended, under Divine Providence, and by a concurrence of humane benefactors."

Full of his benevolent plan, this zealous Missionary meditated, in 1806, a voyage to Europe, chiefly with the view of obtaining support to his design for the civilization of the Natives, by the general establishment of Free Schools among them. Ill health and other difficulties preventing the accomplishment of his purpose, he began, silently and humbly, with a School in the nearest village, which soon numbered eighty Scholars. Poor parents of all castes poured in requests for the instruction of their children; and, in a short time, his Schools were increased to twenty.

After pursuing this course for about two years, he appealed to the Christian World for more general support, in his forcible Tract on "Indian Civilization." To this Tract he subjoined "Proposals for establishing Native Free Schools in India." The reasonings and appeals of the venerable Missionary, grounded on his own experience, first awakened general attention to the duty and benefit of Native Education.

CHURCH MISSIONARY SOCIETY.

Dr. John had carried on his experiment on his Twenty Schools, by the assistance of various friends: but his little fund was soon exhausted, and he was obliged, with a sorrowful heart, to begin some reductions in his Establishment, after it had been maintained about three years. "Some more reductions," he writes, at the beginning of November, 1812, to the Rev. Mr. Thomason, at Calcutta, "I have delayed till next January, in

order not to grow too soon weary in well-doing, but wait if God Almighty will not open another spring to nourish my already-begun Moral Nursery." He concludes his earnest petition to Mr. Thomason for help in these pathetic words:—"May God grant that I may find in Bengal that relief and comfort, which I have not yet been able to obtain on the Coast!"

The Corresponding Committee at Calcutta most readily appropriated a part of the funds placed by the Society at their disposal, to the support of Dr. John's Free Schools, and thereby rescued them from impending dissolution. Their Resolution was communicated to the venerable man in time for him to receive the welcome intelligence by Christmas Day, which is always a joyful time with the Tamul Christians; and was observed, on this occasion, with peculiar joy and thankfulness, under the persuasion that the unexpected grant of 100 rupees monthly was but the commencement, as it has proved, of an enlarged and permanent support of the Establishments which lay nearest to his heart. He survived, indeed, not many months; dying on the First of September, 1813, in the Sixty-sixth year of his age: but he was joyfully occupied, in the closing scene of his life, in availing himself to the best purpose of the resource which had been opened to him, by the extension of his Schools.

An extract, from a tribute to the memory of Dr. John, which appeared in the Calcutta Gazette, deserves here to be repeated, as it places in its just light the obligation which Native Education in India will ever owe to this venerable man.

The object which, above all others, occupied his attention, was the education of the Native Children. To this he had applied himself, from the beginning, with great success; and feeling, more and more

sensibly with his advancing years, its great importance, as a means of effecting a radical improvement in the moral and religious state of India; and assured of the general acceptableness, even to persons of the highest castes, of the system of education invariably pursued by the Mission Schools; he had matured and drawn up a Plan for the establishment of Native Free Schools throughout the country, to be open to children of every caste and religion, which he was preparing to submit to the different Governments in India.

Dr. John was no theorist. His plan was the result of many years' study, of the freest communication with Natives of every rank, and of actual experience in six Schools, established and long supported at his own expense, in which even Brahmin Children take their places, and learn the same lessons as any other children.

On this, as an approved means of doing the greatest possible moral good, of imparting the greatest possible benefit to the Natives, his heart was particularly bent through the last closing years of his valuable life. It was the matter of experiment from day to day; with still accumulating proofs of its practicability, and its desirableness to persons of all castes. It was the subject of his correspondence with his friends, and it drew forth his most fervent prayers to God.

His Schools, increased lately by the liberality of the Church Missionary Society through its friends in Calcutta, remain—and may they remain with increasing prosperity!—monuments of the wisdom and piety of their excellent founder, the guide and encouragement of the benevolent who wish well to India, and the blessing of long succeeding generations.

The Rev. Messrs. Schnarré and Rhenius arrived at Madras, as Missionaries from the Society, about the beginning of June 1814. Here they were met by the afflicting intelligence of the death of Dr. John. Mr. Caemmerer, his successor, inviting them to proceed to Tranquebar, they went thither. Mr. Schnarré ultimately settled there, and still continues, in charge of Dr. John's School Establishments; the Society having taken them, at the request of the Royal Danish Mission College, wholly under its care. Mr. Rhenius was fixed at

Madras, and has diligently laboured, both there and in various places in the vicinity, in the establishment of Native Schools. By the last Returns, there were 1076 Scholars in 24 Schools connected with Tranquebar, and 456 Scholars in 13 Schools connected with Madras.

Beside these Schools in more immediate connection with Tranquebar and Madras, there are other Schools, in Travancore or under the direction of Chaplains associated with the Madras Committee, which probably carry the whole number of the Children under the Society's care in the Peninsula to nearly 2500.

In the North of India, also, under the direction of the Corresponding Committee at Calcutta, Native Education is proceeding with vigour. By the First Report of that Committee, it appears that there were, at the beginning of May of last year, nearly 1800 Children in the Schools of the different Stations.

The Establishment at Burdwan claims particular attention. On this subject we shall extract a passage or two from the Report of the Committee.

The Schools supported by the Society have greatly increased in number, chiefly through the judicious and zealous exertions of Lieutenant Stewart of Burdwan. Two Schools appeared on the List, as under the superintendence of that gentleman, in the beginning of 1817. As the good effects of Mr. Stewart's labours became more apparent, he was authorised to erect new Schools in the vicinity; and the Committee report, with high satisfaction, that the progress of the Native Children, who have been ~~thus~~ brought under instruction, has been of the most pleasing nature. About 1000 Children are taught the Bengalee Language, by the new method so successfully adopted in Europe, with judicious modifications and improvements by Mr. Stewart. The Committee consider the Burdwan Establishment as a promising commencement of a System of Education in the district; and anticipate the best effects, from the gradual extension of Schools on the same plan.

They confidently expect the happiest results from measures, which are recommended at once by the wisdom with which they are conducted, and the remarkable success with which they have been attended. The field of labour is immense. If from thence, as a centre, Schools be erected in the populous and richly cultivated territory all around, it is difficult to conceive of the inestimable benefits which must be imparted, when such an extended system shall have had time to operate.

BAPTIST MISSION.

The Baptist Missionaries entered early on the School System. In 1809, a Free School at Calcutta for Country-born Children was suggested. This led to the establishment, at the close of that year, of the Benevolent Institution, for the instruction of Children of Indigent Christians, of all descents and origin, multitudes of whom are in Calcutta. The First Report of this Institution, to the close of 1812, was printed in our Volume for 1816, pp. 205--208, up to which period there had been admitted 310 Boys and 102 Girls.

In the beginning of 1814, a proposal was issued for Native Schools on an enlarged scale. The number of Schools at that time in various parts of the Mission amounted to nearly twenty. The expense had till then fallen on the Mission, but the object of the proposal was to obtain aid from other quarters. "The importance of the object," say the Missionaries, "has made us turn our thoughts to the business of Schools, as a System." This object began from this time to engage much of their attention. The outline of their plan may be seen in our Volume for 1816, pp. 201-205; and a review of their present state, in the last Number, pp. 59--62.

The attention which the Missionaries began to bestow on Native Education led them to publish, in March, 1816, a Tract, entitled, "Hints relative to Native Schools,"

together with the Outline of an Institution for their Extension and Management." In this Tract, after shewing the necessity for Native Schools, the kind of knowledge proper to be communicated, and the most effectual means of accomplishing the object, the Missionaries give some account of what had been done toward realizing the plan, and propose for general support their "Institution for Native Schools."

Their proposal met with much encouragement. In October 1817, the First Report of the Institution appeared. The number of Schools then under its care was 103; the names of Scholars on the books far exceeded 10,000, of whom there had actually attended 6708. In this Report the whole subject of Native Education is treated, at large, with much knowledge and discrimination.

LONDON MISSIONARY SOCIETY.

The late Mr. May, of Chinsurah, finding great opportunities of usefulness among Children, requested of the Directors, in the beginning of 1813, an allowance for the purpose of employing Native Schoolmasters. They readily complied; and urged the Society's Missionaries, at the different Stations, to use their utmost endeavours to promote Native Schools.

Schools have, since that time, engaged much of the attention of the Missionaries. At Madras, for example, there are 500 Scholars; at Bellary, 300; and at Calcutta, a large number, which is constantly increasing; but it is at Chinsurah that the System has been acted upon on the largest scale.

Mr. May had, more than most men, an aptitude and ability for this department of labour. His Schools were taken under the protection and support of Government; and, at the time of his death, contained about 3000 Children, with

the prospect of an addition of 2500 more. For an abstract of particulars respecting these Schools, we refer to p. 37 of the "Survey."

Mr. Pearson and Mr. Harle, Mr. May's fellow-labourers, are diligently occupied in pursuing his System; which embraces various improvements, suggested by his own experience, for facilitating Native Education.

AMERICAN BOARD OF MISSIONS.

The American Missionaries at Bombay very soon perceived the important place which Schools occupy in the dissemination of Christian Knowledge. Their views on the subject may be seen in our Vol. for 1817, pp. 186--188; and in that for 1818, pp. 83, 84. The plan and exertions of Dr. John had awakened their attention; and had, at the same time, strongly impressed the Board in America. The Board, in consequence, gave a wide circulation to the statements of Dr. John; and opened a Special Fund for the instruction of Heathen Children and Youth. See our Vol. for 1817, pp. 188, 189.

By the last accounts, as we stated in p. 23 of the "Survey," the Schools had increased to Twelve, and the Children to between 700 and 800.

In Ceylon, also, the American Missionaries are establishing Schools.

WESLEYAN MISSIONS.

In Ceylon, the Wesleyan Missionaries are carrying on Schools on an extensive scale. Soon after their arrival, in 1814, they received an intimation that the Government wished them to pay particular attention to Native Education. They immediately engaged in this work with zeal; and had the happiness to open, at Colombo, with 250 Children and twenty gratuitous Teachers, on the Anniversary of His Majesty's Birth-Day in 1815, the First Sunday School established in that quarter of the world.

The Missionaries have since ex-

tended their Day and Sunday Schools into all the parts of the Island occupied by them. The last Return of the Scholars, as we stated at p. 12 of the "Survey," was 3800; and, of these, 900 were Girls.

HINDOO COLLEGE AT CALCUTTA.

In our Volume for 1817, (pp. 297--300, 343, 344) we gave some account of this remarkable Institution—projected, superintended, and supported by Hindoos themselves, for the education of their own sons in the English and Indian Languages, and in the Literature and Science of Europe and Asia.

This singular Institution cannot fail to prove, under the blessing of God, a powerful means of enlightening the minds of the Natives.

CALCUTTA SCHOOL-BOOK SOCIETY.

This Institution has been formed for the purpose of facilitating and assisting the operations of all others engaged in Native Education.

Two of the Regulations will explain the design:—

The objects of this Society shall be the preparation, publication, and cheap or gratuitous supply of Works useful in Schools and Seminaries of Learning.

It shall form no part of the design of this Institution to furnish Religious Books—a restriction, however, very far from being meant to preclude the supply of Moral Tracts, or Works of a Moral tendency, which, without interfering with the religious sentiments of any person, may be calculated to enlarge the understanding and improve the character.

We have before us the Report of the Provisional Committee of the Society, adopted at its formation; and the First Report of the Society, delivered in July.

The Society is proceeding, with much vigour and wisdom, in the preparation of Elementary Tables and Books, in Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English.

The Committee observe—

Though the labours of the Society assume an humble appearance, its objects

are vast; and, considering the remote consequences of promoting the work of Education in so many Languages, the undertaking is of no common magnitude. They solicit the co-operation of all who feel an interest in the diffusion of know-

ledge; and who believe, that, in raising the character of man as an intellectual being, one important step has been gained toward the melioration of his condition, and the promotion of his happiness.

Having thus traced the Progress of Native Education in our Eastern Possessions, we proceed to shew its

NECESSITY.

This is affectingly demonstrated to every intelligent observer, by the utter ignorance of the Natives of all the great principles of Truth and Duty.

On this subject we extract some impressive remarks from the "Hints" of the Serampore Missionaries.

Not only are the people, in general, destitute of every just idea of God; but they can scarcely be said to be fully impressed with the importance of a single principle of morality. They have no just idea of the objects of nature so constantly before them—of the sun, moon, and stars—of the clouds, the winds, the rains—of the earth, on which they dwell—of the groves, trees, and plants, which surround them—of the domestic animals, which they nourish; nor, in a word, of the flowing stream, the buzzing insect, or of the plant which creeps over their lowly shed. To them the sun retires behind a mountain; the rain from heaven is given by a god whom they are in the habit of despising and vilifying; the rainbow is the bow of Rama; the river is a deity; the birds, the beasts, and even the reptiles around them, are animated by the souls of their deceased relatives. Falsehood and uncleanness are nothing; perjury a trifle; and a failure in fidelity and probity, often a subject of praise: while ablution in the waters of a river is deemed a due atonement for almost every breach of morality.

The wretched Schools which they have in their towns and villages are so few, that, on the average, scarcely one man in a hundred will be found who can read a common Letter. Printed books they have none, unless a copy of some book of the Scriptures should have found its way among them: and, as to manuscripts, they have scarcely one in prose; but, if they possessed a multitude, their ignorance of their own language would render the perusal of an inaccurate and ill-

written manuscript too formidable a task to be often attempted. Thus, with a regular and copious language of their own, nearly all who are ignorant of Sanscrit (which is not understood by one in ten thousand throughout India) are in a state of ignorance not greatly exceeded by that of those savage hordes which have no written language; while numerous causes combine to sink them far below most savage nations, in vice and immorality.

Add to this, that their knowledge of Arithmetic is scarcely less wretched. What avails their possessing Treatises in Sanscrit, both on Arithmetic and Geometry? From these the common people derive about as much advantage as though they were written in Chinese. Hence, though some of them, through long habit, are expert in calculation, (as is the case with many in England unacquainted with a single rule of Arithmetic,) at School they learn even the four fundamental rules in so wretched a manner, that an English Boy of eight years old would, in a few minutes, resolve a question in multiplication or division, the solving of which would cost them an expense of time scarcely to be credited.

The complete absence of all just ideas is the chief cause of that degradation of public morals so evident in this country. The doctrine of the Metempsychosis, carried to the extent to which it is in India, while it seems to exalt man to the state of a God, by terming him an identical part of the Deity, in reality sinks his ideas of the Deity to the level of every thing immoral and degrading; while men's maintaining that God does every thing within them, takes away all reverence for Him, and sets them free from every tie of moral obligation. The idea of the soul's passing from body to body, strips death of every thing awful, and humanity of every thing tender; and, instead of elevating the minds of the Hindoos above terrene objects, renders them insensible to the finest feelings of humanity, and causes them to set scarcely any value on human life, even though it be the life of those

who gave them existence. Thus those two grand principles, piety and humanity, which are the foundation of all virtue both public and private, and which enter into the essence of religion, are almost extinguished in the mind of a Hindoo, by the natural operation of the system which he holds: and when to this we add that disregard of justice and all good faith, and that proneness to knavery, falsehood, and deceit, which instantly follow the absence of piety, justice, and humanity, we have before us all the great features of depravity visible in their general character.

This subject is placed in a strong light, particularly as it respects the Natives of Ceylon, in the Appendix to the last Report of the Wesleyan Missionary Society. In the Report itself, the following forcible representation is given from Mr. Fox's Letters:—

I left England to minister to the Heathen; and here I have found them, truly *without hope and without God in the world*, enveloped in thickest darkness, and influenced by the most pernicious prejudices. There are some, it is true, called Christians; but I really cannot distinguish them from persons who are not Christians, except by inquiry: and I have not been able to learn the difference between Native Christians and others, except that some once learned Three Prayers, which they have now forgot; and have been baptised in the name of the Holy Trinity; and some of these have forgotten even their Christian Names!

What has been done to improve the moral condition of the *British Subjects in this Island*?—An edition of the Cingalese New Testament has been distributed; but few are the people who can read. At the opening of one of my Schools, upward of Eighty Children were present, and only One of them could read! In other Schools the case has been similar. The greatest number of Children whom I have met with who could read, were indebted to the Buddhist Priests for their

instruction; and you well know, from the nature of Cingalese Elementary Works, with what dispositions such pupils would read the Word of God. Of preaching they have had little; and a majority of them never heard ten Christian Sermons, of any kind, in their whole lives!

I have taken great pains to ascertain their real state, if, peradventure, it might be possible to prescribe a remedy. It is easy to say, "The Word of God is the remedy." But how shall we administer it? The water of life itself will quench the thirst of none but those who drink it. What mind could ever be so sanguine as to suppose that human beings like these, who know nothing of Christ but what was contained in the Three Prayers which they learned as their qualification for baptism—and these, perhaps, they never repeated after, and have now forgotten them)—that these would rush forth from their huts to hear what they considered of no importance, or perhaps judged false? Should I, under present circumstances, see them crowd the hills and the villages, as in Corwall, Yorkshire, &c. to hear the Word of God, this would astonish me much more than their present apathy.

It is my settled opinion, that there is no mode of access to the Natives, but through the medium of Schools; and that these will answer many valuable purposes. The supple minds of the Children have therein a right tendency given to them. They have *line upon line, precept upon precept*. Without this, the Scriptures are diffused in vain. You well know the great unaptness of the minds of the adults to understand divine things. Schools will remove this in the rising generation. Here congregations can be collected—(experience proves it)—the Parents will attend with their Children to hear the Word of God. In the vicinity of our Schools the Sabbath Day is respected; and people, not connected with our Schools, hang down their heads when we detect them breaking the Sabbath Day, and manifest a consciousness of what we find not elsewhere—that they are doing wrong.

With this awful picture before us, of our degraded fellow-subjects in the East, we may now ask, with respect to Native Education, what ought to be its

OBJECTS.

Temporal benefits, in the melioration of the social state, are an

object worthy of the labours of Philanthropists, and of the patro-

nage and support of Governments; but the great and ultimate view of the Christian will be the everlasting Salvation of all whom he can bring within his influence or under instruction. The aim in Education which stops short of Eternity, is both unwise and degrading. It is unwise; for the very improvements themselves in the social state which are to be obtained by Education will be refined and perpetuated, only in proportion as the mind is brought to refer all its feelings and actions to the Will and Authority of the Supreme Judge. And it is degrading to stop short of this object in Education; for it implies that the grandeur and responsibility of an Immortal Being are lost sight of in the petty considerations of this fleeting world.

Yet there is an intermediate object to be pursued in Native Education, in order to this ultimate end. On this subject the Baptist Missionaries write, *as we have before quoted in the Vol. for 1816, p. 202—*

It is of some value to form a just idea of the design of Schools, in a country like this. They are neither expected, nor specifically intended, to convert the Natives: their only object (that is, their only direct and immediate object) is, that of capacitating them, by instruction in their childhood, TO SEE THINGS JUST AS THEY ARE when their understandings are matured.

The same Missionaries add, in their "First Report of the Native School Institution"—

Perhaps some may be ready to ask, "If this system of instruction neither makes them Christians nor Britons, what does it effect, since it leaves the Natives as completely Hindoos as before?"

To this we reply, by frankly acknowledging, that, in our view, to make any one a real Christian, is not the work of man, but of God; who, alone, *creates men anew in Christ Jesus*: nor do we hope to transform the Natives of India into Britons. This the very nature of the country, and the blessings so richly poured upon it, by Divine Providence, wholly

forbid. The inhabitants of a country where, on the average, five or six hours labour, daily, will furnish all the necessities of life, can, by no course of instruction, no diffusion of knowledge, acquire that daring hardihood of mind, that persevering exertion, that firmness of soul, possessed by those whom the circumstances of country and situation constrain to devote daily twelve hours of assiduous labour to the attainment of the same object. The calls of nature satisfied with half the bodily exertion, what shall ever prevail on the Native of India to undergo the rest; or enable him to acquire the habits generated by such a course of arduous exertion?

A Hindoo, therefore, must ever remain a Hindoo, inferior to the European by the force of all those habits which his superior exertions have rendered natural to him: a superiority, the value of which is not merely two-fold, as though numerically restricted to physical force; for when circumstances embody united energies, and call them forth into action, it will be often found a hundred-fold, yea completely irresistible to the relaxed and timid Asiatic.

But it does not hence follow that the Hindoo must be less happy, because inferior in ability to his European Neighbour. He may sit under his neighbour's peaceful shadow; and imbibe from his more powerful and enlightened mind, ideas, which may gradually unfetter his own, and lead him to all the enjoyments of reason and pure religion. And should he gradually form a juster idea of himself and the various objects around him—of the earth on which he lives, the orbs which give him light, and, above all, the great Author of his being—he may imbibe a higher sense of duty, and that love of knowledge and investigation which may lead him ultimately to search with candour the Scriptures of Truth, if not to receive them with all readiness of mind. And long before that period, knowledge may remove prejudices, and originate a superior correctness both of ideas and of conduct, which may be of the highest advantage to society.

Doubtless, the Divine Blessing on the course of instruction may lead to these ends; and it is the duty of all who engage therein, to call down that blessing, by fervent and persevering prayer.

The last Report of the Wesleyan Missions states, on this subject—

Large as is the number of Schools already established, in the short period of the existence of the Mission, and amidst the various other engagements of the Brethren, they might have made them more numerous, in the North Part of the Island, had they not determined that their Schools should be, in the strictest sense, Schools for the instruction of Children in the principles of the Christian Religion, and for the purpose of bringing their minds under its influence. "As we came," says Mr. Lynch, "to a Heathen Land, for the express purpose of preaching the Gospel of Jesus, in opposition to idolatry of every kind, we judge, in order to be consistent, that the same Gospel should be taught in our Schools. These circumstances stand against us. We will have neither Heathen Teachers nor Heathen Books employed in them." In this the Committee judge that the Brethren have acted under proper views. A Mission School ought to have a higher object than merely to teach useful science. Its only legitimate purpose is, to teach Christianity; and Science only as an instrument to promote that great end of all Missionary Exertions.

In employing Science in ultimate subservience to Christianity, there can be no doubt but that all the enlightened friends of education agree; but that both Heathen

Teachers and Heathen Books may be employed, under due restrictions, to great advantage, appears to be the prevailing conviction among able and pious men. We bring, however, the different opinions on this important subject before our Readers. Time and experience will decide the matter.

In the mean while, ~~Government~~ and numbers of Benevolent Persons may lend assistance and countenance to the direct and immediate object of Education; and indeed they do this on a large scale: while the endeavour after the ultimate and higher end may be left to the wisdom and zeal of Christian Bodies or Individuals.

To stop short of such endeavour, would imply an unfit expenditure of Christian Resources and Labour. That every lawful means of prudent conciliation should be used, no one will question; but no Christian Teacher who has a just sense of his duty, will fail to embrace every practicable opportunity of placing, sooner or later, the divine character and sanctions of his Holy Faith in the full view of his scholars.

Our next inquiry is, by what

MEANS

the Objects of Native Education in India may be best attained.

TO BE ADAPTED TO LOCAL CIRCUMSTANCES.

The wisdom of the following remarks on this point, by the Calcutta Committee of the Church Missionary Society, will be obvious to our Readers.

(The Committee, on a review of what has been submitted, forbear adverting to the attention which has been paid, in all their School-undertakings, to LOCAL CIRCUMSTANCES.

They have ever kept in view the importance of varying and adapting the means used to the varying circumstances of the inhabitants. The servants of Christ, who would raise up a Church among an idolatrous people, must never lose sight of their Master's injunction, to unite the wisdom of the serpent with the harmlessness of

the dove. Sound policy requires us to proceed with caution; and to assail, with a delicate and tender hand, deeply-rooted prejudices. Our great object being to convince those who are in error, and to turn them, by the persuasive power of truth, from darkness to light and from the power of Satan unto God, it is folly to excite disgust by an open and direct attack on hereditary superstitions. This would be to stir up strife and kindle animosities, where we ought to soothe, and convince, and draw with the cords of love. The Gospel of Christ requires no such expedients: it teaches us to admit the light, by a wise system of adaptation to the strength of the visual organ; and to communicate instruction, as men may be able to bear it.

The Committee have, on these grounds,

felt the necessity of regulating their Schools by the character of those whose welfare they would promote. Whilst the ultimate object of every Missionary Station is the same, Christian Love suggests a variety in the means used.

Thus, whilst, in some places, all the combined means of Christian Schools and Christian Ordinances are admissible, so that the Missionary shall have full scope for the exercise of his zeal and talents; in others, the efforts of the Missionary must be limited to the management of Schools.

Again, there may be a variety in the character of the Schools themselves. At some Stations, Schools of a strictly Christian complexion may be established; in which the Scriptures shall be introduced, and a complete course of Christian Instruction shall be adopted: whilst in other places, it may not be wise, for a season at least, to introduce the Christian Scriptures, or to attempt more in the Schools than the elements of reading and writing, or what may be called a course of moral and scientific instruction.

The Missionary who superintends a number of Schools on this limited plan, cannot be accused of withholding what it is his glory to communicate; but should be considered as discreetly adapting himself to the circumstances in which he is placed: and, by patient continuance in doing the little which he can, he may reasonably look forward to a period, when, by the Divine Blessing on his labours, his Ministry may be discharged with entire freedom.

In conformity to these principles, a variety will be observed in the character of the Schools supported by the Committee, adapted to the varied circumstances of the inhabitants.

At every Station, their first object has been to gather together and instruct the poor scattered ignorant Christians, whether European, or descendants of Europeans by Native Parents. These last form a numerous and increasing class of people, who, in their earliest years, are subject to peculiar disadvantages; and, as they advance to maturity, are, in a great measure, destitute of the means of instruction, no adequate means having been hitherto supplied. It is therefore a dictate at once of duty and policy, to place the facilities of obtaining instruction within their reach: and a system which has for its object to establish Schools for their benefit, and furnish qualified Teachers, must be considered, by reflecting persons,

as an important supplement to our establishment of regular Chaplains.

Having provided their destitute Fellow-Christians with the means of religious instruction, their next endeavour has been, at each Station, so far as circumstances admitted, to embrace the Mahomedans and Heathens around them.

The character of their Schools varies, therefore, according to circumstances.

Thus, at Chunar, the School Establishment consists of, 1. An English Free School; 2. A Persian School; 3. A Hindoostanee School. In the two former, the Scriptures and Scripture Catechisms are regularly taught. Similar to this is their Establishment at Agra, and other places. But, at Burdwan, where the Children are entirely Heathen, the Scriptures do not form a part of the stated course of instruction. Where we cannot effect what we would, it is the part of prudence to attempt what we can. By teaching a large body of Children to read and write, affording them the means of obtaining useful knowledge, and training them up in habits of moral reflection, a great benefit is surely conferred; a good foundation is laid of future improvement: and if these humble labours be accompanied by prayers for the Divine Blessing, the Committee cannot doubt that they may prove eventually instrumental of the highest good.

SUITED TO THE GENERAL WANTS OF THE NATIVES.

While local circumstances should have due weight in modifying the Means of Instruction, that Instruction must be adapted to meet the actual state of the Natives.

Improvement in their own Languages.

The Baptist Missionaries justly observe—

Whatever ends besides might be answered by introducing among the Natives the English Language, the hope of imparting efficient instruction to them, or indeed to any nation in a language not their own, is fallacious. For ideas to be acquired with effect in a foreign language, opportunity, leisure, inclination, and ability must combine, in the case of every individual; and, even then, scarcely one in ten would so thoroughly acquire the English Language as to derive due instruction from the mass of knowledge contained therein. These advantages, too,

must be renewed to every successive generation; and the same advantages, of opportunity, inclination, and sufficient ability must unite in the case of each individual.

One grand step, therefore, toward imparting instruction to our Indian Neighbours with due effect, will be that of improving them in the knowledge of their own languages.

The Rev. Thomas Robertson, in a Report of the state of the Burdwan Schools, agrees in this view of things:—

It were, in a great measure, vain (he says) to supply the Native Youth with books, if we were not also to convey a much more extensive acquaintance with their language, than they at present possess. Even the Village Schoolmasters are, in general, little versed in their native tongue. If you put a book into their hands, they are unable to read it, except with great difficulty; and are still less able to understand its general contents. It should, therefore, be our endeavour to extend among the Natives a more general and enlarged acquaintance with their own language.

In pursuance of this plan, suitable Tables and Elementary Works, with every advantage in point of legibility and appearance, are circulated by the School-Book Society.

Enlargement of their Minds by useful Knowledge.

The Baptist Missionaries have suggested important hints on this subject; and they have, in a great measure, accomplished what they suggest.

Their *System of Arithmetic* should be improved; and they should be made acquainted with the simplest and easiest method of solving those practical questions which are now so abstruse to them. This would be useful beyond merely enabling them to manage an account: the precision of thought and the habit of reasoning, which a thorough acquaintance with the fundamental principles of numbers tends to produce, are not useless, in strengthening the mind, and in fitting it for further advances in knowledge.

To this might be added a concise but perspicuous *Account of the Solar System*; preceded by so much of the laws of motion, and of attraction and gravity, as

might be necessary to render the Solar System plain and intelligible.

This abstract of the Solar System might be followed by a compendious *View of Geography*. In this part it would be proper to describe Europe particularly, because of its importance in the present state of the world; and Britain might be allowed to occupy that pre-eminence among the nations which God has given her.

To these might be added a number of popular truths and facts relative to *Natural Philosophy*. In the present improved state of knowledge, a thousand things have been ascertained, relative to light, heat, air, water, meteorology, mineralogy, chemistry, and natural history, of which the Ancients had but a partial knowledge, and of which the Natives of the East have as yet scarcely the faintest idea. A knowledge of these facts would rectify and enlarge their ideas of the various objects of nature around them; and might inflame a few minds, of a superior order, with an unquenchable desire to know why these things are so; and thus urge them to those studies, which, in Europe, have led to the discovery of these important facts.

To this view of the Solar System, of the Earth, and of the various Objects which it contains, might, with advantage, be added such a *Compendium of History and Chronology*, as should bring them acquainted with the state of the world in past ages, and with the principal events which have occurred since the Creation. It should commence with the Creation; and describe the primitive state of man, the entrance of evil, the corruption of the antediluvian age, the Flood, and the peopling of the earth anew from one family. The compiler should avail himself of all the light thrown on this subject by modern research and investigation: he should particularly notice the nations of the East; incorporating, in their proper place, the best accounts both of India and China. He should go on to state the call of Abraham; the giving of the Decalogue; the gradual revelation of the Scriptures; the settlement of Greece, and its mythology; the Trojan War; the Four great Monarchies; the Advent of the Saviour of Men; the persecution of the Christian Church; the rise of Mahomedanism; the origin of the Papacy; the invention of printing, of gunpowder, and of the mariner's compass; the Reformation; the discovery of the passage to India by sea; and the various discoveries of modern

science. Such a synopsis of History and Chronology would exceedingly enlarge their ideas relative to the state of the world; certainly not to the disadvantage of Britain, which God has now so exalted as to render her almost the arbitress of nations.

Lastly, it would be highly proper to impart to them just ideas of themselves, relative both to body and mind, and to a future state of existence, by what may be termed a *Compendium of Ethics and Morality*.

Although this *Compendium of Ethics* is mentioned last, it is not necessary that the communication of ideas, so important in their nature, should be deferred till all the rest be acquired: it might be better to intersperse them among those already mentioned, that they might take deep root in the mind.

If we would therefore wish to improve the public morals of our Indian Fellow-Subjects, this must be attempted by the introduction of a remedy suited to the nature of the disease; by imparting to them that knowledge relative to themselves, to their responsibility for their actions, their state both here and hereafter, and the grand principles of piety, justice, and humanity, which may leaven their minds from their earliest youth.

Should any one say, "Effect this by at once introducing the Holy Scriptures into these Schools;" the measure is not so much objected to on account of any danger attending it; as from its not appearing to be the most efficient method which can be adopted. That the Scriptures contain every degree of information relative to the nature of man, his relation to God, and a future state, no one can deny. But is it to be expected, that an Indian Youth, totally unacquainted with the nature of the book, and the reading of whose parents and contemporaries has never been equal to a twentieth part of its contents, should be able, under the direction of a Heathen Teacher, to select precisely those truths which would meet the deficiency of his own ideas? It seems necessary, that these important facts, relative to the nature of man, a future state, our responsibility to God, &c. with which we in Europe are familiarised from our earliest infancy, should be laid down in a way no less clear and definite than those which relate to the solar system, natural philosophy, geography, and history. The *Compendium* containing these ideas might be drawn up in the words of Scripture, or otherwise; the plainest and easiest language being adopted,

and that of Scripture preferred when peculiarly suited, as is the case in a multitude of instances, to express the ideas to a child.

Female Education is almost entirely neglected among the Natives. As Christianity obtains influence, this want will be supplied.

On this point the Baptist Missionaries speak with their accustomed good sense:—

In some instances Girls have wished, and have been permitted, to partake of the instruction imparted by the Institution. Under the eye of a teacher in whom peculiar confidence has been reposed, some have been admitted, and have gone through their exercises, separated from the Boys by a mat partition. More Female Pupils could have been obtained, had it appeared desirable; but, in the infancy of the Institution, it appeared best to depart as little as possible from those ideas which have acquired authority and veneration. Nor, indeed, while it is in the highest degree desirable to dispel ignorance from the female mind among the Hindoos, are we certain that a sudden and complete exchange of that reserve and exclusion to which they have been so long habituated, for the boldness which they might acquire by mingling with Boys, before their minds are duly prepared by imbibing superior principles, would be altogether desirable. We would rather hope, that as the system advances, some plan may be adopted which may communicate to them the blessings of knowledge, without the sacrifice of that modest reserve, which, if not real virtue, is among the Hindoos, virtue's best preservative.

In Ceylon, Female Education is rapidly gaining ground. The Wesleyan Missionaries write—

This department will, we trust, be as interesting to the British Ear, as it is novel to the Oriental Eye; the education of the Female Part of the Indian Population having been very partially indeed introduced, even in Ceylon.

Under the entire controul and superintendence of ignorant Mothers, is it surprising that the rising generation imbibes the most incorrect notions on all subjects of importance; and form an unbending predilection for those idolatrous ceremonies, to which maternal

tenderness has led them, or perhaps carried them, even before they were capable of being led? Is it surprising, under these circumstances, that the moral principle of such is so weak, not to say depraved, in its operations; and that the pure religion of Jesus Christ should meet with so limited a reception among them? The wonder certainly is, that it is not more completely and universally so. The evil has been at the source; and that has been so difficult of access, as not to admit of any adequate remedy. But we hail the dawn of a memorable and happy day for Ceylon, from the commencement of Day Schools for the instruction of Native Females.

Lady Brownrigg and Lady Johnston warmly patronized this benevolent part of the School System.

In addition to the improvement of their minds, the Girls are prepared, by proper instruction, for future usefulness and domestic occupations.

EFFICIENT IN THEIR OPERATION.

To render the Means of Native Education best adapted to their end, they must not only be varied as circumstances may require, and fitted generally to meet the actual state of the people, but they must be efficient in operation.

Power of the Indo-British System.

That System which was first practised in India, and has been brought to a high degree of perfection in Britain, is peculiarly adapted to give efficiency to Education.

On this subject the Baptist Missionaries say—

As early as the year 1807, the plan suggested by Dr. Bell, and improved by Lancaster, had attracted our notice; and the advantages arising from its leading features, particularly that of conveying ideas through writing from Dictation, had forcibly struck our minds. It appeared evident, not only that an accurate knowledge of orthography and arithmetic could be thus communicated, but that other ideas could be conveyed in the same way to any extent which the pupil's stay at school permitted.

The plan was tried in the Benevolent Institution at Calcutta. Of this experiment it is said—

The effects of the plan in this Institution, in taking away all the langour and tedium of a School, and alluring Children, scarcely under the shadow of parental authority, to attend School cheerfully, from day to day, and from month to month; together with the ease with which it enabled One Master to superintend double the number for which a Master and Two Assistants were formerly judged necessary; convinced us that nothing was necessary in adapting it to Schools for the Natives, but the selection of proper ideas for communication, and the organizing of a plan, which, by vigilant superintendence, should secure the communication of these ideas independently of ability in the Master for conveying them, and indeed render it scarcely necessary for him even previously to possess them.

In the "Hints" before quoted, practical instructions are laid down for the mechanical arrangement of the Schools, with respect to Classes, Monitors, and Superintendents.

Advantages of Instruction by Dictation.

Of the information respecting Language and Science before spoken of, the Baptist Missionaries say—

These ideas, however, should not be communicated in the form of a treatise; but in that of simple axioms delivered in short and perspicuous sentences. This method comes recommended by several considerations: it agrees with the mode in which doctrines are communicated in the Hindoo Shasters, and is therefore congenial with the ideas of even the learned among them. It would admit of these sentences being written from dictation, and even committed to memory with advantage, as well as of their being easily retained: and, finally, the conciseness of this method would allow of a multitude of truths and facts relative to astronomy, geography, and the principal phenomena of nature, being brought before youth within a very small compass.

Nearly eleven hundred short maxims are employed to convey the doctrine of Sanscrit Grammar; all which every child devoted to the study of that language is expected to commit to memory, with their

Sanscrit comment or explanation annexed. Half this number of sentences may be made to convey, in the current language of the country, nearly every truth and fact, both moral and scientific, which it is at present desirable to impart to a Hindoo Youth: and were he even to commit these to memory, he might in less than half the time devoted to the Sanscrit Grammar, furnish his mind with a treasure of ideas, which, duly improved by reflection, might enable him hereafter to illuminate all around him.

In the present deficiency of taste for reading, therefore, it is not easy to say how ideas could be more easily diffused than by epitomes of this kind, carefully improved from year to year, till rendered complete as to their subjects, and unexceptionable in point of style and arrangement. To these may at any time succeed more enlarged treatises, to the highest advantage; and thus the seeds of knowledge and virtue, early sown in the mind, be gradually nourished, till they ripen into individual virtue and national happiness.

A little reflection on the nature of thus writing from dictation will convince us, too, that it is a most effectual means of conveying instruction. It secures the attention of a whole class; and promotes the improvement of a pupil in reading, writing, orthography, and grammar, at the same time that it conveys clear and distinct ideas to the mind.

Its advantages relative to fixing ideas in the memory will easily appear, from a review of the process observed in communicating a sentence. Suppose, for example, that a class of twelve boys were prepared to write from dictation the following three sentences—

“The earth moves round the sun in three hundred and sixty-five days, which motion forms the year.”

“The earth turns round on its own axis once in twenty-four hours, which forms day and night.”

“The moon encompasses the earth in twenty-nine days and a half, thus forming the lunar month.”

The whole class being ready, receive and write the first word; and are led to expect the next with calmness and desire, the state of mind best suited for the reception of ideas: this heard and written, they go on gradually receiving and almost anticipating the idea, till the last word leaves it full on the mind.

These three sentences being written by each of the twelve boys, they now turn

them into a reading exercise; the first boy reading the first sentence aloud, which the rest have also before them in their own hand-writing: the next boy reads the second, and the next the third; which brings the fourth boy to read the first a second time: and thus with the rest, till each sentence will thus have been read four times, while the whole class have had them all written before them, and written too with their own hand.

Thus three of the most important facts in nature, first written, and then distinctly read four times, will be so impressed on the mind as, perhaps, never to be wholly obliterated. This will serve to shew with what ease and effect the whole of the ideas in these various Compendiums can be communicated; and if comprised in 450 pages, (which might, perhaps, be done,) the whole, at half a page each day, might be thus written from dictation in the space of three years.

Thus, while the mode of conveying these various ideas in short and easy sentences would admirably suit them for dictation, the method of first writing, and then repeatedly reading them, would secure their being retained, in a degree almost equal to that of their being committed to memory.

Were books made of a size to contain what could be written from dictation in the course of a month, at the rate of half a page or even a page of the Compendiums, every day, these Books, thus written, and daily examined by the Monitors and the Teacher, could be sent to the Superintendent at the end of the month, who, by examining them, might have before him the exact state of the School from month to month; and, from the corrections in the orthography, &c. he could judge of the diligence of the Monitors and the Teacher, as well as of the progress of each Pupil.

But this might be improved to another purpose, possibly still more valuable. These books, particularly when neatly written, might be returned, with the Superintendent's signature, by way of approbation, to the Boys, as presents. They would, of course, gladly take them home to their parents, and probably read them to their neighbours, particularly if the ideas contained in them were such as had struck their own minds. Thus some of the most important facts in History and Natural Science might be circulated monthly, in every village around, without the least effort, or giving the least umbrage to any one. The slow, but certain effect of this, in enlightening any country, must

be cheering to every benevolent and enlarged mind.

As there is nothing in these Compendiums which is strictly local, it would be easy to get them translated into the various languages into which we are translating the Scriptures; and in most of these languages, to give the Alphabetic Tables, the sketch of Grammar, the Vocabulary, and the system of Arithmetic. By these means, just ideas of the heavenly bodies, the earth, the past state of the world—of the nature and high destination of man—of God, as the Creator, the Saviour, and the Judge of mankind—of virtue and vice, and of a future state, fixed and eternal—might, in a certain degree, be diffused throughout the East; which, with the facility of reading which this would create, would be an admirable preparation for the effectual dissemination of the Sacred Scriptures, the best gift, next to his Dear Son, which God has ever given unto men.

Teachers.

Of the Teachers in the Burdwan Schools, Mr. Robertson writes—

In each School there are two Masters. The principal is engaged in subjects taught in the School generally: the second is considered as altogether attached to the Arithmetical Department. Besides these, an Hirkarra is employed, to see that the Children do not loiter or absent themselves, when their parents suppose them in School.

It has, however, been the practice of Lieutenant Stewart to choose his Teachers from the ablest of the Schoolmasters in the villages where he was about to establish our Seminaries; because opposition was hereby prevented, and we had the advantage of obtaining men who had already been in the habit of teaching.

It seems the general practice to appoint such persons for Masters as have either been chosen by the Natives or fully approved by them. The proportion of Teachers to the Children varies, according to circumstances, or to the judgment of the parties employing them.

Superintendence.

The efficiency of Native Education depends so much on vigilant and steady Superintendence, that great attention has been paid to the

simplifying and organizing this work as a system.

^ The Baptist Missionaries report—

A system of Superintendence has been formed; by which each School is visited, at least twice in the week, by different persons in succession, who are quite unconnected, and whose different accounts of the number of Pupils, &c. compared with each other, form also a check on that given by the Master at the end of the month, whose pay these accounts regulate.

This kind of Superintendence refers chiefly to the number of the Children instructed—a most important point, as this regulates the pay of the Masters, and hence the due appropriation of the funds. This, however, would not, of itself, be sufficient to secure the progress of the Children; as the number might be accurately known and well kept up, and yet the Children remain nearly stationary in their progress. The plan sketched in the "Hints" (that of writing, by Dictation, from Compendiums) was, however, soon found to furnish means for ascertaining and securing the improvement of the Youth, even in the most important of those ideas so essential to the enlargement of their minds. Nothing is done toward imparting ideas, and little toward improving the Children in Orthography, till they are able to write from Dictation the various Epitomes drawn up for their use. It was, therefore, found desirable to make a discrimination in the Schools, on this head; and to regulate the Master's wages by the proficiency of the Children, so as greatly to increase the sum given for those who were brought so far forward as to be able to write upon paper, and to keep it very low for the tuition of the rest. This measure was attended with the happiest effects: it, in a great degree, took away from the Masters the temptation to swell the Schools in point of numbers, as the price given for all incapable of writing from Dictation was now so small, as scarcely to repay the labour and care required in a system of deception capable of eluding discovery. It also gave them an interest in their Pupils, not felt before: their diligence and ability became the Master's real gain; as a School of eighty Children, who, by their own and the Master's diligence, were brought forward so as to write from dictation, were, in a few months, worth more than double the sum to him that they were on entering the School. But, above all, it brought their progress into a shape fully capable of being

ascertained by the means formerly suggested—the introduction of Paper Books for Writing.

The manner of preparing and using these Books is fully explained in the First Report of the Native School Institution.

The Missionaries consider that the work both of Teaching and Superintendence is, by this method, simplified to the utmost.

The ideas in the Compendiums, as they have nothing in them of a local nature, may suffice for the Schools of a whole country; and, if conveyed in language sufficiently perspicuous, they will require little or no comment either from the Teachers or the Superintendents. The business of the Pupils then being confined to the acquisition of reading and writing from the Tables given, and the writing of these ideas from Dictation, the whole of the work of Superintendence is reduced to the knowledge of these two facts:—Has there been, in any School, a given number of Pupils present? and have they written, from Dictation, certain Tables, or portions of a Compendium?

Having selected the ideas to be conveyed, and fixed on a method by which this can be effectually done, our work is clear before us. The rest will be found comparatively easy; nothing, in point of instruction, being left dependent on the Monitors, or even on the Master; to form the School into suitable Classes, furnish these with their proper Tables, and see that Order is preserved and Diligence secured, being all that will be required.

Mr. Robertson makes the following report of the System of Superintendence adopted in the Burdwan Schools:—

The plan adopted by Lieutenant Stewart is, to have a clever and zealous Brahmin as a Visitor; whose duty it is to go round to every School, to examine the Boys, and to report their progress. If the Master be inattentive to his duty, it is soon discovered by his Visitor, who is prompted by his own interest to see that the immediate Teachers do their duty: for he will himself also have to come under the observation of his employer; and be subject to dismissal, if every thing is not found as it ought to be.

Our Schools are not however left en-

tirely to the Native Visitor: Lieutenant Stewart himself occasionally goes round to each village, and examines the children.

Once a month, also, the Head Classes from all the Schools are brought into Burdwan by their respective Teachers; when a general examination takes place. It is thus seen which of the Schools has made the greatest progress. Two Classes are confronted with each other, and examined by the Visitor in all the subjects learnt during the past month. After this, the Boys are allowed to question one another. The highest Boy of one Class puts his question to the highest Boy of the other: if he cannot reply, it passes down to each in succession, until it reaches the last. If any Boy is able to solve it, he takes precedence; but if not, a mark is made of the failure. This Class is now at liberty, in its turn, to put a question to the other; which, if not answered, is noticed as in the former case. In the end, it appears who is the conquered party. It generally happens that the vanquished party now challenges the opposite Class to contend in some other subject; and thus a new trial of strength commences. As the Children are in the habit of writing from a Thesis, they are on this occasion publicly tried as to their progress. A Thesis being given, each boy writes it down on his slate, and endeavours to arrange his thoughts on the subject. When all have finished, their productions are read aloud; which excites much emulation, and affords, at the same time, great amusement.

Nothing can exceed the animation and eagerness of the Boys to excel in these trials. Indeed, we shall look in vain for an equal degree of emulation in Europe. The general appearance of people with whom we are connected in Hindoostan leads us to conclude that the apathy of the Native Character is too predominant to admit of success in the laborious work of instruction: but, in our Schools, where character is fairly elicited, I have seen nothing but what leads to an opposite conclusion.

The Wesleyan Missionaries in Ceylon have also established a systematic controul over their Schools. They state, on this subject—

Our Schoolmasters regularly attend at the Mission House every Saturday Morning, at ten o'clock; when they are met by one of us, in turn, and receive instructions on

various points. All School business in the course of the week is referred to this Meeting; at which every Master makes a report of any thing particular relating to his School. The names of all Children for admission into the Schools are brought on paper to this Meeting, for our signature; and the names of no Scholars can be erased from the School-papers, on any pretence, without a similar authority. To this Meeting all applications for New Schools are brought; and here all Candidates are examined, before their appointment to the office of Schoolmaster. The Meeting begins with singing and prayer; and concludes by the Master's reading, verse by verse, a chapter out of the Scriptures, in English and in Cingalese; after which one of them prays, and they are dismissed with the blessing. We have found this arrangement to be attended with many advantages.

The Schools on some of the other Stations are so widely apart, as to render it inconvenient to have the Masters together oftener than once a fortnight.

The Schools themselves are subject to regular visits from the Missionaries; who, in the general, are severally acquainted with every Child under their care, and individually examine them from time to time, to mark their proficiency, and to reward their progress. The Girls' Schools are likewise regularly visited by the valuable Sisters of our Mission—an arrangement which is at once a pleasing exercise to them, and a means of recommending the plan to the favourable opinion and concurring confidence of the inhabitants in general.

With such a mode of discipline, formed, to the best of our judgment, on an earnest observation of what is most likely to be suitable and useful in this country, seconded by the blessing of the Universal Father of our race, we enjoy the gratification of fully expecting that knowledge and piety, civilization and morals, shall be in this manner carried, with the most pleasing effects, from one village and district to another, as far as it may please a gracious Providence to permit our influence to extend, and shedding the most important blessings upon all within its reach.

Expense.

We have collected the following data from different Reports:—

One School, on the Burdwan Plan, containing 180 Scholars, costs 24 rupees monthly.

Thirty Schools, on the Chinsurah Plan, containing 3000 Scholars, cost 800 rupees monthly.

Fifty Schools, on the Serampore Plan, containing 3500 Scholars, cost 825 rupees monthly.

From these data it appears, that 180 Children are educated on the Burdwan Plan for 24 rupees monthly: but that, on that of Chinsurah, the same number cost just double, that is 48 rupees; and, on that of Serampore, nearly double, or rather more than 43 rupees.

This advantage on the side of the Burdwan Schools evidently arises from the application of the System to the instruction of a greater number of Scholars by a given number of Masters. There may be cases where it would not be practicable to assemble more than 70 Children in a School, as in those on the Serampore Plan; or 100, as in those of the Chinsurah: but, in such cases, the economical efficiency of the System is, in a great measure, lost.

Another advantage strikes us in the Burdwan Schools.

The Conductors are enabled, by assigning a greater number of Children to their Teachers, to obtain superior assistance. The Report of the Calcutta Committee remarks, on this point, that they "fully concurred with Mr. Stewart in the expediency of engaging efficient NATIVE Teachers at a GOOD PRICE; rather than endanger the success of their operations, by employing incompetent persons, though at an expense considerably less."

This plan may, indeed, require a larger expenditure in the erection and maintenance of suitable buildings; but such expenditure will probably be found, in the end, to have been economical,

ENCOURAGEMENT.

The persons who have taken the most active share in promoting Native Education, have, in every lawful way, conciliated those who might have seriously obstructed them: and they have been well rewarded, by the removal of prejudice, and the establishing of mutual confidence. "By conciliating the parties who are interested in opposing us," says Mr. Robertson, "we secure to ourselves a great accession of strength, and enlist Brahminical weight and influence in a good cause."

Both Parents and Children, with very few exceptions, manifest the highest pleasure in the establishment of Schools. Learning is in high repute in India. The admission of his child into the Schools is esteemed by the parent as a great blessing; and the satisfaction of the children delights those who witness it. The children of Brahmins mingle with others, nor have ever expressed a wish to be separated

from them. "It is pleasing," say the Baptist Missionaries, "to observe the desire after knowledge thus far equalizing the different Castes among the Hindoos; and it naturally carries forward the mind to that period, when the chief distinction among them shall be that which flows from superior knowledge and virtue."

Other grounds of encouragement are stated in the Reports of the different Institutions. The favour and liberal contributions of opulent Natives, the good capacity of the Children, the manifest tendency of the Schools to meliorate the condition of the people, and to attach them to this country, the concurrence of all classes of persons in these efforts, and, above all, the promised Blessing of our Heavenly Father—all these considerations may well serve to animate Christians to redoubled and persevering zeal in training up the Children of India in the way that they should go.

We have thus abstracted and arranged the chief topics which presented themselves on this important subject. There are various details in the different Reports, which our limits would not admit; but which will naturally engage the attention of all who enter in India, on this field of labour. Our Readers will rejoice, with us, in the wide prospects of good, opening before the eye of the Christian; and will call down, by earnest prayer, the blessing of God on these and all other parts of the great system of benevolent exertion, by means of which the Good Shepherd is bringing the lost sheep into His fold.

REPORT OF THE WESLEYAN MISSIONS,

FROM MIDSUMMER 1817, TO MIDSUMMER 1818.

(*Treasurers—Thomas Thompson, Esq. Hall; and Rev. G. Meraden, 16, Canterbury Place, Lambeth.*)

UNDER the heads of the respective Stations occupied by the Society, a summary of the latest intelligence was given in the "Survey" printed in the Number for January. We shall now give an abstract of such parts of the Report as did not appear there. "The whole presents," it is observed, "new indications of the coming of the Kingdom of our Lord; additional instances of the enterprise and successes of Christian Zeal; and still widening scenes of labour, and new calls of duty, to the Missionaries abroad, and to the friends of Missions at home."

CEYLON.

INTRODUCTION.

The last Report stated the efforts of the Missionaries, in the erection of

Places of Worship, the establishment of Schools, the translating and printing of the Scriptures, and in preaching to the

Natives. In these labours they are persevering with unabated zeal; and—notwithstanding the very low state of religion among those of the Cingalese who profess the Christian Name; and the superstition, ignorance, prejudice, and atheism of the Pagan part of the population—not without cheering hopes of great ultimate success.

Four new Stations appear on the Minutes of their last Conference, held at Colombo, to each of which a Missionary is appointed; and as their number is now increased to thirteen, including two Converted Priests of Budhu, who act as Catechists, it is hoped that the accounts from the Mission there will continue to present new and glorious evidences that the Gospel is the power of God unto salvation wherever it is preached.

CONVERTS.

Character of the Converts.

The Committee inquired as to the truth and extent of the change which the Converts professed. Mr. Harvard expresses his persuasion, "that, in every case, it has been real, according to its degree." Former practices have been renounced; and convictions of sin have been felt, with an earnest desire to be saved, and a consistent Christian conduct maintained. "It is scarcely to be expected," indeed, as is justly remarked, "that a man coming out of the darkness of Heathenism, under the ordinary influences of the Spirit, should very rapidly apprehend the things of God!"

Reception of Two Buddhist Priests.

On New-Year's Day of last year, two Buddhist Priests openly renounced Idolatry in the Mission Chapel, and cast off their yellow robes. We shall extract some particulars from the account given by Messrs. Harvard and Clough—

Don Andries de Silva and Don Adrian de Silva were both born of parents who were nominally Christians, and who had them baptized in their infancy. However, when they grew up to youth, they were placed under the care of two Buddhist Priests, by whom they were edu-

cated, and initiated into all the rites and ceremonies of their idolatrous system. This faithless practice of their parents, which is too common among our Nominal Christians, entirely estranged them from the religion into which they had been baptized; and hence they grew up as confirmed Heathens as any in the dark jungles of the interior.

At a proper age, they were regularly appointed to exercise the functions of the Buddhist Priesthood, and were attached to a celebrated temple. Here they continued to lead their deluded disciples for several years; and perhaps would have remained in that situation all their days, had not the late attention which has been excited to Christianity attracted their notice, and led them seriously to reflect on the faith from whence they had revolted.

After some time they earnestly requested baptism. On this point it is said—

In making this request to us, they were not aware that they involved us in a difficulty; as, from their having been baptized in their infancy, it would have been contrary to the usages of our branch of the Christian Church to baptize them a second time. Notwithstanding which, having seriously deliberated on the subject, we concluded that some outward ceremony ought to be observed, in such a case, to mark their change, especially in the sight of the world: and as we had never heard of any provision on that head among the moderns, we thought it would be useful to borrow an idea from the expressive ablutions of the Sacred Scriptures; and accordingly appointed them religiously to wash their hands, in the presence of the congregation, to signify their total separation from the filth of Heathenism, and their return to the pure and sacred religion of the Lord Jesus Christ.

Accordingly, on New-Year's Day, a Cingalese Congregation assembled in the Mission House, when one of us expounded and preached from the story of Philip and the Eunuch; the two Priests, in the mean while, sitting in their robes before the pulpit: after which, the other of us proposed the following questions to them, which they answered in a very modest and satisfactory manner:—

1. Do you here publicly profess the falsehood of the Buddhist Religion, in denying one Supreme Creator and God, and attributing all things to chance?

2. Do you hereby declare your conviction that the Buddhist Religion is insufficient for Salvation?

3. So far as you are acquainted with the truths and doctrines of the Christian Religion, do you profess your firm belief of it as a true religion, and as a religion from God?

4. In particular, do you believe that after death there will be a resurrection of the body, a general judgment, and eternal rewards and punishments?

[A difficulty was here suggested to them, relative to the resurrection of the same identical body, which they resolved with the utmost readiness and address.]

5. Do you, then, before God and this congregation, confess yourselves to be sinners, and the Lord Jesus Christ to be your only Saviour?

6. Do you fully rely on the merits of his atonement for Salvation?

7. And, finally, do you hereby engage to receive his Laws, as contained in the Holy Scriptures, as the constant Rule of your Life?

After their answers to these questions, they were conducted into a room to change their dress, which they appeared to do with much cheerful satisfaction: and returned, each dressed in white cloth, and with his yellow silk robe in his hand; which was laid on the table, as a trophy won from Heathenism. They then washed their hands, in the Name of the Lord, and were publicly received within the pale of the Christian Church, and sealed their renunciation of idolatry by solemn prayer to the Sacred Trinity.

SCHOOLS.

In the education of the children of the Natives, large and increasing exertions are making, and especially in the South or Cingalese part of the Island; and the Schools have been extended far beyond the anticipations of the Committee.

In consequence of this increase of the Schools, the grant of 300*l.* per annum has been augmented by the Committee to 600*l.*

We have introduced the chief passages of the Report on this subject, in the preceding statements respecting Native Education.

The Appendix contains "Extracts from the Wesleyan Mission Native School Report for 1817," in which the necessity for Native Education in Ceylon is treated at length, with the encouragements to engage therein; and their Plan is detailed, and the Schools enumerated and described.

STATIONS.

These appear to be twelve in number. Their names, with those of the Missionaries who respectively occupy them, were given at p. 42 of the "Survey," in the January Number.

TRANSLATIONS OF THE SCRIPTURES.

Cingalese.

An extract is given from the Fifth Report of the Colombo Bible Society, detailing the manner in which the translation of the New Testament into Cingalese, left unfinished by Mr. Tolfrey, was carried on till completed.

The following passage in the Anniversary Sermon, before the Bible Society, by the Rev. George Bissett, printed with the Fifth Report, exhibits an exemplary picture of co-operation in this good work:—

Attached to the regular Church, by education, by profession, by affection, as the great majority is, of our Society for the distribution of the Scriptures, we must avail ourselves of the instruments which Providence has been pleased to bring within our reach; nor sacrifice the Propagation of the Gospel to the maintenance of any particular doctrine or discipline. Without their various aid, our exertions would be weak and inefficient.

The Wesleyan Methodists are the skilful and industrious Conductors of our Press: one of the most learned Superintendents of our Cingalese Translation is a Baptist: and the respectable Americans have, with true Missionary Zeal, at once abandoned the Stations of European Residence, and fixed themselves among the Natives, whom they are labouring to instruct and convert.

A more striking example of the spirit of cordiality in which all is carried

on there cannot be given, than a simple account of the present mode of translating the Scriptures into Cingalese.

The Native Translators are the same learned and intelligent men who have always been employed; and it is not a little remarkable, that three of the most profoundly skilled in the literature of their country were, but a few years ago, Priests of Budhu. The superintending Englishmen are, a Preacher of the Gospel in the Portuguese and Cingalese Languages, following the Liturgy of the Church of England, and holding his appointment from Government; a Baptist Missionary; and a Wesleyan Methodist. Their Meetings are held four times a week, at the Wesleyan Mission House, where they have the benefit of a theological library; and they are close to the Press which is employed in printing their work. It is to their union and zeal, that we owe the late completion of the Cingalese New Testament, and must look for a translation of the remainder of the Bible.

Were we to be deprived of their united talents, I know not how this important work could be continued.

Country Portuguese.

Mr. Newstead, the Missionary at Negombo, has undertaken to translate the New Testament into this tongue. On this subject he writes—

I have been enabled, with the blessing of God, to complete the translation of the New Testament into the Ceylon or Indian Portuguese, just as the people commonly use it. I was led to this attempt, partly by the great desire manifested by the people for it, who were frequently hearing me read from the pulpit parts which I had translated for that purpose; and partly by a conviction that I could not do better than furnish myself with a complete New Testament in a language which the people understand, for my own use among them. It has, at least, tended greatly to enlarge my views of the Sacred Scriptures themselves; while it has also much aided me in speaking to the people. Several portions of it have been lent, while I have been going on with it, to sick persons; one of whom, I believe, died with a chapter of St. John under his pillow.

PRINTING ESTABLISHMENTS.

Colombo Press.

The Printing Establishment at Colombo continues in full activity. Besides Catechisms, various School Books have been issued; of which there was so lamentable a deficiency in the Island, that, in several of the Old Schools, the Schoolmasters had been obliged to resort to Heathen Books for the instruction of the Children. This want is now removed; and a good supply of Elementary Publications, proper for Christian Schools, has been put within the reach of the Schools of every Denomination, as well as our own. Various Religious Tracts have also been published, for the use of the Natives; but the noblest application of the Press has been the printing of the Holy Scriptures for the Colombo Bible Society.

The Committee have lately received copies of the New Testament, in quarto, of the Cingalese Testament, the translation of which was commenced and carried on to the second chapter of St. Paul's Second Epistle to Timothy, by the late W. Tolfrey, Esq.; and finished by Messrs. Armour, Chater, and Clough, assisted by Learned Natives. Another edition, of a smaller size, and better adapted for general circulation among the Natives, is, we hope, by this time commenced. In addition to the New Testament in Cingalese, there have been printed, at the Mission Press, the Parables of our Saviour, the Discourses of Christ, the Sermon on the Mount, separately; Ostervald's History of the Bible, abridged; Prayers and Collects from the Liturgy—all in Cingalese: and the Miracles and Parables of our Lord, in separate volumes, in the Tamil.

To liberate the Brethren at Colombo from the press of labour which has devolved upon them, in consequence of the Mission Printing Office being established in that Station, the Committee lately engaged and sent off a Printer to superintend that department of the work; and to give his Sabbaths and leisure time to the promotion of the spiritual objects of the Mission. This measure was earnestly requested by the Brethren at Colombo: and will at once keep up the activity of the Press, now become of great importance; and enable those who have been occupied too much in its mechanical superintendence, to apply themselves fully to the work of

Translation and the Preaching of the Gospel.

Intended Press at Jaffna.

The great utility of the Printing Office at Colombo, in providing for the Natives of the southern parts of Ceylon the means of instruction, by the Scriptures and other books, has determined the Committee to recommend to the Conference a similar establishment at Jaffna.

The language spoken in the northern division of the island is the Tamul, and the inhabitants chiefly of Malabar origin. Hindooism, too, is the prevailing Paganism of the North, as the religion of Buddu is that of the South; and, though some works in the Tamul have been printed at Colombo, it will doubtless be the most efficient means of communicating the Scriptures and other publications in Tamul, by a separate establishment, where printing in that language will be the principal object.

The importance of this part of the island is also heightened by the circumstance, that its language is also the language of a very large proportion of the opposite part of the Continent of India; and, whatever books are published there, and whatever of Christian Knowledge and influence is produced, must be felt and circulated in the numerous population of the neighbouring Continent, from the constant intercourse which exists between them.

For this reason, too, the Committee have recommended the appointment of three additional Missionaries for the province of Jaffna; that every effort may be made to revive the Christian Religion in a province where, formerly, Paganism was almost utterly extirpated, but where, from the supineness of later Christians, one of the worst forms of Modern Paganism covers the country with its polluted temples. Triumph in this quarter must make a powerful impression on the idolatry of India itself; and many suitable instruments may, by the Divine goodness, be raised up to communicate the knowledge of Christ in a tongue native to both, in that extensive district on the Continent where the Tamul Language is spoken.

Much greater difficulties and discouragements have presented themselves to the Missionaries in the North than in the South; but the importance of a Christian Mission there will, we hope,

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only rouse them to new and superior efforts.

Portuguese Dictionary, and Trigloss Vocabulary.

Connected with the subject of the Press we may mention two useful Works in hand.

Mr. Fox writes—

I am fast approaching the completion of a Dictionary of the language which is called Portuguese in this country, but differs materially from what is called Portuguese in Europe. This language has never been written. When the Dictionary is finished, which will fix the orthography, we shall be able to give, it is said, to 30,000 people what they never had—the New Testament in their own language.

Another useful work was also in preparation—

We have nearly ready for the Press a Vocabulary of English, Portuguese, and Cingalese, with a pretty large collection of useful phrases and familiar dialogues, making between two and three hundred pages quarto. It has cost us considerable pains, as nothing of the kind was ever yet published.

TWO BUDHIST PRIESTS IN ENGLAND.

The Committee, after expressing their warmest thanks to Sir Alexander Johnston for his valuable assistance to the Mission, report the arrival in this country, under his protection, of Two Cingalese, of the highest order of the Buddhist Priesthood.

They were taken (it is stated) on board his vessel when on the point of sailing, at their own most pressing request; and cheerfully submitted to the difficulties and privations of the voyage, that they might be placed under the care of the same religious body by whom the Wesleyan Missionaries had been sent out, to be instructed in Christianity and European Knowledge.

The Rev. Dr. Clarke having kindly offered to superintend their religious and literary instruction, under the direction of the Committee, they are now under his care; and the zeal and affection with which he has applied himself to promote their best interests will, we

hope, be fully rewarded by the Divine blessing upon his labours, and their true conversion to the faith of Christ. Their learning and character among their countrymen will, in that case, be powerful auxiliaries to their future exertions to communicate the light of the Gospel to their benighted country; and very reasonable hopes may be entertained, that the cause of Christianity may, by their means, be greatly promoted in Ceylon.

The names of these Priests are, Munhi Rathana and Dherma Rama: the first 27 years of age; and the second, 25.

Dr. Clarke has reported very favourably to the Committee of their disposition and improvement.

He says of them—

Munhi Rathana and Dherma Rama entered the Temple when they were about five years of age: and, before they could arrive at their high order in the Priesthood, were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory many thousands of Verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantras or Incantations, and their most curiously involved doctrine of the Metempsychosis or Transmigration of Souls. From these Verses they have derived all their principles of Morality, Theology, Medicine, Philosophy, and Political Economy.

Dherma Rama is a young man of very high integrity; of an ardent and strong mind; wishing to sift every thing to

the bottom; and never to take a stand any where, till he is fully satisfied that the ground will bear him up. What he gets he keeps.

Munhi Rathana has a fine mind; truly spiritual, meek, and affectionate; seeks God, I believe, with his whole heart; and enjoys many consolations from His Spirit.

All who are acquainted with them, esteem Dherma, and love Munhi.

CONCLUSION.

Such is the general aspect of the Ceylon Mission. All those means which appear essential to the diffusion of Christian Knowledge and Influence have been put into activity—the printing and circulation of the Scriptures and useful Books on religious subjects, the Instruction of Children in the faith of Christ, and the Preaching of the Gospel. Generally, those Stations appear to be occupied where the population is greatest, or the access to the Pagan Natives most easy; and the neglected professing Christians of the Island have been again visited. In many of these Stations, “laborious man has done his part,” or is diligently employed in performing it; but the blessing of God is necessary to make it to prosper: and the Committee would join with all who are anxious for the spread of Christianity in Heathen Lands, in praying, with special reference to the work in Ceylon—*Let Thy work appear unto Thy servants, and Thy glory unto their children! and let the beauty of the Lord our God be upon them, and establish Thou the work of their hands upon them; yea, the work of their hands establish Thou it!*

BOMBAY AND MADRAS.

We have given the chief intelligence from these Stations, under their respective heads, in the “Survey.”

Mr. Horner writes, from Bombay—

I have been much gratified by the social disposition manifested by many of the Children. They will walk along the streets with me, in groups of five or six, conversing and asking questions in the most familiar manner; while the old people stand looking on, as if they wondered what the “Padre” was doing with them.

I have visited several of the most celebrated Hindoo Temples in Bombay. Many of them are dark, dirty places; indicative of the worship performed within. The Idols are awkward figures, generally smeared over with red paint; and, on certain days, have white or black streaks round the eyes and mouth, which gives them a very grim appearance. At the entrance to the Temples there are generally several bells hanging, which persons strike who come to worship or make an offering. One day I asked a Brahmin why that was done. He said, it was to inform the god that somebody was about to pay his devotions. I could not help thinking of Elijah’s

cutting mockery of the Priests of Baal—
Ory aloud ! for he is a god, &c. There is nothing in the Hindoo Worship calculated to excite any veneration or love for God, but the contrary. To say the best of it, it is a childish and ridiculous system.

The Report adds, with reference to these Stations—

In Bombay and Madras the Mission has not been enlarged, according to the direction of the last Conference ; one Missionary only being fixed in each place. This the Committee regret ; as it has been only for want of funds that more has not been done by them, in conjunction with other Christian Bodies, to meet the spiritual wants of Continental India. The Committee earnestly trust that the increase of supplies may enable them to enlarge their exertions in this direction ; and, in this confidence, recommend the appointment of two additional Brethren.

For what are all the Missionaries employed among the millions even of British India ? As men immortal and accountable, living in the practice of idolatry, *that abominable thing which the Lord hateth*, they are objects of deep commiseration : but they have a special

claim to our regards as fellow-subjects, and inhabiting portions of the earth which Almighty God, in his providence, has now made a part of the British Empire. The new and awful discoveries which are daily made of the polluting and murderous nature of their superstitions, in writings of unquestionable authority, with the success of the Missionary Labours of the excellent men of other Denominations already employed there, the Committee think ought to be considered as special calls upon British Christians to increase the means of acquainting the Natives of India with their Divine Religion ; and to persevere in the glorious toil, until the name of Christ shall be sounded throughout the vast extent of our Oriental Dominions, and one God and Saviour shall be worshipped by every Subject of the British Throne.

The Report then details the state of the Missions in West and South Africa. We have already given the substance of its statements, under the heads of *Sierra Leone* and *Khamies Berg*, at pp. 6 and 11 of the "Survey."

WEST INDIES.

From p. 47 to p. 49 of the "Survey," the details of the Report will be found, under the names of the different Islands. Some general remarks on the state of the West Indies are given in the Report, to the circulation of which we gladly lend our aid.

DECREASE OF PREJUDICE.

Several restraints, the results of prejudice and mistake, not yet dissipated, exist in some of the Islands : but there is reason to hope that they may be but temporary ; and that the Missionaries, by patient acquiescence, so far as they can do it with a good conscience, and by making use of the opportunities which they enjoy to spread the knowledge and moral influence of religion, will at length convince their present opposers, that they deserve the removal of every obstruction to their useful labours.

The prejudices of some persons, in

Islands where no laws or regulations exist restrictive of the operations of the Mission, has, in many instances, led them to prevent the attendance of their own Slaves ; and, of course, in a degree to be greatly lamented, injured the work. This is to be attributed to the endeavours of an Anti-Mission Party at home, whose writings, and communications with the Islands, have been directed to produce this effect. The agitation which was produced through the artful excitement of prejudices is however subsiding ; and the evidence of the excellent effects of Missionary Labours is gradually establishing itself, notwithstanding the powerful counteraction which has been interposed.

It is added, in a Note—

An attempt was made, immediately after the Insurrection in Barbadoes, to impress the Public with an idea, that this affair was in part occasioned by the effects produced on the minds of the Negroes by the instructions of Missionaries. This was at the time sufficiently

disproved; and it is now in fact acknowledged, by the publication of the "Report of the Committee appointed by the Assembly of Barbadoes to inquire into the Insurrection, and to report accordingly." In this Report, nothing is said of Missions or Religion, and the Insurrection is traced to other causes.

ENCOURAGING PROSPECTS.

The Letters from many of the Islands, recently received, are of an encouraging kind; and the additional number of Missionaries appointed, with the increasing encouragement afforded by the White Inhabitants, in several of the Islands, to their labours, support the hope, that, great as has been the success of the West-India Mission already, it is but in its infancy; and that its benefits will rapidly extend through the Negro Population of the Islands, until the whole are brought under the instructions and influence of Christianity.

The Committee, fully appreciating the importance of this Mission, have, during the year, made it an object of increased attention. Copious instructions and directions have been given to the Missionaries recently sent out, and renewed to those who are already there, to stimulate them to exertion, and to the adoption of every means which can promote the stability, knowledge, and piety of the societies; and to communicate to the yet-neglected part of the Negro Race, the benefits and consolations of our religion: and it is a subject which affords great cause of gratitude, that, notwithstanding the opposition and calumnies which these attempts to Christianize the Slaves of the Colonies have had to meet, for so long a period, the cause of Charity and Truth appears advancing toward a complete victory over the prejudice which has so long assailed it. Not only have the illiberal attacks upon West-India Missions, by a class of writers at home, been for a considerable time suspended, and in those publications where they were most frequent; but a sentiment in favour of the communication of Christianity to the Colonial Negroes is recovering strength in some of the Colonies themselves. In proof of this, the Committee have to instance the late extension of the work in Jamaica; an invitation from some of the principal Gentlemen of the Island of Tobago to establish a Mission there, accompanied with a tender of liberal pecuniary aid; and

a similar request from a Gentleman of influence in Grenada, with the offer of support for an additional Missionary, to be appointed for the express purpose of steadily affording instruction to the Slaves of his estates.

MARRIAGE OF SLAVES ESTABLISHED.

To these cheering indications of improving public sentiment in the West Indies themselves, the Committee have great pleasure in referring to a late decision of the Government at home, in a case intimately connected with the morality of the Negroes; and, as such, peculiarly important to the Missionaries labouring for their religious improvement.

It had been long a prevailing notion, that Slaves were incapable of contracting marriage, and more especially without the consent of their owners. Marriage was, therefore, but seldom encouraged; and polygamy, with all its baneful consequences on morals, domestic comfort, and the relations of life, prevailed throughout the whole of the Islands. A Clergyman in Nevis, conceiving Slaves competent to marry, ventured to publish the banns of matrimony between two in the Parish Church. The marriage was interdicted by the Authorities of the Island, and the Clergyman appealed to the Bishop of London. His Majesty's Ministers being consulted, the opinion of the Law Officers of the Crown was taken, who stated, "THAT THE ECCLESIASTICAL LAW HAD ALWAYS HELD THAT SLAVES WERE COMPETENT TO MARRY, WITHOUT ANY REFERENCE TO THE AUTHORITY OF THEIR MASTERS."

This important decision has been transmitted by his Majesty's Government to the Colonies; and will, by according to Slaves the right to enter into this contract, encourage marriages among them; guard them, by the authority of law; and thus check and utterly abolish an evil, not only highly injurious to the civil welfare of the Colonies, but greatly obstructive, in many instances, to the endeavours of the Missionaries to bring the Negroes under the influence of a pure and holy religion. A circumstance more favourable to the interests of morality and piety in the Islands could not have taken place.

WISDOM AND DUTY OF COMMUNICATING CHRISTIANITY TO THE NEGROES.

On this subject, the Report

quotes the sentiments of James Walker, Esq. who has lately published "Letters on the West Indies." It speaks of him as

— a Gentleman long resident in the Islands; and who, though neither a Methodist nor Dissenter of any kind, has given explicit and full testimony to the prudent conduct of the Missionaries of different Denominations employed in the West Indies, and to the good effects of their pious labours upon the moral and social condition of the Slaves; and has also ably advocated the general principle of the obligation of a Christian People to provide for the religious wants of the Pagan Population of the Colonies.

We shall quote Mr. Walker's eloquent sentiments and reasoning. They deserve to be universally known:—

We talk of the danger of giving our Negroes religion, but we talk ignorantly. The fact is, they already have it in the most dangerous form. They have superstitions, by no means favourable to our peace; and we cannot eradicate them, but by means of truth. They have the religion of the injured savage, which is revenge; and we cannot soften it, but by Christianity. It has been well said, that man is a religious animal; and there is no mind so untutored, that the thoughts of retributive justice are foreign to it. It is vain to contend with nature: a perfect vacuum is not to be found in morals, more than in physics; and, if we will not give to the minds of our Slaves the light of the Gospel, they will remain full of their Obeah and every other darkness: if we will not teach them the true principles of order and submission, they will continue under the dominion of that ferocious repugnance which human nature always feels to restraint of every kind.

If Gentlemen would, as wise men, study the subject which they speak of, they would perceive how much they have mistaken it. If they would carefully examine the New Testament, they would find that it would be in no wise compromising the tranquillity of the Colonies, or risking any subversion of the state of bondage, to permit the Negroes to learn from the Scriptures;

and to be taught to read them too. They would discover, that the effects of Christian instruction, such as we have seen them, are not in the least surprising; but, on the contrary, are quite what was to be expected.

The far greater number probably of the Christians of the early ages were Slaves. Do we find that they were ever exhorted by the Apostles to free themselves? Far from it. The utmost length to which any observation on the subject goes, is, that there is no harm in accepting freedom, if a Master chooses to confer it. *Let every man abide in the same calling wherein he was called. Art thou called, being a servant (a Slave)? care not for it; but if thou mayest be made free, use it rather: (1 Cor. vii. 20, 21.)* This is saying no more than every body says in the West Indies, and everywhere else, at this day; while numberless are the repeated passages where servants under the yoke are commanded to *count their own masters worthy of all honour, (1 Tim. vi. 1, &c.)—to be obedient unto their own masters, and to please them well in all things; not answering again, not perceiving, but showing all good fidelity: (Tit. ii. 9, &c.)* These commands are all enforced, too, by the peculiar persuasions and arguments of the Gospel; the strongest, certainly, that were ever presented to the mind of man.

The fact is, that Christianity never interferes, in any manner, with the civil affairs of life. It gives no opinion upon them: as it finds them, so it leaves them, in all cases. Its occupation is nobler: its aims are higher. Its endeavour is, to turn away the eyes of all men, rich and poor, bond and free, from circumstances which it uniformly treats as of little comparative importance; and to direct the views of one and all of them to an eternal inheritance.

For this purpose, the duties of all stations are taught in its doctrines; and none more clearly and expressly, than the contentment and cheerful submission, the service, the obedience, and perfect fidelity of Christian Slaves. According to its rules, prayer for the Master enters into all their acts of devotion: and surely nothing can be conceived more productive of union of heart to his service, than sincere supplications that the blessings of Heaven may descend on him. Indeed, Christianity teaches them gratitude to God, for a lot in which his

providence separates them from Heathen Connections, and opens up to them the vast future blessings which the Gospel unfolds.

Thus it is, that religion, when free from those frauds and crimes with which the corruption of man has sometimes unhappily obscured it, but which its real nature is as far from creating as it is from the tendency of the sun to produce midnight darkness—thus it is, that the True Religion, which came down from Heaven under the name of Christianity, is fitted for all states and conditions of mankind; and proves itself, in all circumstances, climates, and regions, the best gift which a gracious Creator ever bestowed on his rational creature. Without attempting the least change on his outward circumstances, wheresoever and howsoever it finds man, it makes him a better and a happier being than he was before. Nor can any thing else do this so thoroughly and universally. Philosophy has been tried by the learned: force has been tried by the powerful:—the *still small voice* remains; and it is the one thing, which will reclaim, and humanize, and bless mankind. Whenever, without art or secular scheme, it is simply made known by honest men, however unlearned or despised, its character and effects universally are *peace and good-will to men*.

Every part of the Old World has, at one time or another, experienced this.

Many portions of the West Indies have done so; and the rest of our Colonies may enjoy the same happiness, if they do not persist in preferring danger and misery. All other melioration of the state of Negroes sinks to nothing, in comparison of this: it enhances and comprises every other improvement: it sweetens the state of bondage itself: it produces contentment with every thing provided under it: it incites to willing labour and faithful conduct: it supercedes painful discipline: it tends to elevate the character, and to destroy the ignorance and superstition, and totally to eradicate the vices, of our Slaves.

Indeed, Christianity is peculiarly fitted for the Black Population of the West Indies. In our own country, many circumstances combine to hide, from all but acute observers, the excellent effects which it produces among those of our people who truly receive it. But, when it enters the uncultivated and untutored bosom, it so enlightens and tames it, that the effect is striking, both to the man himself and to all around him: from a savage, he becomes a tractable being; if in bondage, an attached servant. A body of such Negroes, in short, according to what the Danish Government have said of their Sectarian Slaves for nearly a century, is a better defence to the Master and the Colony than a line of fortifications could possibly be.

FUNDS.

In the account of the Anniversary of the Society, given at pp. 187-189 of our last Volume, the Income of the Year had been upward of 17,000*l*. It appears, from the statement of the accounts, that the Subscriptions, Donations, and Collections, amounted

to 18,434*l*. 0*s*. 7*d*. and the Expenditure to 18,522*l*. 12*s*. 8*d*.

It deserves to be mentioned, under this head, that Mr. John Irving, of Bristol, generously gave in his ship a free passage, during the past year, to Nine of the Society's Missionaries sailing to the West Indies.

CONCLUSION.

To provide means for the supply of the Christian Ministry to the destitute nations of the world, is now one of the special duties which Providence, by affording so many opportunities, has devolved upon Christians of the present day. This is their vocation. The Conversion of the World is the end at which they are steadily to look; and every exertion by which that great result can be forwarded, is now to be regarded as entering into our imperative duties, and as the work by which we are to glorify God.

The state of the world, as laid before us by the information which is constantly accumulating, cannot be received with indifference. The spirit of every good man must be stirred within him. The facilities afforded by Providence for relieving its dark and fallen condition cannot be without meaning or intention. They are the indications of the finger of God, and they point to our work.

We may not, except in few honourable instances, be prepared to undergo

Missionary Labours and make Missionary Sacrifices, personally ; but there are important methods in which we may serve the work abroad, by our diligence at home. Our Prayers will aid it : it will be aided by our Contributions : but they most effectually aid it, who, in addition to these, employ their Influence and Counsel, in bringing into one united and regular course of contribution and supply the offerings of the Christian Public. Constant supply will be thus afforded for constant expenditure ; and every Missionary Institution be conducted without embarrassment, and with confidence as to its support. With every accession to the Church of Christ there will, by such arrangements, be an ac-

cession to those funds by which the wants of the world are to be supplied. By such means the work will proceed, enlarging with every year, moving with accelerated force, comprehending larger spheres of usefulness, till the supplies of the Church shall be commensurate with the wants of the World. Thus will Zion become the glory of all lands ; and those great events be accomplished, the prospect of which is the inspiration of the co-operating zeal of Missionaries and People ; and which are assured to us as the reward of authorised and persevering efforts—*The kingdoms of this world shall become the kingdoms of our Lord and of his Christ ; and He shall reign for ever and ever.*

Home Proceedings.

SOCIETY FOR PROPAGATING THE GOSPEL.

ADDRESS OF THE SOCIETY.

THE Society has just put into circulation the following Address :—

The Incorporated Society for the Propagation of the Gospel in Foreign Parts was established, as well for the purpose of converting and instructing the Heathen, as for the maintenance and advancement of pure Christianity among our own People settled abroad.

The views of the Society, in the prosecution of these laudable designs, have been hitherto principally directed to the Continent and Islands of North America. At the time of its original institution, and long afterwards, our territories in that country were far the most considerable in extent and importance among the Foreign Possessions of the Crown. They contained a large population of unenlightened Savages ; as well as growing Communities of Settlers, who, without the means of religious instruction and worship, were in danger of sinking into the vices and ignorance of Heathenism.

To the successful exertions of the Society, the conversion of the Indian Tribes that profess Christianity, and the number of Episcopal Churches still subsisting in the United States, must in a great measure be attributed.

At the present moment, the revenues of the Society are almost wholly expended in

contributing to the erection of Churches and Schools ; and providing a regular supply of Ministers, Catechists, and Schoolmasters, with competent stipends ; who are subjected to the controul and authority of their respective Bishops : nor is it too much to assert, that, without such assistance from the Society, many large and populous districts of those extensive countries would be altogether deprived of the light of Religion ; or, at least, of the benefits of a Ministry, the administration of the Sacraments, and regular Public Worship.

The extension of our dominions in the East has since opened to Christian Zeal a new scene of exertion, to which the attention of the Country has for some time been anxiously turned. A variety of circumstances, however, continued to suggest to the Society the necessity of caution ; and the expediency of waiting for some favourable conjuncture, which might enable them to concert their measures with effect, and begin their operation with reasonable assurance of success. The time they trust is arrived.

The appointment of a Bishop at Calcutta has supplied an adviser, of not less discretion than zeal, to direct the Society's proceedings at the outset, to point out safe and unexceptionable modes of acting, to suggest proper rules and directions, and, finally, to assist, by his authority, in the controul and regulation of their Missions. Their first measure has accordingly been, to offer their co-operation to the

Bishop, in the execution of such plans, as, in concurrence with the Governing Authorities in India, his Lordship may be inclined to recommend; and to place at his disposal a sum of money, in order to enable him to avail himself of any opportunities of furthering the objects of the Society, without the loss of time which must necessarily be incurred by previous communication with Europe. Some time, it is obvious, will elapse before an answer can be received to this application. It may be sufficient, in the mean while, to observe, that the Island of Ceylon in particular, which has lately been placed under the Bishop's jurisdiction, would alone supply ample employment for the immediate exertions of the Society.

In this Island, one-third of the population is said to be nominally Christian; though their faith is imperfect, and debased by gross superstitions: and the Pagan Inhabitants are happily exempt from those artificial prejudices, which still continue to retard the progress of Christianity in Hindoostan.

For the means of accomplishing these important designs, the Society must have recourse to the liberality of such pious and well-disposed persons, as are zealous for the Propagation of the Christian Faith in its purest form. To divert its present revenues from the purposes to which they have been so long and so usefully appropriated, and are in a manner pledged, would be not only inexpedient, but unjustifiable. But, with such objects in view, an appeal is made, without hesitation, to the Public, in the fullest assurance that the spirit of piety, which in the beginning created and has hitherto sustained the Society, will be exerted with equal effect in promoting the enlargement and extension of its plans.

St. Martin's Library,
March, 1819.

A. HAMILTON,
Secretary.

The Society is supported by Voluntary Contributions, aided by an Annual Grant from Parliament toward the special Maintenance of the established Missions in Nova Scotia and Canada; and is under the Management of a Corporation, erected by Charter from His Majesty King William III. for the receiving, managing, and disposing of such Contributions.

All Persons making a Donation to the Society of Twenty Guineas or upward in any one Year, or subscribing not less than One Guinea annually, become Contributing and Associated Members; and from

them only the Vacancies, which from time to time occur in the Corporate Body, will be filled up by ballot.

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING.

A SPECIAL General Meeting was held at the House of the Society, on the 8th of March—Sir ALEXANDER JOHNSTON, Knt. one of the Vice-Presidents, in the Chair—for the purpose of taking into consideration several points submitted to it by the Committee.

Alteration of the Time of the Annual Sermon.

The Regulation of the Society, by which it was provided that the Annual Sermon should be preached on the Morning of the Day on which the Annual Meeting should be held, had been found productive of inconvenience. The Special Meeting, therefore, gave the Committee power to fix the preaching of the Sermon at such time as they shall determine.

The Committee have, in consequence, fixed the Sermon, for the present year, for the Evening preceding the day of the Annual Meeting. The Hon. and Rev. Gerard Thomas Noel will, accordingly, preach at St. Bride's Church, Fleet Street, in behalf of the Society, on Monday Evening, the 3d of May. Divine Service will begin at half past Six o'clock.

Closing of the School Fund.

A change of circumstances in Western Africa induced the Meeting to close the Separate School Fund.

The Society having been compelled, by the revival of the Slave Trade, to relinquish its Stations in the Heathen Country in West Africa, and being about to charge itself with the education of all the Children liberated from Slave Ships and collected in the Colony of Sierra Leone, while Government

takes on itself the maintenance of the greater part of these Children, the plan of appropriating a specific sum to the education and maintenance of particular Children cannot, under this unforeseen change of circumstances, be continued. The Society will expend, however, in providing generally for Education in the Colony, a much larger sum than will be supplied by those Benefactors who have engaged for six years for particular Children.

Such Children as may have been named previously to the 31st day of the present month of March, under the customary engagement of paying 5*l.* per annum for Six Years for such Child, are now placed, or will be placed, in one of the Schools in the Colony, under the Teachers provided by the Society; and the Missionaries and Schoolmasters will send home, as soon as practicable, a statement of the situation and progress of all the Children which may have been named by Benefactors.

Ship Fund.

The suspension of the Society's Settlements among the Heathen in West Africa, and the increased facilities of intercourse with Sierra Leone, having considerably diminished the force of the motives which first led to the opening of the Fund for establishing a regular intercourse by a particular vessel with that coast, the Meeting took the subject of that Fund into consideration.

It appearing that the Fund amounts to upward of 4000*l.* and is vested in Government Securities, the Meeting, considering that circumstances with respect to Africa may again entirely change, resolved that any further contributions to the Ship Fund should not be pressed for the present, but that the Fund already raised should be left to accumulate by re-investment of the interest; and that should it

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be found ultimately unnecessary or inexpedient to apply the Fund as originally intended, it should be appropriated to the similar object of maintaining intercourse with New Zealand, which is now done at a very great expense, or should be returned to such Contributors as might not approve of the said appropriation.

SYRIAN COMMITTEE.

AMONG the singular occurrences of our day, the visit to this country of an Eastern Ecclesiastic of high dignity, with the view of obtaining assistance in the melioration of the state of his people, is not a little remarkable. The Circular which follows will explain itself. It has been issued by some Gentlemen, who considered the opportunity of benefitting Syria, offered by the visit of the Archbishop, as too promising to be neglected.

Intellectual and Moral Improvement of Syria.

At a Meeting held on the 11th of March, 1819, at Mr. Hatchard's, Piccadilly,—Sir Alexander Johnston, Knt. F. R. S. (late Chief Justice of Ceylon), in the Chair,—the following Resolutions were passed unanimously:—

1. That it appears to this Meeting, from various Testimonies submitted to it, that the Syrian Archbishop of Jerusalem, the Most Reverend Gregory Peter Giarve, now in London, has visited this Country for a purpose which lays a forcible claim to the support of Benevolent Persons;—that purpose being, the Intellectual and Moral Improvement of a numerous Body of People.

2. That this Meeting gives full credit to the following Statement, which has been laid before it, of the Condition of the said People:—

“There are, in Syria and the Neighbouring Countries, about One Million of Persons who use the Carshun Language; that is, they speak Arabic; but, in writing it, they employ the Syriac Character. These People have very few Books among them; there being printing-

presses for the Carshun no where but at Rome, and at St. Antonio near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the People are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

3. That the state and condition of the People for whom this benefit of Instruction is sought, are peculiarly worthy of commiseration and relief; as they inhabit, under circumstances of much difficulty and oppression, those very Countries from which our own highest advantages were originally derived.

4. That the Syrian Archbishop of Jerusalem having proposed to form a Printing Establishment at the place of his residence on Mount Lebanon, for the purpose of printing, in Carshun, Elementary and other Books, with the Holy Scriptures, in order to promote Education and Christian Knowledge wherever the Carshun is used, this Meeting cordially approves the said design.

5. That a Fund be now opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria; and that the application of the said Fund be entrusted to the charge of a Committee.

(Signed) ALEXANDER JOHNSTON,
Chairman.

A Committee was appointed to carry the above Resolutions into effect. Samuel Hoare, Esq. jun. has undertaken the office of Treasurer; and the Rev. Samuel Lea, M.A. Professor of Arabic in the University of Cambridge, will carry on, as Secretary, the future Correspondence with Syria.

Benefactions will be received by Messrs. Hoare, Barnetts, Hoare, and Co. 62, Lombard Street; Messrs. Hoare, 37, Fleet Street; Messrs. Drummond, Charing Cross; Mr. Hatchard, Piccadilly; and Mr. L. B. Seeley, Fleet Street.

We trust that a Fund will be raised on this occasion, which will not only enable the Committee to supply the immediate wants of the Archbishop, but to continue their assistance as circumstances shall require, and to extend their aid to other parts of the Mediterranean.

EDINBURGH MISSIONARY SOCIETY.

PROCEEDINGS OF THE DEPUTATION TO LONDON.

WE reported, in our last, the visit to London of a Deputation from the Society, in order to obtain assistance to its funds. The operations in Russian Tartary have lately subjected the Society to a heavy extra expenditure, amounting to about 3000*l*. This demand the Directors were quite unprepared to meet, the funds having been previously entirely exhausted. Every exertion had also been lately made in Scotland for raising funds for the regular expenditure of the Society, which is not now less than 4000*l*. a year; so that they had no alternative but to make an appeal to their Christian Brethren in England.

The Deputation consisted of the Rev. David Dickson, one of the Ministers of St. Cuthbert's, and the Rev. Henry Grey, of St. Cuthbert's Chapel; both of the Established Church of Scotland: and the Rev. Alex. Beattie, of Kincardine, and the Rev. John Brown, of Biggar; both of the Associate or Burgher Synod.

They were received, by Christians of all Denominations, with the utmost cordiality; and preached, in the short space of four weeks, in Sixty different Places of Worship.

A Public Meeting was held on Tuesday the 16th of March, at the City of London Tavern, for the purpose of appointing a Committee to superintend the Society's interests in London—Charles Grant, Esq. in the Chair. Mr. Dickson gave a clear and concise view of the origin, progress, and present state of the Society; and was followed by Mr. Grey, with much eloquence and feeling.

Sir Thomas Baring, Mr. Wilberforce, and other Gentlemen, took a part in the business of the day.

A Committee of Correspondence

was appointed; of which Mr. Grant is Chairman. Robert Steven, Esq. is appointed Treasurer; and the Rev. Dr. Manuel, Secretary.

The Meeting was numerous and respectable. A liberal Collection was made at the doors; and several large Donations, with a number of

Annual Subscriptions, were received.

About 2000*l.* had been raised by the Deputation; and it was hoped that the remaining part of the sum wanted would be contributed in London, and in other places which they had still to visit.

Foreign Intelligence.

NORTH AMERICA—UNITED STATES.

AMERICAN BIBLE SOCIETY.

Translations of Scripture for the Indians.

FROM the Second Report of the Society, we rejoice to observe that attention is awakened to the spiritual wants of the Indians. The following extract leads us to hope for continued and enlarged exertions in their behalf.

While using their endeavours, that *the Word of the Lord may have free course and be glorified* throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their BRETHREN OF THE WOODS. The condition of these Natives, divided from us by their language, their manners, their ignorance, their degradation—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites—addresses to us a mute, but piercing expostulation, for that help which they can obtain only in very small portions from any other quarter.

The principal difficulty in the way of the Indian Translations of the Scriptures arises from the multiplicity of the Indian Dialects. It is long since the researches of Philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that, unlettered as he is, a young Indian can make himself master of several.

The branches to which the Managers would more immediately bend their attention, are, the Mohawk and the Delaware. The Mohawk would serve for the Five Nations, the Tus-

caroras, and the Wyandots or Hurons. The Delaware is of higher importance, as it has extended itself further than that of any other northern tribe. It can convey the Scriptures to many kindred tribes, that are strewed along the frontier of the United States, from Canada to Georgia. These are, the Monsees, the Shawanese, the Kickapoos, the Kaskaskias, the Twightwees or Miamis, and the Chippewas, Hurons or Algonquins. This last is said to be the most numerous tribe on the northern borders of the United States.

In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as, from time to time, they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

In consequence of this acquisition, the Board ordered an edition of 1000 copies, with the English on one page and the Indian on the other. Of these, 300 are to be sent to the Rev. Mr. Dencke at New Fairfield, and 100 to Mr. Leuchenbach, Missionary in the State of Ohio, to be by them distributed among the Aborigines.

The Board has also voted a donation of 100 Dollars to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

With regard to the Mohawk Lan-

guage, the Managers find that the Gospel of Mark has been translated by the celebrated Indian Chief, Brandt; and the Gospel of John by Captain Norton, a Resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oneidas; and perhaps from Cornplanter himself, who is represented as very favourable to such an undertaking.

In the mean time, the Managers have ordered an edition of 1000 copies of Brandt's Translation of Mark, and Norton's of John, to be struck off, and distributed among the tribes usually denominated the Six Nations.

VIRGINIA BIBLE SOCIETY.

Influence of Bible Societies on the State of the World.

THE Fifth Report of this Institution has an eloquent passage of this subject:—

The four Quarters of the World witness the liberality and zeal of Christians, employing their united efforts in promoting the highest interests of their fellow-creatures. And it is a scene of moral grandeur, which none can contemplate, without feelings of rapture and exultation. On glancing over the history of mankind, and especially surveying the events of the last twenty-five years, in which the highest energies of the human mind and the utmost force of man's physical power have been employed in the work of destruction, it is delightful to turn and behold so many Institutions springing up in all parts of the world, which, by the unity of their design, the benevolence of their purpose, and the salutary tendency of all their means and results, are calculated to excite common feelings in all who bear the Christian Name, to soften and subdue the malignant passions of the heart, and to bestow the blessings of civilization and a pure religion on all who dwell on earth.

The Bible Society enables Christians of every different form of worship to unite in promoting true religion. It is but one institution in Europe, Asia, Africa, and America. It is the same in Britain and Russia, in Bengal and the United States of America.

Surely we may well rejoice, when we see an Association breathing the spirit of Heaven itself, stretching its arms over seas and continents, holding in its embrace the most distant nations, and infusing into them its own charities. The time is not distant, when the blessed effects of this Book shall be felt from the Atlantic to the Pacific Ocean; when the lessons which it gives shall be learned, the hopes which it inspires be enjoyed, the consolations which it affords be received, by free men, spread through our vast regions, and making the Western Wildernesses vocal with the praises of *Him who was, and is, and is to come*, the only true God, our Saviour.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

NARRATIVE OF THE MISSION TO THESE ISLANDS.

In the "Survey of Missionary Stations," p. 44, we promised to give an abstract of such particulars of a Narrative of this Mission, lately published, as had not appeared in our pages. We proceed to fulfil that promise. On the Map annexed, our Readers will see the situation of the Nine Islands converted to Christianity.

On the 28th of July, 1796, THIRTY Missionaries were designated to the work of planting the Gospel in the Islands of the South Pacific Ocean. One only excepted, they embarked on the 10th of August, on board the ship Duff, commanded by Captain James Wilson. In March 1797, Eighteen landed at Otaheite; Ten at Tongataboo, in the following month; and One at Santa Christina, one of the Marquesas, in the succeeding June.

The Mission at the Marquesas terminated in 1798, and that at Tongataboo in 1800; but the Mission to Otaheite has been attended with more auspicious results.

In December 1798, the Duff was again despatched, under the command of Captain Thomas Robson, in order to reinforce the Missions. Twenty-nine Missionaries, ten of whom were married, embarked, with this view: but it pleased Divine Providence to



A Map of ISLANDS

in the SOUTHERN PACIFIC OCEAN.

The Natives of which have been converted to Christianity

Scale 2 1/2 Inches to 1 Degree of Latitude

1819



THE GEORGIAN ISLANDS



Scale of English Miles.

Longitude West of Greenwich

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TILDEN FOUNDATIONS.

frustrate this attempt, the Duff being captured by a French Privateer.

The intelligence of the Duff's capture was soon followed by the still more afflictive intelligence, that, in consequence of alarming disturbances at Otaheite, Eleven of the Missionaries had quitted the Island, and taken refuge in New South Wales.

After the receipt of the news of these distressing events, the Directors resolved, that the Missionaries should be visited; and Captain William Wilson, who had been Chief Mate of the Duff in the First Missionary Voyage, being about to sail to Port Jackson as Commander of the Royal Admiral, kindly undertook this service. Twelve additional Missionaries were embarked on board this vessel.

The Royal Admiral sailed from England in May 1800, and arrived at Otaheite in the beginning of July in the following year. The new Missionaries were cordially welcomed, not only by their Brethren, but by the Chiefs and the People. During the year 1800, the Missionaries, though not able as yet to preach to the people, had endeavoured, incidentally, to convey a knowledge of Christianity to individuals. The internal state of the Mission was highly encouraging. All the Missionaries which on this occasion joined their Brethren in the South Seas, being eight in number, were stationed at Otaheite.

In 1802, an insurrection broke out in Otaheite, and produced great peril to the Missionaries. Prior to the breaking out of the rebellion, the Missionaries had made the circuit of the Island, and preached the Gospel in every district of it.

In the beginning of 1803, tranquillity was completely restored. The Missionaries, who were now able to pursue their labours without interruption, made another circuit round Otaheite, preaching to thousands of the Natives, some of whom gave them an attentive hearing, but the greater part treated their message with levity and disregard.

During the years 1804 and 1805, the Missionaries continued, under

every discouragement, to preach the Gospel in different parts of the Island. After seven years' labour, one of them wrote to the Directors:—"Instructions continue to be given to the inhabitants of Otaheite in the things of God; but, apparently, none are savingly profited by them. They seem to remain gross idolaters; enemies to God by wicked works; without God, without Christ, and without hope: yet it must be confessed, that very many of them have obtained a considerable, though as yet unsanctified, knowledge of the doctrines of Christianity." Upon which the Directors of that period thus observed—"We cannot but hope, that where a number of poor Heathens, born and educated in total ignorance of God and of his Son Jesus Christ our Saviour, obtain a considerable knowledge of the doctrines of Christianity, the seed of life may be considered as already sown, and a just expectation indulged, that the harvest will one day bless the eyes of the Labourers and of the Society." To what a delightful extent these anticipations have since been realized, will appear from the sequel of this Narrative.

The Missionaries having made considerable proficiency in their knowledge of the language, proceeded to form a regular Vocabulary, and were able to collect upward of two thousand words.

During the year 1806, they persevered in their labours to instruct the Natives in the knowledge of Christianity; but met with much opposition, and thus wrote to the Directors:—"Some shew great contempt and ill-will: they treat our religion with scorn; and neglect no opportunity of charging us with being the causes of their diseases and misery. But it is evident that they frequently do this against the clear convictions of their consciences, the judgments of many of them being informed to a great degree; and this, we are assured, causes more uneasiness to them than they are willing we should know."

For a considerable time, the Missionaries had assiduously applied themselves to the instruction of the Native Children and Youth, but under many and great discouragements. Having resorted to some new plans, in order to secure the regular attend-

* Of the original number, one was left sick at Portsmouth, one died at Port Jackson, another abandoned the Mission, and a third returned in the Royal Admiral.

ence and application of the Scholars, they were this year able to report, that some of them had made a favourable progress in religious knowledge, and that the principles of Christianity were even become familiar to them. This encouragement stimulated the Missionaries to adopt further measures for diffusing Christian Instruction among the Native Youth; and, with this view, they composed and translated into the Taheitean Language, a Catechism well adapted for that purpose.

An occasional intercourse had been maintained between the Missionaries at Otaheite, and those who had retired to Port Jackson; and particularly with the Rev. Samuel Marsden, Chaplain to the Colony, who had at this time rendered very important services to the South-Sea Mission, and since that period has laid the Society under still weightier obligations to him, by his zealous and disinterested attention to its concerns. Nor ought the kindness and assistance which the Government at home, and its successive representatives* in New South Wales, together with Sir Joseph Banks, have rendered to this Mission, to be passed over without an expression of grateful acknowledgment.

The year 1808 commenced in peace; but, in the autumn, civil war broke out between King Pomare and a party of his subjects who wished to deprive him of his authority: in consequence of which, the married, and three of the single Brethren, were conveyed to Huaheine, in the Brig Perseverance, which at that time seasonably touched at Otaheite. The remaining four continued with Pomare, but were soon obliged to remove to Eimeo, in consequence of his defeat by the insurgents, the rebels having burnt the houses of the Missionaries, destroyed their gardens and plantations, and seized their cattle and all the Society's property which could not be got on board the Perseverance. Three of the Missionaries from Eimeo afterwards joined their Brethren in Huaheine, leaving Mr. Nott only with Pomare. The reception of the Missionaries by the Chiefs and people of Huaheine was of such a friendly nature

as to induce them to pursue their labours; and Messrs. Henry and Davies accordingly made a tour round the Island, preaching at every convenient opportunity.

In consequence of the above-mentioned calamitous events, and there being no prospect of Pomare being reinstated in his authority, together with the probability, that, in case of his restoration, many sanguinary conflicts must precede the final establishment of tranquillity, the Missionaries determined to embrace the first opportunity that presented itself for their temporary removal.

On the 17th October, 1809, the Brig Hibernia, Capt. Campbell, and the Venus Schooner, arrived at Huaheine, and brought intelligence that Pomare, who had made many attempts to subdue the insurgents, was still unsuccessful in his efforts to regain the sovereignty. The Missionaries, therefore, in pursuance of their former determination, having agreed with Capt. Campbell for a passage to Port Jackson, by way of the Feejee Islands, sailed from Huaheine on the 26th October, except Mr. Hayward and Mr. Nott, who, committing themselves to the especial care of Divine Providence, resolved to remain at Huaheine, and wait the issue of the present troubles.

The Missionaries (except Mr. Warner, who had lately joined the Mission in a medical capacity, and availed himself of an opportunity of going to India) arrived safe at Sydney, on Feb. 17th, 1810, and were kindly received by Governor Macquarrie; who promised them the privilege of Settlers, and recommended that some of them should undertake the instruction of Youth. The Rev. Mr. Marsden soon after returned from England; and, by his active and benevolent exertions, provided for the comfortable accommodation of the married Brethren, who, as well as the single ones, were put in a way of supporting themselves in useful and respectable situations.

To Mr. Marsden's earnest and animating exhortations it is to be attributed, we believe, under the blessing of God, that the Mission was renewed. The Narrative proceeds:—

* Governors Phillip, Hunter, King, Bligh, and Macquarrie.

The Missionaries had not remained

there long before several of them felt a desire to resume their labours in the South Sea Islands. Pomare wrote to them Letters, expressing the deepest sorrow at their removal, and affectionately intreating them to come back. Accordingly, in the autumn of 1811, five of the Missionaries successively embarked for the Islands, and rejoined their Brethren in Eimeo.

After their return, the King manifested the sincerity of his professions by the evident partiality which he shewed for the Missionaries. He seemed never happy but when in their company; became more and more inquisitive; and extended his inquiries to important points of Christianity, in the knowledge of which he made a very encouraging progress.

In the following summer the hearts of the Missionaries were gladdened, by what they were induced to consider as the conversion of the King to the Christian Faith.

The encouragement afforded to them by the professions and behaviour of Pomare, was much increased by their perceiving in several other of the Natives what they were disposed to regard as satisfactory evidence of a real change of heart.

During the years 1813 and 1814, the fruits of the Divine Blessing on the labours of the Missionaries at Eimeo became more and more conspicuous; so that, in the April of the latter year, they were able to report to the Directors, that the number of those who had renounced their idols, and desired to be considered as worshippers of Jehovah amounted to FIFTY; that they were, in general, regular in their attendance on the means of instruction; that they were in the habit of retiring for secret devotion; that many of them prayed in their families, and asked a blessing on their food; that they strictly observed the Sabbath; that they associated for devotional purposes; and that there was an evident improvement in their moral conduct. The real conversion of some appeared to be evinced by their loving the good ways which they once hated, and hating the evil ways which they once loved; by their desire to have their sins pardoned and their hearts renewed, and by their being sensible of the necessity of divine influence to effect this renovation.

March, 1819.

This account relates to the state of things in Eimeo, where the Missionaries still continued to reside, as Pomare had not yet recovered the exercise of his authority in Otaheite.

Messrs. Hayward and Nott had made a voyage to Huaheine, Raiatea, and Taha, and preached to the Natives wherever they could collect them together, and were greatly pleased with their steady and fixed attention. "The gods," Mr. Nott wrote, "have fallen into great disrepute, and the people scruple not to call them 'bad spirits'—'foolish spirits,' while they acknowledge JEHOVAH to be the 'Good Spirit.'"

We have thus traced, from the Narrative, the beginning and progress, to the end of the year 1814, of the great work which has taken place in these Islands. The occurrences since that period, with the final triumph of Christianity, have already been given by us, at large. See the Vol. for 1816, pp. 307, 308, and 426—428; that for 1818, pp. 67—72, and 267; with pp. 44 of the present Volume.

INDIA WITHIN THE GANGES. CHURCH MISSIONARY SOCIETY.

HINDOO SUPERSTITIONS.

AT pp. 30 and 33 of the "Survey," in the Number for January, we promised to give some Extracts from the Journal of Mr. Bowley, at Chunar, from August 1816 to the end of 1817; and from that of Mr. Rhenius, at and near Madras, for the year 1817. The whole of these Journals, as printed in Appendix VII. and Appendix XI. to the Eighteenth Report of the Society, will amply repay the perusal; but we are not able to find room for them in our pages; and must content ourselves, therefore, with a few extracts. These will chiefly respect the Superstitions of the Hindoos; which are here recorded, in order to awaken Christian Compassion. For instances of the assiduity and success of the Missionaries, we must refer to the Journals.

*Extracts from the Journal of Mr.
W. Bowley.*

Aug 25, 1816.—A young man said that his father had compelled him to wash the feet of four of the Sunts, as they are called; and, with himself, to drink the washings of their great toes, which they call "The water of life from the feet." His mother being ill, three miles from the place, he was commanded to take part of the water and administer it to her, in the name of the Sunts, which would cure her. The remainder of the water was sprinkled on the tiles. What was most affecting was, that this very intelligent young man had been confuting these very men but a few days before.

Aug. 29.—This morning, a Voiragee (Mendicant) joined in Family Worship. Having a tooth-ache, I got some medicine prepared. The person who applied it, previously paid him adoration. These are the strong chains by which the poor Heathens are bound. The people, who remain in their worldly callings, are bound by the ties of Caste; the Devotees, by the adorations paid to them by their deluded countrymen: but, without doubt, the Gospel of Christ will work, like the leaven hid in three measures of meal, till the whole was leavened.

Aug. 31.—To-night came a Brahmin, called a Maha Brahmin, or Great Brahmin; a class distinct from the others. Their chief business is, to absolve the Hindoos from the sins which they commit in burning their dead. The very day any one of the family dies and is burnt, the head of the family is pronounced unclean; and, to the tenth day, he is looked on as such by the people, especially by the whole family; and is, in consequence, not permitted to eat, drink, or have any intercourse with them, no more than a person who has lost Caste. To atone for his sin of burning the dead, he is obliged to shave himself, bathe frequently, go to the river side daily, and make a ball of rice-flour and cast it into the river. He is compelled to do this for ten days successively; till the body of the dead person is supposed to be re-formed. On the eleventh day, the Maha Brahmin takes him in hand; and, after extorting from him all that he thinks

the person can afford (such as money, brass utensils, cot of the deceased, and his clothes) causes him to make another rice-ball to satisfy the hunger of the body newly formed; pretending that whatsoever he gives him, that will the deceased receive. The Brahmin, after eating and drinking of the best which the other can afford, lays his hands upon him, and pronounces him clean. He is then admitted into the family; and, together with his relations, is permitted to associate with his neighbours as usual.

Oct. 20.—I went, with my friends, about the Bazar, this being the illumination night of the Daoalu. The Hindoos say that this is the night of Evil Spirits; and that they are therefore commanded to light up their abodes, and keep watch all night. They are likewise COMMANDED TO GAMBLE; otherwise, they say, in their next birth they will become ASSES. Having leave granted them therefore, by the Commanding Officer, to gamble for two days, there was hardly a dozen houses or shops in the public streets, where people were not gambling; some with rupees, others with pice and cowries. I spoke to several gangs of them: they acknowledged the impropriety of the thing, and appeared ashamed of it.

July 28, 1817.—I went to my Pundit's house, to see him and others engaged in what the Hindoos call "Parthee Poojah," or the performance of vows made by any person to attain a certain preferment. The one in question seemed to be the performance of a vow, made by a Jemindar to attain the rank of Subadar. Having accomplished his wish, he engaged my Pundit, whom, it appears, he respects as his spiritual guide. The Pundit is to get for his share in this ceremony about 60 rupees in cash, a brass pot, and a suit of apparel, besides other articles. Five other Brahmins are likewise engaged, at 5 rupees per month each: they are to make 125,000 Clay Images of Siva. This task they are to finish in the course of a month. After their daily work, when upward of 4000 are made, Poojah is performed. On the lip or head of these images, a grain of rice is placed, and as many leaves of the vale tree. The Pundit asserts, that,

during the time of Poojah, the Deity enters those bodies and they become real life, till the ceremony is over, when the God leaves them, and goes to his abode. All these Clay Images are daily laid up in heaps, till the 125,000 are completed, when the great and concluding ceremony is to take place, the Brahmins are to be paid up, and each of those engaged in this work is to have a brass pot, a suit of clothes, &c.; then 110 Brahmins, at least, are to be feasted; and the "Home," a kind of Fire Worship, is to be performed, in which about 15 sens of ghee, or clarified butter, together with more than a maund and a half of wheat and other grain, are to be consumed for the use of the Deity. The whole expense will amount to upward of 200 rupees.

Thus punctual are benighted Heathens in performing the vows which they have made! and thus profuse are they in their expenses on dumb idols; or, rather, in the worship of devils! robbing Him, of the glory due unto His Name, from whom promotion alone cometh.

Sept. 4, 1817.—I went to the Rajah, who is under confinement in the Fort. I saw a Brahmin bring him, in a brass vessel, what they call the "Water of life flowing from the feet of a Brahmin." I have since been informed, that it is the daily practice of the Rajahs, to take this draft before they eat; and that unless they first take it, they eat not, though they fast the whole day. The Rajah did not take it in my presence, not having purified himself by bathing: he ordered it, therefore, to be put by till then. It makes no matter from whom they obtain this filthy washing of the great toe, so that it be from a Brahmin. Thus the friends of Antichrist keep the Princes of Hindoostan also under their controul!

Nov. 18.—A Young Man said that the different sects of Hindoos might be aptly compared to a curious circumstance, that occurred at Juggeraut. A certain blind man at that place one day feigned that he saw the God Krishna acting over the scenes recorded of him in his life. This soon drew great crowds about him; many bringing him sweetmeats and other dainties. Thus did the deluded multitude continue to feast him

daily, on account of what he pretended to see. A certain person, wishing to become his disciple, was told, after many entreaties, that he must BLIND HIMSELF OF BOTH EYES, otherwise his wishes could not be granted. He went through the painful operation of blinding his own eyes; and, on asking his blind guide to unfold the mystery now that he had obeyed his injunction, the other replied, "Thou fool! What dost thou wish to see? is it not enough that we are supplied with every thing that is delicious? Hold your peace." But another person, more cunning than he, came for the same purpose; and, instead of wholly complying with what was said to him, he blinded himself but of ONE EYE. The other, not knowing the cheat, told him the secret, which exasperated him so much, that he gave the impostor a severe chastisement, and exposed him to the people. "Thus," said the Young Man, "it is with the different sects of Hindoos. Each knows its own fraud, but they are ashamed to divulge it. By this means, they continue to deceive others and secure their own emoluments.—Some say, (he added) that all who become their Disciples secure the salvation of their households to the seventh generation."

Dec. 5.—Bukhtawin said, that, while in the Bazar, yesterday, he saw a Brahmin reading a paper, or mandate, from one of the Patna Gods; and that a great crowd were gathered round him, and paid close attention. He himself also stood listening, till the man read that the God demanded from each individual, to prevent the Cholera Morbus, which has carried off so many thousands within these few months in India, from attacking them within four days, "a pice and a quarter; and to pour out a pot of the water of the Ganges, in the name of the God." On hearing this, he could restrain himself no longer; but attacked the man publicly, and exposed him to the multitude as an impostor, whose only object was to raise some money. He thereby prevented many of the people from being imposed upon; but, for all this, the superstitious fears of others prevailed.

In conclusion, Mr. Bowley says—

Thus have I spent my weeks

among Europeans and Natives, since my coming hither. May the Lord condescend to bless these feeble attempts to his own glory and the good of many souls! Amen.

*Extracts from the Journal of the Rev.
C. T. E. Rhenius.*

Feb. 18, 1817.—A Malayala Man mentioned to me Four Stages of Life, which the Natives imagine: Saridai—Ririyai—Jogam—and Nganam.

In the first stage, Saridai, which word means “fashions,” “manners”—are those who follow the forms of their forefathers in idolatry—washings—besmearings, &c. This stage contains, therefore, it should seem, the greatest number of the people.

In the second stage, Ririyai, which word means “work”—are those who have come to a knowledge and practice of their Formularies of Prayer, so as to bewitch, drive out devils, &c. &c.

In the third stage, Jogam, which means “contemplation”—are those who have accustomed themselves to deep contemplations, connected with mortifications of their bodies. They will, for instance, shut up all the chief passages of the body through which air is conveyed; and, contemplating on God, will let themselves down to the bottom of a tank, and then rise not only to the surface of the water but a considerable height above it. But, these people, greatly exerting their faculties, and using also several peculiar medicines, seldom live long; and sometimes die suddenly, while engaged in their severities.

These three stages, saith my explainer, are foolish and diabolical.

So is it not, he says, in the fourth stage, Nganam—which means “wisdom.” A person attaining to this degree, renounces the practices of the three former. He becomes acquainted with the only True God, and meditates on his divine perfections as Creator, and condemns Idolatry. Such wise persons, or Sages, have been before among the Hindoos, the memory of whom is still much revered by many. One of them, Agastier, who lived about 500 years ago, and who has left some writings, is said to be still living on a certain mountain in the south, called Povijamalei, in a grotto, where he has his devotees.

But happily, to confute superstition, he dwells so deep in the hole, that, though many have come far and near to get a sight of him, none has ever yet succeeded.

The notions of the Heathen, on various things, are indeed curious; and, in dealing or disputing with them, much care and discrimination are required to discern their real meaning. They also, with us, use the words “wisdom—understanding—reason—godliness—faith—pilgrim”—but how different are the ideas which they attach to these words! A “wise man,” among them, is a person who rejects, not only a plurality of gods, but the proper use of those gifts and faculties which our Almighty Maker has given us to be employed to his glory; and who thus lives a life of unprofitable singularity. A “pilgrim,” among them, is a person that goes about begging from village to village, and suffering unnecessary privations. A “pious person” is one who gives much charity-money for building temples, chouldries, &c. though he be otherwise never so proud and unrighteous.

May 26.—Having entrusted the affairs of this Mission to the Catechist Rayappen, and committed them and ourselves to the gracious care and protection of our Blessed Lord, I left Madras early this morning, in order to attend the famous Festival of the Heathen at Conjeveram.

May 29.—(At Conjeveram.) Soon after breakfast, the Morning Procession was announced. I soon met an immense crowd of people. Our words were as it were devoured by the noise. The Head Brahmin put a garland of flowers round my neck and requested me to go before the Idol to the Pagoda, where it was to be deposited. I went for about half a mile, through a crowd of people; among whom it was necessary to make way for me. Astonishing was the sight of the throng. The very broad street was completely filled; and the house-tops on both sides were occupied by a great number of persons who could not find room in the street—all anxiously waiting for the Procession, conducted by “Holy Brahmins.” Two of the Brahmins were standing on the vehicle, like guardians of the Idol, with fly-drivers in their hands, waving them to guard

the Idol either against the dust, or the insects, or the hot wind.

I was seated in the Hall of the Pagoda, when the procession approached at a slow pace. What zeal was manifested by the throng, to get a sight of the God! Here would some clap their hands toward him; there others lift them up in adoration. Some would fall prostrate to the ground before him: others, with anxiety legible on their faces, would watch the first and best opportunity of paying the tribute of praise to the Deity! Surely *they have not known nor understood. Their eyes are shut, that they cannot see; and their hearts, that they cannot understand!* Infinite thanks to the Lord, that our eyes have been opened, and our hearts taught to perceive.

I kept myself quiet, and waited for the Procession. My heart was in a sort of stupidity. It is, on such occasions, as if the very air were infected with the effusions of the Evil Spirit; who, doubtless, takes his delight in seeing men thus degrade themselves.

At last, the Idol arrived—passed by me—and was placed in the inner part of the Temple. The eyes of the populace followed it, accompanied by loud rejoicings. The Brahmins ascended the vehicle, in order to receive a touch of the golden crown which the Idol wore; and which the Chief Brahmin, I believe, placed, for a few seconds, upon each Brahmin's head.

Having seen enough, I left the Pagoda, and went home.

After dinner, the Evening Procession was announced.

In the midst of the crowd before us, two tall and stout figures, painted and in masks, arrested our attention. They were a man and woman, made of paper; with awkward faces, arms, and bodies; and carried by persons concealed within them. The figures danced, and made the most antic gestures. The height of each was about ten feet. A boy also had on the mask of a lion; and danced about among the dancing girls.

Arriving at the Pagoda, we seated ourselves in the Hall, and awaited the procession, which soon arrived with the customary shoutings. The Idol having been fixed in his place, a number of Brahmins, seated in rows opposite to us, received some refresh-

ment; cakes, I believe. In the mean while, four or five of the best dancing girls were selected to dance before us; which they did with all the graces, if I may prostitute the expression, of the most depraved women—such, indeed, as would make ashamed even a theatre of Europe.

Returning home, about midnight, I assembled our people, and concluded the day with supplications to the Throne of Grace of the Living God, for ourselves and all around us. I then hastened to bed—rejoicing in the opportunity which I had enjoyed this day of making known the Gospel to the Heathen, and mourning over their darkness and folly.

May 30, 1817.—I met with a person walking on spikes, and having a thick iron staff in his hand, wherewith he uses to beat his back. I stopped, and addressed the man. As soon as he heard me call, he threw off his cruel shoes, and his wife took them up. I asked why he did this. He said, "In order to get my living!" I told him that Almighty God had given us hands and feet to get our living, and not such things as he had. Suspecting, however, that he did this as a penance, I questioned him on the subject. He denied this; and declared that his only design was to get his living. I then talked to him on Salvation, and was listened to by a multitude around us.

May 31.—We met with several very ill-looking men, like jugglers. One of them, in particular, attracted our attention. As soon as he saw us he began his antics; which were so disgusting, that we would fain have left him immediately: but, to see what the end would be, we stood observing him; which, he thought, I believe, a favourable intimation, as he endeavoured to do all he could to please us. He distorted his body in such a shocking manner, and assumed such unnatural forms and voices, that words are wanting to describe his appearance. All this was set off by the various colours with which he was besmeared.

How low is human nature sunk!
How abominable is Heathenism,
which sanctions such degradations!
How great our duty to teach the Heathen better things!

At last, to crown his folly, the man

took a rope, made of rags, and tied it round his body. He dipped the end of it in the oil which was in a lamp before him, and kindled it; and then holding it near his face, he looked at it for a while, as if going to fight with it: then besmearing his tongue with this burning oil, he tore the flaming torch with his teeth, and chewed it. I stood motionless—meditating on the fallen condition of man—my eyes giving vent to my feelings.

At length, being able to bear the sight no longer, I stopped him, and asked—“Who are you? Why do you do this?” He lifted up his eyes and hands to heaven, and said—“It is the will of God!” I was the more affected, and said—“Not of God, but of the Devil!” Then turning toward the Brahmins around us, I asked them, how they could suffer such creatures in their pagodas and in their company, if they pretended to any holiness; and whether this was a sign of goodness or of depravity. They stood amazed: and the poor man himself said—“I do it for the sake of my livelihood.” Having made suitable remarks on this subject, I left him and went to see the other buildings.

In returning to Great Conjeveram, we had another singular as well as affecting spectacle. A man appeared by the side of the road, with his head in a hole made in the ground, and his feet in the air. He had been before pointed out to us, as we were going to Little Conjeveram. We had been at this place for at least two hours; and here he was in the same position still. I stopped, and called to the man to come out. He came immediately; when we found that he had his head rolled up in a handkerchief; and in this state, he fixed it in a hole in the ground. I asked, “Why do you do this?” He knocked upon his belly, and said, “For my livelihood.” I inquired whether he did this as a penance. No! he did it merely to attract the pity of passengers.

Many people had, in the mean while, gathered round us, whom I addressed on the subject, connecting with it the Salvation of the soul. The wretched man then laid himself prostrate before me, thanking me for the admonitions, as he expressed it.

I warned him not to continue this

practice, but to work for his living.

Sept. 29. (At Madras).—I was told that a man who is inquiring after the way to heaven, wished to see me. I went out to speak with him, when the following singular conversation took place. This person was what the Heathen call a “Wise Man;” a pilgrim, who had gone through various exercises of mortification, so as to make him appear to us as a fool; but he has nevertheless the right use of his understanding.

“What do you want?” “Whatever you give, I take.” “What shall I give you?” “Whatever you give, I take.” “What desire have you, or do you feel?” “I have no desire: whatever you give, I take.”—“What then do you want?” “I have already enough of every thing.”—“What have you?” “God himself is in me. What else is necessary?”—“Do you know God?” “I know that he is in me. When you put rice into a mortar, and stamp it with a pestle, the rice gets clean. So God is known to me.”—“How did you get him?” “I have taken great pains; ten years’ long.”—“What pains?” “I vowed not to speak during one year.”—“What profit had you thereby?” “I have had profit. I have seen God.”—“How have you seen God? I should like to see him too. Will you shew him to me?” “Yes: I will.”—“When?” “This will take ten years’ time.”—“Where is he now?” After he had created all things, he went away to the place where he was born.”—“But he has no body. He is a Spirit!” “Yes: he has a body. I have seen it.”—“With these bodily eyes?” “Yes, to be sure.”—“Well: you must shew him to me to-morrow.” “I shall. In what shape do you like to see him? and when do you wish to see him, when you sleep or when awake?”—“In whatever shape you like; and when I am awake, of course. Only don’t shew him in the shape of Brahma, or Vishnoo, or Siva, or Supremancier, &c. &c.” “Oh no! But tell me, in what shape do you like to see him?”—“In the shape of the Almighty, the Omniscient, the

* The comparisons of the Heathen are often incomprehensible to an European. He meant, that, as the rice requires exertion and long stamping in order to get it clean; so had he had much exertion and long and difficult exercises to obtain the knowledge of God..

Omnipresent, the Eternal, the Unchangeable, the Holy One, the Righteous, the Truth, the Wisdom, and the Love." "I shall shew him to you; but first you must learn all that I have learned—then you will see God."

He agreed at last to come to-morrow and shew me God. I added, that if he should not be able to do so, and I should not see God as he thinks, I would shew him God as I think. I pitied the poor man, and advised him to pray for light from above, that he might get the proper knowledge of God. "Oh," said he "that I want not. That is all done already." I replied, that I had still to pray daily

for light and grace in this important matter; but he insisted on it, that he needed no such thing any more.

Sept. 30.—As it was to be expected, the "Wise Man" did not come again.

Dec. 31.—Another year is now ended. The Lord sustains us; and we are still animated in His blessed service, knowing that His Church has always been built in troublous times. Praises are due to our God and Saviour, more than we can give, for all the mercies that we have experienced during the past year—for all the directions and help which He has given—for all the forbearance which He has shewn toward us.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY,

From Feb. 22, to March 20, 1819.

ASSOCIATIONS.		Present.	Total.
Bedfordshire		80 0 0 ...	561 0 0
Berkshire		300 0 0 ...	300 0 0
Bodmin		37 9 9 ...	63 3 3
Bradford (Yorkshire)		35 0 0 ...	842 19 6
Carlisle School Fund		5 0 0 ...	908 15 4
Collingham and Langford (Nottinghamshire)		25 3 6 ...	94 16 6
Calsterworth (Lincolnshire)		9 12 0 ...	34 9 0
Derbyshire (Ashborne Branch) School Fund		5 0 0 ...	1691 4 8
Devon and Exeter (Hatherleigh Branch)		35 16 0 ...	1098 19 10
EDINBURGH AUXILIARY SOCIETY		250 0 0 ...	510 0 0
Falmouth		58 13 9 ...	269 5 11
Gloucestershire { General Fund 213 17 8 }		272 2 8 ...	1438 2 11
{ Campden Branch 23 5 0 }			
{ Forest-of-Dean ditto, 35 0 0 }			
Hereford—including Long Tor Branch, & 2l. 18s. 6d. }		45 0 0 ...	728 12 0
from Miss Williams of Abergavenny			
HIBERNIAN AUXILIARY SOCIETY		150 0 0 ...	3655 18 5
Hull and East Riding School Fund		10 0 0 ...	3364 11 1
Iver (Bucks)		20 0 0 ...	112 5 0
Kettering		4 7 5 ...	222 12 8
Kirton (Lincolnshire)		24 0 0 ...	36 3 0
Liverpool (St. George's, Everton)		19 0 0 ...	219 5 5
Lincoln { General Fund 20 0 0 }		30 0 0 ...	105 10 0
{ School Fund 10 0 0 }			
Lympsam (Somerset)—including 8l. 0s. 3d. collected }		32 7 6 ...	74 7 6
by Miss Comer at Burnham			
Nazing (Essex)		4 5 0 ...	42 2 0
Newcastle-upon-Tyne		50 0 0 ...	480 0 0
Nottingham		41 16 4 ...	1052 7 3
Nuneham and Baldon (Oxfordshire)		3 7 7 ...	35 7 7
Olney (Bucks)		29 12 0 ...	260 10 9
Osett (Yorkshire) { General Fund 2 14 10 }		12 14 10 ...	114 19 9
{ School Fund 10 0 0 }			
{ Contribution 2 5 0 }			
Portsea (Juvenile) { School Fund 5 0 0 }		7 5 0 ...	123 9 0
{ Ladies' Com. 119 19 9 }			
St. John's Chapel, { Bedford Row, { Gentlemen's ditto, 96 5 6 }		216 5 3 ...	2434 5 7
Serby (Nottinghamshire)		15 2 4 ...	264 5 9
Suffolk—including School Fund		22 0 0 ...	2043 18 10
Tamworth		35 3 0 ...	778 18 11
Walton-upon-Trent		2 14 0 ...	86 5 0

148 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.				Present.	Total.
West Africa	Sierra-Leone Auxiliary	32	4	0	68 4 11
	Regent's Town	33	7	1	
	Gloucester Town	2	15	10	
Winkfield (Wilts)	General Fund	16	5	9	40 18 4
	Ship Fund	2	0	0	

COLLECTIONS.

By Miss Attenborow, Ruddington, Nottinghamshire	0	13	0	0 13 0
By Misses Margaret and Ann Byard, Princes-st. Barbican	1	1	7	1 12 5
By the City Sunday-School Association	1	4	5	1 4 5
By Miss Chambers, Hackney	3	18	0	80 3 3
By Mrs. Cooper, Park Place, Kennington	0	13	0	0 13 0
By Mrs. Dancer, Burton-on-Trent	5	0	0	57 4 0
By Mr. Dyke, Portsea	1	19	0	2 12 0
By Miss Henley, Brighton	4	2	0	4 2 0
By Rev. John Hill, from Oxford	19	0	0	265 0 0
By Ditté, from Woodstock	2	5	4	10 19 8
By Rev. E. Lake, { Contributions	22	7	0	27 7 0
Worcester { School Fund	5	0	0	
By Miss Locke, Oxford	1	2	6	19 5 9
By Miss Peate, Ruddington, Notts	1	5	0	1 5 0
By Mrs. Pritchard, Kidderminster	14	0	0	60 2 0
By Misses Savidge and Attenborow, Bunny, Notts	5	15	0	5 13 0
By Mrs. Sutton, from Devises and Rowde, Wilts	21	0	0	79 19 0

BENEFACTIONS.

Anonymous	100	0	0
Anonymous, per Treasurer	20	0	0
Mr. Henry Dickson, 98, Guildford-street	10	10	0
Samuel Knight, Esq. East Down House, { General Fund	10	0	0
near Barnstaple, Devon. { Ship Fund	10	0	0
James Richard Miller, Esq. Budge Row	10	10	0
W. S.	10	10	0

CONGREGATIONAL COLLECTION.

At Cavendish Church, Suffolk, by the Rev. N. Bull, (Rev. T. Castley, M. A. Rector).	14	10	1
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SCHOOL FUND.

By Mrs. Boswell	for Mary Boswell	(first year)	5	0	0
By Carlisle Association	— Samuel Richard Hartley	(second year)	5	0	0
By Derbyshire Association, from Ashbone Branch:					
By the Teachers and Boys of the Sunday Schools:					
	for Samuel Shipley	(second year)	5	0	0
By Devon and Exeter Association, from Hatherleigh Branch:					
	for Cradock Glascott	(fourth year)	5	0	0
By Gloucestershire Association, from Campden Branch:					
	for John East	(first year)	5	0	0
By Hull and East Riding	{ — John Bouflower	(fourth year)	10	0	0
	{ — Thomas Diket	(fifth year)			
By Rev. E. Lake, Worcester	— Ambrose Serle	(second year)	5	0	0
By Lincoln Association:					
A Friend	for Rob. Carr Brackenbarg	(first year)	10	0	0
A few Friends	— Rich. Waldo Sibthorpe	(first year)			
	— Edward Kulvington	(second year)	10	0	0
By Ossett Association	{ — Matthew Powley	(third year)			
	{ — W. S. Dunsany	(fourth year)	5	0	0
By St. John's Chapel, Bedford Row	— Elizabeth Cardale	(second year)	5	0	0
By the Younger Females of a Family—	James William	(third year)	5	0	0

SHIP FUND.

Samuel Knight, Esq. East Down House, near Barnstaple, Devon	10	10	0
Winkfield Association	2	0	0

ERRATA.

Page 97, col. 1, line 12 from the bottom, for *animal* read *elephant*.

Page 99, under Worcester Association, read 67*l.* 5*s.* 8*d.* total 411*l.* 8*s.* 10*d.*

Page 100, at the Bath Association, for *A Friend*, read *Several Friends*, as a mark of grateful respect.

Missionary Register.

APRIL, 1819.

Reports of Societies.

REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY:

DELIVERED JULY 2, 1818.

(Treasurer—William Allen, Esq. Plough Court, Lombard Street.)

HOME PROCEEDINGS.

THE New School Rooms in the Borough Road, opened, in 1817, on the Anniversary of His Majesty's Birth, have been since visited by great numbers of individuals, both natives and foreigners.

The Committee report that these Visitors

— expressed, in the warmest terms, their approbation of a System so admirably calculated to convey instruction with a rapidity and precision hitherto unexampled; and, at the same time, so liberal in its principles as to exclude none on account of the religious profession of their parents. Hence, all send their children to your Schools; being convinced that, while care will be taken to instil into their minds the sublime truths of the Holy Scriptures, without note or comment, no attempt will be made to proselyte them; and your Committee have been particularly gratified with the increasing confidence of the leaders of the Catholic Body, in this respect, not only in England and Ireland but on the Continent.

The training establishment for Teachers is still carried on, by Mr. John Pickton, with zeal and success. Various Schools have been supplied with competent Masters.

On the growth and efficiency of the System, it is stated—

The reports from this country and from foreign nations are extremely encouraging, and prove that the work is advancing with a degree of rapidity which nothing but the strong public conviction of its utility could have produced.

April, 1819.

One great object has been, to secure the co-operation of intelligent persons in all the large towns of this kingdom, in order to procure the most accurate information relative to the state of the poor with regard to education; and, for this purpose, printed queries have been sent down, the answers to which will form a valuable document.

A most gratifying part of the communications received, is that which states the excellent moral effects universally produced upon the population, where this system is carried on in perfection. It appears that the object of religious instruction is most satisfactorily accomplished, by the means recommended, from time to time, by this Society; and that the strict attendance on Divine Worship is secured, either by Sunday Schools which embrace in many places a large proportion of the children taught upon our plan, or by insisting upon their being present at the Churches or Chapels of the Religious Societies to which their parents belong. Thus the great point of securing the means of religious instruction has been obtained in the only way in which it could be accomplished, without interfering with the rights of conscience.

Your Committee have been eager to promote the views of the different Missionary Societies, by affording every facility in acquiring the System to persons recommended by them; many of whom have learnt the plan, and are now stationed in foreign parts.

The Committee are anxious, however, to give every practicable degree of perfection to the System. They remark—

Though this System, for the poorer classes of society, has now proved itself

X

more efficient than any other, both as regards the expense of tuition and the rapidity with which it can be conveyed, yet your Committee are aware that further improvements are still possible. They are convinced that the utmost perfection of education can only be attained where the disposition and habits of every individual child can be accurately studied; and his whole conduct, in every part of the day, watched over by an enlightened and well-instructed Tutor, who should seize every opportunity to mould the mind of his Pupil, and avail himself of every passing circumstance to inculcate a lesson of instruction. Such are the plans of Pestalozzi and Fellenberg; but they are chiefly calculated for private families in easy circumstances, and for the middle and upper ranks of society. Our concern is with the million; and here the question is, only what is practicable.

We are yet far, very far, from having obtained the pecuniary means necessary for giving any education to a large part of our population; but still, wherever an improvement can be suggested which shall not materially increase the expense, your Committee will be most desirous to give it a trial, and, for this purpose, a Sub-committee has been appointed, to which all these subjects are referred; and which, having paid considerable attention to the improvement of the Reading Lessons and Arithmetic, is now occupied with the consideration of the kind of Books which may be generally recommended for School Libraries, to be lent out to those Pupils who may have distinguished themselves by their general good conduct. The Sub-committee also find that some of the methods of Pestalozzi and of the Abbé Guakler may be adopted with great advantage, and at a very trifling expense; and your Committee hope, that, by the next Anniversary, they shall be able to report satisfactory progress.

They cannot, however, avoid noticing, that, in some instances of Country Schools, where attempts have been made (no doubt with the best intention) to introduce alterations or improvements, the result has nearly ruined the School, and rendered a re-organization absolutely necessary. It appears, therefore, a duty to caution Local Committees against the hasty adoption of any measures, which have not been thoroughly sanctioned by experience. At the same time, the Committee of the Parent Institution would be thankful for any hints for improvements which might be communicated to them from any quarter, as

it is their anxious wish to render the System as perfect as possible; and when any material improvement takes place, they will feel it a duty to render the information of it as general as possible, through the medium of their correspondents.

The evil consequences of employing Teachers not properly trained, are stated by the Committee; and some account given of the progress of the System in London, and under the care of the Hibernian Society.

A separate Report is made of the Female Department, from which we extract some remarks:—

Since the erection of a suitable house for training and instructing Mistresses in the Borough Road, the Mistresses have greater advantages from learning the System in a larger School.

The Reports from such Female Schools as have reached your Committee afford the highest gratification, as to the success and good conduct of the Mistresses sent out by the Society. In particular, the adoption of the plan of needle-work recommended by your Committee, has been attended with the most gratifying success wherever it has been practised. The importance of this branch of Female Education is so evident, that it is with great satisfaction, that your Committee can report to this Meeting the indefatigable attention which the Ladies' Committee have paid to it since the removal of the Female Establishment, from which a very considerable improvement of the plan may be anticipated.

A considerable number of Mistresses have been trained during the past year, and new Schools have been opened; at the same time, your Committee cannot help remarking that little, comparatively, has been done in forming Female Schools. They are aware that this has arisen in a great measure from the expense of building Boys' School-Rooms, and raising sufficient subscriptions for their support. Yet when the importance of training Females in the paths of industry, morality, and religion, is duly considered, they feel justified in calling for further exertions to establish an equal number of Girls' Schools; and they trust that the Friends of Education will not rest satisfied when they have established a School for Boys and discharged the Bazaar sitting there-

from, till they have formed another School also for Girls; and your Committee have the greatest confidence that such Female Establishments will be successful, under the superintendence of a Committee of Ladies.

The Receipts of the Year were 2359*l.* 12*s.* 9*d.*; one Benefaction of 700*l.* having been contributed by an Anonymous Lady. The Payments were 1978*l.* 5*s.* 1*d.*

FOREIGN OPERATIONS.

In turning our view toward the nations on the Continent and the World at large, we see this mighty engine of moral improvement erected and erecting in almost every civilized country, and in some hitherto uncivilized. The value of the British System is universally acknowledged wherever it has been fairly tried. The Manual which describes it has been translated into several foreign languages; and thus the knowledge of the System is becoming universal.

FRANCE.

In France, the great work of universal education goes on triumphantly. The Committee are acting on a well-organized plan, which is producing the happiest effects throughout the various Departments; in all of which, except eight only, they have established the System. The result of their labours, including a variety of interesting communications upon the subject, is published periodically in a distinct work, called "Journal d'Education." The French Government, not only protects, but supports and encourages the School Society. The Schools of the Protestants are equally with those of the Catholics patronized and supported by authority. Thus encouraged, the work seems to be actually going on faster in France than in the country where it originated. Its friends and patrons are found in all ranks. Princes, Nobles, Ministers of State, Ecclesiastics, and Magistrates, are active in their exertions; in which they are most powerfully assisted by many Ladies, who zealously promote the establishment of Schools for their own sex.

At a Public Meeting of the Society, held on the 28th of February of last year, at the Hotel de Ville, a Report was read by the General Secretary, the Baron de Gerando.

Of this it is said—

By the former Report of the 16th of April 1817, it appeared that the number of Schools in France was about 100. The present Report states, that, in February 1818, the number registered from their regular correspondence was 369. Thus in

little more than nine months, the number was nearly quadrupled, and many new Schools have been since added.

From Letters afterward received, it appeared that the Schools had risen to more than 600 in number,

This Report is given in the Appendix.

We extract from it the following passage—

You are acquainted, Gentlemen, with the successful application of the System in teaching Music; you have read what has been published in the Journal of the Society. A similar application has been made in the study of Drawing, in the School at Libourne, founded by the Count de Cazes. Another has been made in Surveying, from the ideas of the Chevalier de Chantrans; and another in the German Language, by M. Pompée, at Besançon.

We have received various works on Education from M. Barrault, M. Pestalozzi, M. l'Abbé Gaultier, and M. Brunet. Everywhere, the best methods of writing are required. The English model adopted in some Schools, has the inconvenience of leaving to the form of the letters a similarity which may be easily mistaken. The French character has acquired a beauty which cannot be dispensed with. But in England at least, the existence of a standard gives to their writing a sort of national stamp, and contributes to a more perfect execution. In France, there are still wanting fixed rules and forms. Thus, in their extreme variety, how many instances of writing—deformed, rude, confused, and unintelligible! In finding a general principle for the formation of letters, our colleagues, Le Comte de Lasteyrie and M. Jomard, have laboured with activity and perseverance.

Of the share in these exertions which the Protestants in the South are beginning to take, the Committee observe—

Your Committee was informed by one of its Members, who travelled last year in

the South of France, that, previously to the introduction of the present system of teaching, the children of the poorer classes of Protestants, to the amount of many thousands, were without any education at all; and that the richer classes of that community had been very little in the habit of subscribing for any benevolent purpose: but, now that the great advantages of Education were beginning to be seen in their proper point of view; and, above all, the public sanction and support of the Government being given to Protestant Schools in common with Schools for the Catholics; they were encouraged to enter into subscriptions for the purpose. At Toulouse, Montauban, Tonneins, and Bourdeaux, Schools for Protestants are established; and efforts are making by enlightened and benevolent persons in all those places, to secure for the children of their poor Protestant Brethren, those advantages, in respect to education, which their Government is so well disposed to bestow.

SWITZERLAND.

In Switzerland, notwithstanding Public Education had always been a very considerable object with that intelligent and enlightened people, yet they soon perceived that their former plans with regard to the education of the poor might be considerably improved by the introduction of the British System, especially in their larger cities and towns; and they have accordingly opened several New Schools. Some pious and public-spirited individuals at Basle, have recently applied to your Committee for assistance in establishing the plan there.

SPAIN.

Captain Kearney, a gentleman from Spain, mentioned in the Report of last year, as studying the System at the Borough Road, has returned to Madrid, in full possession of the necessary information to found Schools in that country; and your Committee has the pleasure to report, that a School on the British System was opened at Madrid on the 9th of January last. The habits of order, cleanliness, and improvement, observed in the children, have only added another to the many former proofs of the power which the System possesses to promote rapid improvement. Your Committee is informed, that other Schools upon the plan are establishing in Spain; and there is no doubt but that the complete success of this first experiment, will operate powerfully in diffusing the System through that country.

RUSSIA.

It appears that the Emperor Alexander has directed Schools to be formed for the Russian Soldiers. Your Committee hope, from their knowledge of the enlightened mind and benevolent disposition of this illustrious Monarch, and the truly patriotic and philanthropic character of his Ministers, that this step is only preliminary to a general adoption of the plan. The introduction of it first among the military, seems to be a wise measure; as the Government can easily dispose of this class of the community, in the way best calculated to diffuse the System widely and rapidly.

Dr. Hamel, of St. Petersburg, states that His Excellency Count Woronzow, the Commander in Chief, has introduced the British System for the instruction of the Russian Military stationed in France; that he visited the School at Maubeuge, when his Imperial Highness the Grand Duke Michael inspected it, who was pleased to express his entire satisfaction; and the Doctor considers it one of the best regulated Schools that he has ever seen. It contains 300 Russian Soldiers, whose progress he states to be really astonishing: many of them have learnt, in three or four months, to read and write. Similar Schools are established in all the cantonments of the Russian Troops in France.

At St. Petersburg, a Committee has been appointed, by order of the Emperor, to introduce the System into the Schools for the Children of Soldiers. At the head of this Committee is placed General Count Sievers, by whose exertions a School of this kind, containing about 200 children, has already been opened. Similar ones are begun at Moscow, at Kiew, and at Tomsk in Siberia.

He further states, that a native of Philippolis in Greece, named George Cleobule, is at present studying the plan at Paris with great zeal; and is translating the Lessons into Greek, with a view to introduce the System into his native country.

Much advantage is anticipated from the return to their own country of the Four Young Russians, who studied the System in this country. They were examining, in Switzerland, the plans of Pestalozzi and Fellenberg. Mr. Heard, from the Borough Road, was in Russia, preparing Monitors for a large School on the estate of Count Romanzoff, Chancellor of the Empire.

GERMANY.

There is reason to hope that the real merits of the British System will soon be more correctly appreciated in Germany. It appears that mistaken ideas respecting the mechanism, had been conceived by some persons of considerable influence among the literary men of Germany; who feared that it would rather tend to check than to promote the free exertion of the youthful mind, and therefore had even thought proper to warn their countrymen against its adoption. They will, however, be able to form a juster estimate when they obtain Dr. Hamel's book; and, above all, when they see the result of the experiment now making under the auspices of the Grand Duke of Saxe Weimar at Eisenach, where there has long been a Seminary for the training of School-Masters. This illustrious character, ever ready to promote any plans for the benefit of his people, has applied to your Committee for a Teacher trained at the Borough Road; and, accordingly, Mr. S. Hyrdess, a young man of German extraction, has been sent to Weimar, who will be able to exhibit the System in perfection. He began, as usual, by training Monitors; and the effect produced even by this partial exhibition of the plan, has met with the high approbation of the Grand Duke, and of all those to whom the superintendence of the School is confided. A building for the accommodation of 250 children is erecting, and will be opened shortly.

PRUSSIA.

Your Committee have received information that preliminary steps have been taken by the department of the Prussian Government, charged with the superintendence of Public Education, to introduce the British System in a School at Berlin, and in some Provincial Towns where there is a considerable population of manufacturers.

UNITED STATES OF AMERICA.

Accounts from the United States of America prove the great interest which that Government continues to take in the education of the Poor. In many parts, the work is carried on at the public expense. They have long had numerous Schools upon our System; but as they have generally obtained their information from books; and as many of the persons professing to teach it had never been properly qualified, and had too often introduced an opposed im-

provements of their own, the full advantage of the Plan has not yet been generally obtained.

The Schools on the British System, however, in the City of New York alone, have afforded the means of instruction to 1500 children, besides providing Teachers for many towns in the interior. But the Committee of New York are so fully impressed with the necessity of having a General Superintendent to visit and reorganise all the Schools under their management, that they have applied to your Committee for a person with proper qualifications, talents, and experience, to whom they have promised a handsome salary: and, accordingly, Mr. Charles Pickton, the brother of your Superintendent at the Central School, has been selected for this important object; and it is expected that he will sail in the course of the present month of July.

By the last accounts from Robert Ould, a young man originally educated at the Borough Road, and long since established in a School at George Town, near Washington, it appears that he has been the means of establishing several Schools in that country.

A Bill for the Education of all the Poor in the County of Philadelphia, upon your plan, has passed into a Law; and Commissioners have been appointed to carry it into effect. The Schools will be open to all children whose parents cannot pay; and it is almost unnecessary to add, that none will be excluded on account of their religion. The expenses are to be defrayed by a county rate; and the management will be confided to a Committee, who will act without salary or emolument, and who are appointed by the City Council and Commissioners.

HAYTI.

The accounts received of the progress of our System in Hayti are extremely encouraging, and more than justify the high expectations which your Committee had formed of the talents and abilities of Mr. Gulliver and Mr. Daniel: they appear to have conducted themselves much to the satisfaction of the King and his Ministers; and have already trained several Masters for Schools at different places.

The following short extract from a Letter of Mr. Gulliver will show the state of the School under his more particular care at Cape Henry, on the 1st of January in this year.

" Boys, in the 1st class -	9
2d - - -	17
3d - - -	26
4th - - -	37
5th - - -	24
6th - - -	21
7th - - -	17
8th - - -	49

Total 200

" Of these, 111 are learning Arithmetic, who are included in the four higher classes. The number of Boys who read the Holy Scriptures amounts to 87.

" The 8th class form our Grammar Class; and I find that the Scholars understand Murray's Abridgment perfectly, though some of them have studied English no more than eight months.

" Forty of my best boys, principally Monitors, will shortly leave me to be placed under the care of the Rev. William Morton, who will instruct them in the higher branches of learning."

Beside the above, there is also a School at Sans-Souci, about sixteen miles south of the Cape, under the care of Mr. Daniel, who is likewise charged with the education of the young Princes. At Gonaives, about seventy-four miles south-west, is a School containing 150 children; one at Port-au-Paix, about sixty-two miles north-west, of 100 children; one at St. Marc's, 124 miles south-by-west, of 200; and another at Fort Royal, about forty miles east, under the care of William Simmons, a young man of colour trained at the Borough Road, and who has but recently been sent over.

If these young men are favoured with a continuance of health, they are likely to be the means, in the hands of Divine Providence, of bestowing one of the greatest blessings which could have been conferred upon Hayti.

Mr. Gulliver had a sharp attack of fever soon after his arrival in the island, from which he is recovered. Mr. Daniel also had a similar attack, which was so violent, that at one time his life was despaired of; but he is now restored to health. During their illness the King sent his own physician to them, and nothing was omitted which was likely to contribute to their comfort.

Your Committee have received a Letter from Mr. Daniel, dated Sans Souci, May 19, 1818, in which, speaking of the wide field for usefulness which opens in Hayti, and the disposition of the King to

promote every measure of practical utility, he says, "The exertions of His Majesty for the good of his people were never equalled by any monarch." He further states, that he has some Pupils who knew not a letter on the 5th of August last, who can now read the English Testament distinctly, and converse with him in English.

The grand experiment which the King of Hayti is now making in the face of the whole world, is one of the most important of the kind which has ever been attempted; and he has shown already that he must succeed. Let us no longer be told that the African Race is an order of inferior beings, while we can point to Hayti as a proof, that, when their intellect has a fair chance for cultivation, when their spirits are unsubdued by oppression, they will naturally rise in the scale of civilization to a point infinitely higher, than can be fairly claimed by many of those who have proudly despised them.

The proceedings at Port-au-Prince have been checked by the death of the Teacher, Mr. Bosworth. The Wesleyan Missionaries have undertaken to support the School until assistance can arrive from England. Mr. Bosworth, in his Letters, expressed his perfect resignation to the Divine Will, even if his life should fall a sacrifice in the discharge of what he conceived to be a duty; and we trust, that, at the final close, he was received into the regions of rest and peace, with this salutation, *Well done, good and faithful servant, enter thou into the joy of thy Lord!*

SIERRA LEONE.

The Schools at Sierra Leone continue to flourish and increase under the fostering care of the excellent Governor Macarthy, who devotes all the energies of his mind to promote the general welfare of the Colony and the civilization of Africa.

Mrs. Turner, who established the large Girls' School there in December 1815, and whose labours have been of the greatest benefit to Africa, has been obliged to return to England on account of her health; leaving the School in a prosperous state. Your Committee continue to receive the most pleasing account of the conduct and usefulness of George Fox, a young man of colour, educated in your training Establishment in the Borough Road. He has long taught a large School in the Colony, and, your Committee understand, much to the satisfaction of the Governor.

NATIVE SCHOOLS IN INDIA.

The full report on this subject, given in our last Number, has anticipated what is here stated. — It is

a topic, on which the Members of the Society, and all other friends of general Education, cannot but dwell with pleasure and thankfulness.

EIGHTH REPORT OF THE SUNDAY-SCHOOL SOCIETY FOR IRELAND.

FOR THE YEAR ENDING APRIL 22, 1818.

(Treasurers—Messrs. George La Touche and Co. Dublin;—in London, Messrs. Paget, Bainbridge, and Co.)

We regret that the press of other matter has delayed our notice of this active and important Institution. The delay will, however, enable us to incorporate some later information with that which is given in the Report, from an "Address" dated December 30, 1818.

RAPID INCREASE OF SCHOOLS.

With this subject the Report opens.—

Your Committee, in coming forward to report the proceedings of a year, marked, as the last has been, by circumstances so seemingly unfavourable to your cause, rejoice to say, that, amidst all the calamities which have occurred, and all the difficulties which have threatened to oppose their progress, they have still to meet you with the language of congratulation, and the fairest hopes of increasing prosperity. The influence of your Society may, indeed, have been checked in its outward growth, by the disheartening effects of scarcity and disease; and prevented from attaining that extent to which, unimpeded, it seemed so fast advancing: but that it has taken deeper root, and faster hold upon the minds of the people, your Committee have the strongest reason to conclude, when they observe that, notwithstanding every obstacle and every discouragement, 115 New Schools have applied to you for aid—an increase exceeding that of any former, even the most prosperous year. With this most interesting fact they preface the whole details of the year: to this they call the first and earliest attention of the Society; and for this continued blessing on their labours they would here, in common with every well-wisher of the cause, offer their grateful acknowledgments to Him from whom that blessing flows.

It is added, afterward—

Instead of 439 Schools, containing 51,410 Scholars, which had received assistance from the Society up to the month

of April, 1817, the number of Schools assisted by the Society is now 554, containing, by the last Returns, 59,888 Scholars. The increase, therefore, during the last year, has been 115 Schools, and 8,478 Scholars. Of the above number of 554 Schools, 52, containing 2,069 Scholars, have failed.

The "Address" gives the state of the Schools at the end of last year. It is observed, with reference to their increase—

It may be interesting to mark the progressive pace, and suddenly accelerated motion, with which the spirit of Sunday-School Instruction has held its course among us. The following Table, founded on the Reports of applications for assistance made up to December 30, 1818, to the "Sunday-School Society for Ireland," will give a compendious view of its whole progress and rate of advance, and also shew the effect produced almost immediately, by the establishment of this Society. From these Reports it appears that—

1	Sunday School was established in	1793
1	- - - - -	1796
3	- - - - -	1798
1	- - - - -	1799
2	- - - - -	1800
2	- - - - -	1802
2	- - - - -	1803
6	- - - - -	1804
2	- - - - -	1805
5	- - - - -	1806
8	- - - - -	1807
11	- - - - -	1808
12	- - - - -	1809
The Sunday-School Society was established		
	November, 1809.	
20	- - - - -	1810
33	- - - - -	1811
69	- - - - -	1812
60	- - - - -	1813
77	- - - - -	1814
87	- - - - -	1815
79	- - - - -	1816
95	- - - - -	1817
120	up to 30th December	1818

from whence it follows, that, during the sixteen years immediately preceding the formation of this Society, only 56 Sunday Schools appear by these applications to have been established, while in the nine succeeding years 640 have been established; of which number 120 have been set up within the last twelve months.

Among the many changes which have of late years taken place in the general aspect of this country, there is none, perhaps, more important, or, at the same time, less conspicuous to public view, than the rapid extension of the system of Sunday-School Instruction. Since the year 1809, nearly all those efforts have been made in Dublin which have awakened, fostered, and directed corresponding efforts in so many parts of Ireland; and now there is scarcely a county which cannot boast of several Sunday Schools: while, previously to that year, there was only upon an average about one to each county and city in Ireland. This enlightened plan has penetrated already into some of the darkest abodes of ignorance and irreligion.

ISSUES OF BOOKS.

From the Report we learn that—

The following Books have been granted to the Schools gratuitously since the formation of the Society; viz.—3,580 Bibles—27,445 Testaments—33,683 Spelling-Books, No. 1.—32,485 Spelling-Books, No. 2.—869 Hints for conducting Sunday Schools—21,391 Alphabets, and 373l. 8s. 6d. in money.

The following Books have been sold at reduced prices within the same period, viz.—186 Bibles—2,204 Testaments—15,528 Spelling-Books, No. 1.—12,978 Spelling-Books, No. 2.—51 Hints for conducting Sunday Schools, and 3,098 Alphabets.

STATE OF THE FUNDS.

The Receipts, including those on account of Books sold, amounted to 1385l. 11s. 8½d.; and the Payments to 1588l. 10s. 9½d.

The income of the Society (the Report states) has proved less than that of the last year; yet from the accession of high and distinguished patronage, which your cause has gained, your Committee indulge the hope, that your funds will still improve proportionately with the increasing demands upon them.

Considerable assistance has been received from England and Scotland. On this subject it is remarked in the Report—

Your Committee are well aware that Ireland possesses many claims on the benevolence of the Sister Island: they feel how materially the religious or irreligious principles, and the moral or immoral habits of her population, must affect the welfare of the United Empire. The peculiar difficulties which here oppose the progress of Religious Education, the want of native resources to overcome these obstacles, and the comparative state of infancy of such institutions in this country, all combine a forcible appeal upon the benevolence of Great Britain; and your Committee exult with gratitude, in having to record such convincing proofs that the appeal has not been made in vain.

EFFECTS OF THE LATE SCARCITY AND DISEASE.

On this afflicting topic the Report speaks with much feeling—

It is a matter of painful and melancholy reflection, in how many cases your Correspondents had to report a temporary suspension of all their exertions; caused, too, by circumstances closely connected with human sufferings. In some cases, indeed, the tide of prosperity experienced no abatement: it continued to flow, and to diffuse widely around continued streams of richest blessings. In former years, these cases of success characterized the cause of Sunday-School Instruction, and the Predecessors of your Committee had to perform chiefly the exhilarating task of rejoicing with those who did rejoice. In the past year, the severe pressure of want spread a gloom on its commencement, while it called forth the vigorous exertions of the benevolent to preserve from starvation their poor neighbours. Still, however, the Schools were generally open. (Government, too, by liberal donations, lightened the burden on individual benevolence,) and hope anticipated that the approach of harvest would relieve the general distress, and that the hearts of the people, released from despondency, would the more gladly embrace the instruction afforded to their children. Harvest came, but the same period of the year brought contagion. The Conductors of the Schools, as each neighbourhood in succession became infected with fever, either

prevented from their accustomed duties by their own illness or that of their family, and dreading lest the disorder might spread by the assemblage of so many children, dissolved their Schools until health should have been restored to their vicinity. The cleanliness, indeed, enforced in every Sunday School, may, and doubtless did, contribute much to check the progress and diminish the malignancy of the contagion; but it could not eradicate it, nor counterveil the manifold miseries and multiplied infection engendered by the evil habits of a long-neglected, uneducated people.

In some cases, your Committee have had to lament the loss of those, whose zeal and active co-operation had, in former years, given energy and effect to the plans of your Society. Their career, less brilliant than useful, may have attracted little of public attention, and received but little of popular applause. No splendid procession of funeral pomp, perhaps, proclaimed their loss: no eulogium of monumental panegyric will, perhaps, transmit their names to posterity: yet, within the happy sphere which shone with their fair example, they lived respected and beloved, and died deeply regretted. Not only the domestic circle experienced from their loss a chilling void, which cannot easily be filled: but the children, who each Sunday had received from them the holy lessons of Scriptural Truth, endeared by the voice of parental kindness and admonition, felt disconsolate and forlorn; and one instance is recorded, in which your Correspondent states, that the children attended the remains of their benefactor to the grave, and embalmed him with their tears; and, since that period, have been seen often in little groupes collected round his grave; and when his death was adverted to in addressing them, they were deeply affected. The memorial of your friends is written, not on perishable tablets of stone, but in the more valuable impressions of Christian Truth imparted to the Children under their care; calling forth from them and from their parents the warmest and sincerest blessings on their memory: nor can they have left a more useful legacy to their families, than the rectified principles, the improved habits, and the affectionate regard of their poorer neighbours.

From the Appendix to the Report, we select a few instances of
April, 1818.

the melancholy prevalence and influence of the calamity which so lately afflicted Ireland.

A Correspondent in the County of Armagh writes—

The distress of the times past, and now the fever raging through our country, it is awful indeed! Yesterday I saw one family, the father and mother, and two sons and one daughter, all buried side by side in the grave-yard. In about five days, the family were all taken off.

Another Correspondent, in the County of Fermanagh, writes in August 1817—

We have reason to hope that our School will do well: for, although our poor starving children have undergone the most dreadful calamity that ever we experienced, through the want of food; yet a great number still stand their ground, and are making a progress in learning, both to read and commit to memory a good deal of the Scriptures of the New Testament. I am sorry to inform you, that some of our children actually died through distress and want of food. May we hear the *red*, and *Him that hath appointed it*, and learn to fear and love that God, that is able to destroy both soul and body in hell for ever!

In the January following, however, the same Correspondent states some most melancholy facts.

The fever raged so high, we were obliged to dismiss our School early in September last: we opened the first Sunday in November, but had to close again. We intend to open the first Sunday in March, if the Lord spare our lives. The distemper is raging; the cries of widows and orphans are very affecting. The grave-yards are ploughed; red carts and cars are employed to carry off the dead; and all relief, by friends or neighbours, to the unhappy sufferers is refused. Many instances of distress have happened within the circle of my own acquaintance: a poor woman and her little son of five years old were refused access to any house; and, night coming on, she took shelter under a car in a gravel-pit, and, like a true mother, took off her flannel petticoat, wrapped it round the little object of her care, laid him in her bosom, and laid her down and died. In the morning, a man inquired how she was. The little child replied, that his mammy

had fallen asleep, and that he could not wake her. Many such like instances of distress have occurred in our neighbourhood this season. O what a time is this! God hath a controversy with his people, but they will not learn righteousness.

REVIVAL OF THE SCHOOLS.

While, however, your Committee have thus been called on to perform the salutary duty of weeping with those who weep, they still must indulge the hope that your cause will rise, renewed in vigour and in strength, from that fiery trial which threatened to destroy it. They trust, that, by means of the affecting and striking events of the past year—so clearly exemplifying the instructive truth, that the highest ranks in society are as dependent as the poorest, on His will in whom all live, and move, and have their being—those who have wealth and influence will be led to employ them in His service who gave them; and that the poor, having witnessed widely around them the prevalence of sickness and of death, will feel desirous of obtaining for themselves and their families that true religion which alone can give peace at the last.

Even since the return of Spring your Committee have learned the revival of several of the Schools; and that, too, under circumstances which denote how strongly the desire for instruction prevails among the people. In one instance, the doors of the Teachers were each Sunday beset with a crowd of little ones, with their books in their hands, earnestly praying that they might be instructed, pleading that there was no fever in their families; and so unwearied was their importunity, that the Conductors of the School were obliged to re-open its doors some weeks before they had determined to do so. Your Committee consider also that the establishment of so many New Schools, during the unfavourable circumstances of the past year, is a proof that the cause of Sunday School Instruction has made progress in the estimation of the public and in the hearts of the people; and they confidently hope that its value and efficacy will be still more and more appreciated both here and in England—a country which is now directing so much of its attention toward Ireland.

NECESSITY OF SUNDAY SCHOOLS.

The "Address" very forcibly urges this topic—

It is a fact too lamentably proved by past and present experience to admit of a

moment's question, that a considerable proportion of our Irish Peasantry have been left for ages in an almost wholly uncultivated state: have never learned to read or write, or acquire one idea beyond what their daily wants and daily occupations suggest; nor any principles, but those which the local customs of each little neighbourhood prescribe. But it is a fact more lamentable still, that those, who have been taught the use of letters, have learned too rarely any higher or better principles to guide them. Hence it is, that misery and profligacy of every sort, vice, poverty, and disease, too universally prevail throughout this much-neglected country; that murder, robbery, and insubordination are frequent crimes; and perjury, in its most alarming shape, assailing defenceless innocence, in life, property, and good name, is become awfully and increasingly frequent. Hence the long degraded state of Ireland, and the proverbial opprobrium which still attaches to her name. Religious rectitude forms no part of her national character abroad, nor any restraint upon the vices of her people at home. Indeed, we cannot expect that it should; for, from ages unrecorded to this present day, little, too little, has been done to furnish them with means and opportunities of regular and general instruction in the vital principles of religion. It is not taught at their common Schools, by common masters; not learned at their trades or agricultural occupations; not known or practised at their homes or by their parents. Surely this state of things should not be suffered to continue. The experiment of Ignorance has been too long made. It is time, at length, to try the surer promise of Religion; and to throw open, to all, the means of acquaintance with its saving truths.

BENEFITS RESULTING FROM THE SCHOOLS.

We shall first extract a passage from the Report, which places the comparative advantages of the Sunday School in a light somewhat new:—

It remains to state the influence which this simple and easy plan of Sunday-School Instruction produces generally on those who are the objects of it: of its salutary and beneficial results, the Extracts of the Correspondence published in the Reports of former years furnish unquestionable evidence; and your Committee

conceive it may not be uninteresting to trace those effects to their causes, and to shew how peculiarly they belong to the Sunday-School System.

In the estimation of casual observers, the Daily School possesses the advantage of being held on six days in the week, the Sunday School only on one; and the good likely to be done in the former case is considered more important, in the proportion of six to one. Fact, however, fully contradicts this supposition. The voluntary diligence of children attending Sunday Schools, the eagerness with which they receive instruction, and their solid improvement, generally equal any thing which the records of common Day Schools can produce.

Indeed, the Sunday-School System, in general, possesses many advantages which are peculiarly its own. These principally arise from the connection which exists between Teacher and Child in Sunday Schools.

The affections of the learner, engaged by the parental kindness which is displayed in every act of his benevolent and disinterested instructor, put every faculty of his mind in motion. This circumstance sweetens the hours of teaching: he regards his book with pleasure, for it is one of the channels through which he is united to his affectionate friend: he looks forward during the week with anxiety to the time in which he shall again attend the School; and, during his intervals of leisure from his other avocations, is busied in preparing his task for Sunday. Thus the Sunday School exhibits the result of the voluntary labours of the weak; and thus the child often outstrips the daily Scholar, whose affection is not so frequently called forth toward his Teacher and his business. The Sacred Day, too, on which the School is held, and the Sacred Book which forms the basis of the instruction given, impart to the Sunday School a religious character. There is a multitude of instances in which, through the Divine Blessing, the child learns to *call the Sabbath a delight, the holy of the Lord, honourable*. Like Timothy, he is taught to love the Sacred Scriptures, and to model his character and his conduct in conformity with its doctrines and precepts: the glow of affection, which was first elicited by his kind Teacher, is now directed to Him from whom cometh every good and every perfect gift; and His love,

once infused into the heart, is spread through the little circle of his parents and associates. His Teacher, also, in his anxiety to make religious impressions upon his pupil's mind, has sometimes caught the holy flame which he desired to communicate; and, in the Sunday School, has learned first the vital influence of true religion: he has watched over the conduct of the child during the week—has been his guardian in youth, his friend and his adviser in manhood, and, perhaps, experienced, in declining life, the attention and affectionate care of the child whom he had first taught the rudiments of knowledge and of wisdom.

The facts of the case, with respect to Ireland, are further stated in the "Address."

The benefits which HAVE RESULTED wherever the System has been properly supported and persevered in, are practically such as it might appear exaggeration to describe. The testimony of those who are resident in such places—and there are some of the highest orders, even in this country, who can bear such testimony, is the best answer which can be given to the question; and, upon that testimony, the claim of Sunday Schools to public encouragement may safely rest.

The Sabbath no longer wasted or profaned, as the day for idle sports and petty depredations; but becomingly appropriated to its intended object, the acquisition of religious knowledge—Children trained up in right principles—Parents awakened or reclaimed, by the lessons and examples of their offspring—the general habits, sentiments, and manners of the poor, improved, refined, and civilized—Industry excited; economy, cleanliness, and domestic comforts of every kind promoted—the labours of Parochial Ministers abridged and lightened, and their flocks prepared to hear their exhortations—Laws respected and obeyed; a people taught the only sure foundation of all duty, the only steadfast principle on which the authority of the Magistrate, and the rights, the lives and properties of individuals, can with any security depend—these are amongst the obvious consequences of a general establishment of Sunday Schools.

A general spirit of improvement has also been excited among all ranks. The rich have been brought acquainted with

the wants and actual circumstances of their poorer neighbours, and induced to establish various other Institutions for their relief.

In a Note, good use is made of a well-known picture of a Great Master—

When Hogarth, that great master of Human Nature, wished to exhibit the Progress of the Idle Apprentice, from the first commencement of his evil courses to the final close of his career upon the scaffold, he lays the opening scene on a Wasted Sunday, and his hero stretched upon a tomb-stone in a church-yard, engaged in play, regardless of the crowds which are passing by to Church, and insensible to all the monuments of mortality which surround him.

In an Appendix to the Report are given Extracts of Correspondence from all parts of Ireland, in testimony of the Benefits which have resulted from the Sunday Schools. As specimens of the general tenor of this Correspondence, we subjoin some extracts, which cannot fail of gratifying every humane and serious mind.

County of Armagh.

A vast number of children in this neighbourhood are indebted to your Society for the Word of God, and for their learning to read it. All, excepting about five, are beholden to the Sunday School for their learning. But I admire more how they understand what they read. It is my constant practice to ask the meaning of what they read: their answers often astonish me. I say within myself, "This must be of God, and not of men."

The proficiency which some of the children have made in learning to read and in reciting the Scriptures, is almost incredible. I have beheld, with no small degree of pleasure and satisfaction, the high degree of zeal which was manifested by some of my pupils. When in the field, taking care of their fathers' or masters' cattle, they were diligently employed in committing to memory such portions of Sacred Writ as I had prescribed to them on the previous Sabbath. Six or seven, in the course of the summer, committed to memory from five to thirteen

hundred verses. One poor lame boy, in particular, in one week, committed to memory the whole of the Prophet Jonah, and the first three chapters of St. Paul's Epistle to the Hebrews, (besides attending to the necessary business to which he was called at home,) all which he repeated very correctly. As to the conduct of the Scholars, both in the School and by the way, it has for the most part been very exemplary; as I have seldom been under the necessity of administering to them a severe reproof.

Since the establishment of our School, many of the children that did not know a letter, can now read the Bible. It would delight you to go into many of those poor houses on the Lord's Day, and see the Child reading the Sacred Volume to the old Father that knew not a letter; and I assure you, the very language of the lower order is changed.

County of Cavan.

The Sunday School has already been productive of the most important benefits to many families in this neighbourhood, and promises fully to answer our most sanguine expectations. A considerable number of grown-up persons attend this School, who, deprived of the numberless advantages of a good education in their youth, either in consequence of the poverty or the neglect of their parents, now gladly and thankfully embrace the opportunity of learning to read the Scriptures which this Institution affords.

County of Derry.

The conduct of the children, their improvement in learning, their cleanliness and order, punctuality of attention, obedience to parents and teachers, inoffensiveness and discreetness among themselves, all are on the improve. Teaching to spell and read is only one part of our business: we instruct them in moral and decent habits, by frequent admonition and advice: we often visit them in their own houses, and inquire after their conduct toward their parents. We have in few instances recourse to manual correction, choosing rather to use more clement methods of chastisement.

County of Down.

Two of my children compose part of the Teachers. I regret no trouble that will arise in conducting the School, as I

and that the vices and wicked habits, which were instilled in the minds of the children of this place, have been greatly removed since the happy formation of this School, in the year 1816. As to our Committee, they are all poor; labouring in the hardest manner for the support of their families: but, at the same time, they have a great spirit of resolution in correcting the morals of the rising generation.

The Sunday School has had rather an extraordinary effect on our neighbourhood: that wildness and irregularity which appeared in many of the children, have given place to mild and gentle manners, and they seem now to act under better and more rational principles. From our associating together, our Teachers (forty-eight in number) seem to improve a great deal. Our School is opened and closed with prayer. The conductors of the School are not less benefited; and the worship of God is carried to the fireside of those who were strangers to it, previous to the opening of our School.

The School continued through winter, and had a respectable attendance. We recommend it to Teachers and Conductors of Sunday Schools to persevere through winter. To discontinue, is much against the Children: but particularly against Servants; for winter is the season most favourable to their progress. All admit good Servants to be an invaluable portion of the community: too much, therefore, cannot be done for them; and, if you allow me the expression, more should be attempted and done, if possible, for the sakes of those that are bad. God and our Country call upon us to reclaim, instruct, and amend servants that are not good, if they themselves let us.

The good effects of well-managed Sunday Schools are every day more and more seen and acknowledged in this country. Many people around us, who were prejudiced against Sunday Schools, or at least looked upon our attempt to establish one as a mere whim, now own their mistake. Sunday comes round to Servants and Children in this place, not as lately it did—not as a day of appointed playing, gadding, or idling; but as a day to be observed and spent by them in learning to read—in searching the Scriptures—in improving their minds—in bettering their lives—and attending their respective Places of Worship.

I cannot help considering well-conducted Sunday Schools as principal auxiliary barbingers of that predicted and still-expected happy period, when the true knowledge and pure worship of the Lord shall cover the earth, as the waters cover the sea.

Many children, who, in all probability, would never have known the letters of the alphabet, can now read the Old and New Testament. Children may, however, learn to read the Scriptures, and even to repeat many chapters of either the Old or New Testament, without having any idea of their meaning and importance. We have, therefore, adopted a plan of proposing questions from the New Testament to the senior classes, which they are required to answer on the succeeding Sabbath; repeating the verses in connection, and referring to the chapters where they are contained. This Interrogative System has so greatly attracted attention, that the Sunday School, chiefly intended for the children of the lower classes, is now also attended by the children of the most respectable Gentlemen in town. Here male and female children, of high and low rank, meet to read the Word of God, and to obtain some knowledge therein.

Dublin.

Much good, under Providence, has been effected. Many, who were ignorant of the Word of God, and of the way of salvation contained in that Word, have been pointed to the Saviour, and have embraced Him as the only hope and refuge for sinners. Some have died rejoicing in their Saviour, and in the hope of reigning with Him for ever. Indeed, there is much reason to rejoice, that this School presents an appearance of increasing benefit and advantage to the rising generation.

The children, who were at first extremely filthy, are now decent in their appearance, though many of them are clothed in rags. They behave also with much more respect to their Teachers, and more propriety in the streets, particularly on the Lord's Day; and some of them are become more dutiful and industrious at home. They appear likewise to be improved in their understandings and their tempers: for they not only apply very diligently to their lessons; but remember what they are taught, and in conversation answer with

much more propriety than they did; and, instead of quarrelling with one another on the way to and from School and at other times, have frequently been heard to talk about the instruction and advice which they have received. We might add, also, that our Teachers have, in several instances, not only been attentive to the children during School-hours, but at their homes, and to their parents also: they have also been induced to examine the Sacred Volume, and renounce the vanities of the world.

One circumstance, in awarding premiums to the first class, was extremely gratifying. They had the option of choosing out of a number of books provided for premiums; and each, without hesitating a moment, chose Bibles.

A regulation which has been acted upon for some time past, that the same Teacher shall remain permanently over the same class, and attend both morning and evening, has produced a happy effect. A relationship of mutual interest is begotten in the breasts of both Teachers and Scholars, which operates reciprocally to the advantage of both. The Teachers still continue to catechise from the Scriptures, while the reading lessons are going forward. Every succeeding year confirms them in the necessity and utility of this practice, which seems calculated, more than any other, to make the children think and reflect for themselves.

County of Kormanagh.

The children who profaned the Sabbath, told lies, and spent Sunday in every kind of folly, are now with their books in their hands; either reading or singing the praises of God. The little girls have, in the week-days, their books on their wheel-stocks, committing to memory the Word of Life. I heard their parents say of some, that they never saw them inclined to their books till they came to the Sunday School; and they swear none at all, and are afraid to do any thing amiss whatsoever.

There is an evident change in the children. Before they began to attend the School, their Sunday employment was running through the fields, diverting themselves, and running into all manner of evil; but now they employ it in reading the Word of God, and attending Church. They respect their Teachers. Many of

them can repeat any chapter out of the Four Evangelists. They are taught to pray every day, which was a strange thing to many of them.

The children are very attentive to the School, and to advice; and get their tasks very well. Some have repeated from sixteen to thirty-six verses of a Sunday Morning. They are very much changed for the better. The parents are taking notice of their conduct, and send them regularly to the School. Several young men and women attend the School. The neighbours are to build a house for the benefit of the children in the winter season, to keep them from the cold.

I have reason to be pleased with the progress of the children who attend my School. One of them has committed to memory all the Epistles of Paul the Apostle to the Romans, the Hebrews, the Galatians, the Colossians, and the 2d Thessalonians; the 2d Peter; Christ's Sermon on the Mount; seventeen chapters of St. John's Gospel; and eighteen Psalms. Many others have committed to memory the Epistle of Paul to the Romans, the Hebrews, Colossians, 2d Thess.; and are now in the 2d Peter. Others of them are going on with courage.

The children have, in general, made very good progress. Some of them have got tasks that are almost incredible: two committed to memory twenty-seven Chapters in Matthew, in one week; but this took up most of our time, and we thought proper to allow them to get but one chapter each week.

One little girl, in less than one year, has committed to memory thirty-seven chapters. Upward of twenty have committed thirty-two chapters. No one, but those who have experienced it, would believe the progress that a child will make, that attends only the Sunday School. It is one of the greatest blessings to the poor. The attention of the children has roused their parents; and some of them, who scarcely read a word for ten years before, will pull down their moth-eaten books and try to read, or, if they can, commit to memory like their children. Numbers of the parents attend the Sunday School to hear them read, and to admire how we go on in School.

Our Sunday School has caused a great reformation among the children of our neighbourhood; and some of their parents who were loose livers, from seeing the change of their children, and hearing the Lord's Word read to them before and after School hours, have been wrought powerfully on for the better. I have been in the habit of teaching a Country School these thirty-five years past; and was often grieved to see the children, all the week at School, spend the Lord's Day very idly, in running about, and boxing, and often involving their fathers in their quarrels. With the blessing of God, by means of the Sunday School, all that vice is done away.

The happy change which has taken place, within these ten years past, in this neighbourhood, is acknowledged by every rational mind. Many of the vices in which youth formerly gloried are now much weakened or entirely laid aside; profaning the Sabbath in particular. Many who came to our School, wild and ignorant as the untamed Indian, have learned order and manners. Cleanliness among the poor has been much promoted. But that which appears to be the crowning blessing is, that many who came to our School ignorant of God and His Word, have now the fear of God before their eyes, and make His Word the rule of their faith and practice.

County of Leitrim.

Although our School is only of one year's standing, it has produced many delightful proofs of its utility; and daily recommends itself to our protection and encouragement, by the increased Order, Industry, and Intelligence of those little creatures, who are learning how to be redeemed from the bondage of corruption, into the glorious liberty of the children of God. It is the first that ever was established in this neighbourhood, which, I regret to say, has long been in darkness. The local circumstances of the parish, which is very remote, wild, and mountainous, as they hitherto retarded the introduction and advancement of religious information among the inhabitants, so they still render it a work of difficulty, even to those who do not wish to be wearied in well-doing.

County of Londonderry.

The objects of our Institution still con-

tinue to be attained. Many who, on their admission, evidenced the greatest ignorance, and the most deplorable state of morals, have become wise unto salvation, and enjoy and live under the salutary influence of Religion: some have brought its influence home to their families; and not a small number, who have received their only religious instruction in this School, do now ornament the humble walks of society by their upright and exemplary conduct. Every succeeding year adds to the number of those, who shall have cause to bless God to all eternity, for their admission into our Sunday School.

County of Monaghan.

All sects receive the Bible with enthusiasm; and, I believe, the hope of obtaining it at the end of the year induces many a half-naked child to brave the storms of winter, and meet me at School by Six o'clock on summer mornings. Previous to the month of July, I was doubtful whether it was good or evil to assemble the poor, hungry, dejected children at so early an hour. We asked our daily bread; but, alas! there was no bread for them. Many stayed at School all day, for at home there was not a dinner: all I could afford to give was already given. Frequent and fervent was my prayer to heaven, that I should be made the happy instrument, not only of supplying their temporal necessity, but of guiding them to the path which ends in everlasting peace. I trust my prayers were heard: the work of a few Ladies, myself, and the Monday Scholars, produced money enough to give a comfortable meal on Sundays to 60 children, and broth on Monday. I hope the successful efforts of industry will long be remembered, and prove a useful lesson to the children.

Sligo.

It is with peculiar delight that your Committee report, that a growing seriousness is observable among the children, particularly in the higher classes, who read the Word of Life with avidity, and appear impressed with a sense of its inestimable value. Their artless, yet touching expressions of affection to that Good Shepherd who shall gather the lambs with His arm, and carry them in His bosom, exhilarate and refresh the weary spirits of the anxious Teacher, and encourage him to persevere in his labour of love.

The clean and orderly appearance of upward of 900 children, arranged in their respective classes, excited a warm feeling of approbation; and their impressive manner of repeating the Hymns and portions of Scripture which they had committed to memory, as well as the satisfactory replies given to any questions proposed by the Examiners, was highly pleasing. It is a subject of delight and surprise to recur to the happy change that has taken place since their admission to the Schools; when their appearance was ragged and disgusting, and their ignorance as great as if they had been the offspring of the most idolatrous Pagan.

County of Tyrone.

We are not without innumerable witnesses of the good resulting from this blessed Institution. We have many instances of those whom we taught to read at our Schools, as they grow in years, devoting themselves to the service of God; and very few instances of those who have been for any length of time with us being so abandoned as other children.

Some of our early Scholars are among the first readers in the country; some of whom spend their leisure hours in instructing their brothers and sisters at home, who probably otherwise would never learn to read. Many of them have committed to memory the greatest part of the Testament, and some a part of the Bible: some have got from 50 to 100 verses in the week, but we now prevent such exertions: each gets from 10 to 20 verses in the week. We give the advanced classes an explanation lesson out of what they commit to memory: their answers would astonish any one unacquainted with Sunday School Education. You would be surprised to hear what a number of proofs they commit to memory for the fall of man, necessity of Repentance and of Holiness, our duty to God and to our Neighbour, the New Birth, Justification, &c. even without the assistance of a marginal Bible or Concordance, as most of them have neither.

The Scholars are so fond of Sunday-School Instruction in this vicinity, that this School is made up of Scholars of from seventy years of age to three, who regularly attend to read the Word of Life, and to understand it. Of course, a School of this description is not under such necessity (respecting their conduct) for rules, as there

are so many aged people among them; a number of whom are parents to the children.

In the streets of this village, which, before the opening of the Sunday School, swarmed with crowds of little ones, swearing, blaspheming the name of God, and vociferating the most obscene and profane language, now there is no such appearance. The children, being occupied in preparing themselves for their repetition or reading lessons, have no time for idleness and profanity.

Some of the children, on returning home from School, have pointed out portions of Scripture to their parents, and told the observations which they heard made on them at School, which was pleasing to the parents, and has induced some to join their children in reading and meditating on the Word of God.

I have given a Bible or two, as a premium, to each School. Much good, I understand, is done through the means of this plan: it has raised a spirit of emulation among both parents and children, to excel each other, both in their tasks and conduct during the week. One striking instance I have to state to you, with great pleasure, respecting the good of those premiums of Bibles. On my journey to the Tedd Sunday-School, in order to give a premium of two Bibles, which I did with great pleasure, I met a poor man on the way, who asked me was I going to see the Tedd Sunday-School. I answered I was. "Ah! Sir," said the poor man, "I have great reason to praise God that ever my son went to that School; or that ever you sent a Bible to my house." "What great good have you and your son got from the Bible?" The poor man replied, "I have been a great sinner." "How did you sin, or how do you know that you are a sinner?" "I broke the Lord's Day; I blasphemed His Holy Name, drank myself drunk, played cards and dice, beat my loving wife and family; and these the Bible tells me all are sinful crimes." "Pray, did you ever read that Holy Word of God before your son got the Bible at the Sunday School?" "No, Sir, I never did; but hearing my son get his task in the Bible that you gave him at the Sunday School, I thought I would venture and read some in the Bible as

well as my son: so, by this means, God has brought me to His marvellous light, and blessed me and my family with the liberty of the Gospel of our Lord Jesus Christ, which is able to make us wise unto Salvation."

We can state, with joy, many pleasing instances of the advantages derived to the children, from our Sunday School.

One poor little girl died last summer, rejoicing in God her Saviour; and thanked God, with her dying breath, that she ever attended a Sunday School. Her anxious wish was, that she might be carried to the Sunday School, and there obtain a last look and take a last farewell of her dear Teachers and School-Companions. She evinced a clear Christian knowledge of the corruption of the human heart, and of her own heart in particular; of the malignity of sin; and of redemption through Christ Jesus. She spoke to the person who visited her, most interestingly, of her views and feelings; and cited many a text that afforded her much comfort in her tedious illness. She constantly warned her mother, her sisters, and those who occasionally attended her, to prepare to meet their God; producing herself as an instance of the uncertainty of life, and an example of the mercy of God through Christ Jesus.

Another little girl, who is now lying ill of the fever, ceases not to call on her father and sisters to pray for themselves, and to forsake their sins.

Things like these console and amply compensate us for all our trouble; and we are confident that they will gratify a Society whose exertions have been productive of so much good. Go on, Sirs, and let your efforts be increasing, till Ireland become a praise in the earth; till she not only, like her sister Scotland, be famed for domestic order and educated peasantry, but till she regain among the nations her ancient name, "*Insula Sanctorum*."

County of Wicklow.

The children are taught that the Sabbath is a rest from worldly works and offices; but, not the rest of the beast, not an idle rest; but a day for the proper exercise of their minds, in getting useful knowledge, and seriously attending the public ordinances of Religion. The good effects of this instruction appear already; and we entertain a hope that more good

will appear *after many days*. The relations and friends of the children who attend confirm this opinion, by noticing how strongly the Sunday is marked in the children's minds; and how much they differ on the Lord's Day, in their behaviour, from the children who are deprived of the benefits of such an useful Institution. While the other children are spending the Lord's Day in hurtful sports, tearing their clothes, boxing in dirt, playing marbles, telling lies, tormenting animals, picking and stealing; these children I see are early in the morning, on the Lord's Day, at their books, and from one good thing to another finish the day.

When I look back at so short a period as ten or fifteen years, what a contrast has taken place! the School Boy, then, on a Sabbath morning, making his way, with all possible despatch, to the ball-court, the marble-bed, top-playing, &c. and what a difference now! Instead of going to the above amusements, we see him with his Bible, Testament, or Spelling-Book in hand; and, perhaps, if alone, reading a lesson of instruction, which may make an impression on him for the remainder of his days, and be a means of bringing him to Him who so freely shed His blood for his redemption.

One very blessed effect that has followed the quiet but impressive progress of this system of instruction, it is gratifying to relate. The minds of the grown-up people are wonderfully excited on the subject of Religion; and each day presents a fresh instance of some one, heretofore careless, attending during the hours of instructing the children, and manifesting no small desire to pick up some fragment of that spiritual food which is portioning out to them.

Whilst writing this, a woman about forty-five years of age called on me. She had begun, about Christmas, to learn to read from her little girl who attends the School. She then could just join syllables. I was anxious to see what progress she had made; and I cannot tell you the pleasure it was to hear her read one of the Psalms distinctly and well; and when I gave her the Bible, which she had never before attempted, she read me some verses in Genesis with very little hesitation. If the performance delighted me, how much more so must I have been, to witness her delight at being able to do so much: her

joy was really as if she had found a treasure of great price. I have discerned in her, some time back, a changed spirit, and an increased anxiety after the one thing needful. So truly is the Lord nigh unto all who call upon him; yea, such as call upon him faithfully. This poor woman's

case is the more interesting, as the impulse to learn was entirely from the inward warnings of her own heart, and the instruments her own children solely, whose capability was derived as solely from the Sunday School.

SEVENTH REPORT OF THE CHURCH-OF-ENGLAND TRACT SOCIETY :

DELIVERED AT BRISTOL, DEC. 31, 1818.

(*Treasurer—John Ryland, Esq. Somerset Street, Bristol.*)

AFTER stating the principles on which the Society is formed, and the sentiments of its Conductors, the Committee observe—

It would not be difficult to determine, from these premises, what its operations would be. They would undoubtedly be marked by a sincere endeavour to recommend and enforce the doctrine and discipline of a Church, to which your Committee are thus firmly united by the bonds of conviction and affection. They would certainly be marked by an endeavour to show what she has already done for the cause of truth, and how much more she is capable of doing, when all her latent and legitimate energies are brought into notice and action. And, above all, they would certainly be distinguished by her moderate and well-tempered zeal, a zeal in which every real member of her Communion must participate, for the promotion and extension of the Spiritual Kingdom of our Lord and of his Christ.

In what measure the operations of your Society have been distinguished by such marks as these, the world have an opportunity of judging from the publications which are before them. In what measure their intentions have been successful, must be left to the revelations of a future day. In the mean time, it is enough for your Committee to be thoroughly persuaded of the simplicity and integrity of these intentions. It is enough for them to know that they are recommending to mankind that plain and beaten path, which is tracked by the blood of Martyrs and Reformers, and which led them to eternal glory. It is enough for them to listen and attend to the voice which speaks behind them, from distant times and from the sacred dead—*This is the way; walk ye in it; when ye turn to the right hand, and when ye turn to the left.*

The Subscriptions and Benefactions have amounted to 254*l.* 12*s.*

and the Sale of 118,858 Tracts to 260*l.* 0*s.* 1*d.* making together 514*l.* 12*s.* 1*d.* The Payments have been 515*l.* 9*s.* 5*d.*

Five New Tracts have been added to the List, which now amounts to Fifty-five, with Six for Children and Sunday Schools. Four Tracts have been translated into Welch.

The total number which have been published, during the last year, is Ninety-one Thousand: the greater part of which consist of those that have been reprinted, and which are more particularly illustrative of the History, Constitution, and Discipline of the Established Church—a circumstance which may fairly be considered, as attesting, in some degree, the tendency of your Society to promote the welfare of the National Church; and, at the same time, as your Committee would hope, a testimony of growing veneration for the same among the Members of her Communion.

The present stock of Tracts is 385,200; estimated at the value of 800*l.* The number circulated by Donation and Sale, has been 123,812; exceeding the circulation of the former year by 39,016.

The Report concludes with an affectionate notice of the death of two valuable Members of the Committee. These lamented Clergymen were among the most zealous and able friends of the Church Missionary, the Bible, and other Societies. We most willingly, therefore, record in our pages this short memorial of their Christian Virtues.

The Rev. JOHN SANGAR was the Secretary of the Society, from the commence-

ment of its establishment. His heart was very much engaged in the welfare of this Institution. He took a deep, and permanent, and lively interest in its management and concerns. And it was not till he was completely incapacitated by that malady which brought him to the grave, that he relinquished his post of duty. Nay, more:—he did not, even in death, forget his connection with you; for some of the last words which he addressed to his intimate Friend upon the very last visit which he paid him, were to this effect—"I am thankful to God, for having permitted me to take the part which I have taken, in the Societies established in this place, for the promotion of his Kingdom and Glory."

And who was this FRIEND to whom these words were spoken?—Is it possible for the Committee to look round upon the present company, and not recognise his vacant place? Is it possible for any of us to forget, who were present on the last

Anniversary, the manner in which this friend enlivened and edified the Meeting? Can we very soon forget that talent so peculiarly his own, by which he passed "from grave to gay—from lively to severe?" Do we not remember the prophetic words with which he closed his observations, and warned us to reflect upon the closing year?—Surely the Committee may be pardoned for thus mentioning the name of the Rev. THOMAS SIMPSON:—for with him, too, they had often taken sweet counsel, and his heart too was ever deeply interested in the welfare of this Institution. But the pen has fallen from his hand with which he was inscribing his brother's memorial; and he has followed him to his recent grave; and has left the Committee to deplore the loss of a zealous friend and fellow-helper—a loss which cannot well be supplied, but which it is their privilege to alleviate, by the humble confidence that it is to his eternal gain.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

BENEFITS TO MERCHANT SEAMEN.

THE First Report of the Merchant Seamen's Auxiliary Bible Society, gives a statement of the Proceedings of Lieutenant Cox, the Society's Agent, which clearly demonstrates the importance of that Institution.

Lieutenant Cox commenced his operations at Gravesend, on the 26th of February, 1818. During the fifty-one weeks which have elapsed between that date and the 17th of February, 1819, he has supplied with the Holy Scriptures 1681 vessels, having on board 24,765 men, of whom 21,671 are reported able to read.

On board this large number of ships, navigated by so many men, were found only 1,475 Bibles, and 725 Testaments; and these were the property of individual officers or seamen, and not intended for general use.

Upward of 590 ships, having 6,149 men on board, of whom 5,490 were reported able to read, were absolutely without a single copy of the Bible or Testament;

and, but for the seasonable benevolence of this Society, would have proceeded to sea, many of them on distant and dangerous voyages, wholly destitute of this invaluable source of instruction and consolation.

To supply the lamentable want of the Holy Scriptures, which was thus ascertained to exist among so large a proportion of our Merchant Seamen, 1,705 Bibles and 4,068 Testaments have been gratuitously furnished to ships proceeding from the Port of London on foreign voyages, for the use of their respective crews; besides which, 390 Bibles and 207 Testaments have been sold to individual seamen at half their cost price, yielding in all a sum of 89*l.* 4*s.* 10*d.*

A few, and only a very few, cases have occurred, in which the visits of the Society's Agent have not been courteously received. Only in four instances were his offers contumeliously rejected. With these rare exceptions, the appearance of the Agent has in general been welcomed with a gratifying cordiality, and his gift of Bibles accepted with warm expressions of acknowledgment.

From Lieutenant Cox's Report we select some highly pleasing facts.

Of a Spanish Ship he writes—

The seamen on board hardly knew how to be thankful enough for the two Testaments which I left for their use; thanking me a thousand times, in Spanish and broken English, not only while I was on board with them, but when I was at some distance in the boat.

He says of a Sailor, on board an English Vessel—

I was pleased with the candid confession of one of the crew, who carried with him an honest countenance. He said aloud, "We sailors have been swearers quite long enough: it is now high time that we begin to pray. Let me have a Bible."

Of a Sailor Boy, who may well serve as an example to our children, Lieutenant Cox reports—

A very poor, but clean, and apparently thoughtful boy, came to my office in the evening; said he belonged to a fishing smack, which was, at that time, at sea; that he was about to take his passage by a vessel in the same employ, to join the Victory; and that, before he left the shore, he hoped I would let him have a Testament upon the terms at which they are supplied to seamen, and that he would be for ever obliged to me. Of course, I found great pleasure in complying with his request.

The Captains of different vessels discovered a proper sense of the value of the Scriptures to their crews.

Of one Captain, Lieutenant Cox reports—

He is a very pleasant man. He highly approved of the Society, and their proceedings; and said, "No Owner or Captain ought to receive the Scriptures without contributing to the funds. I intreat you, Sir, to accept of a pound note, toward defraying the expense attending the circulation of Bibles and Testaments among our Seamen. I wish I could do more."

Another Captain said—

"How much better it is, to teach Seamen their duty from the Bible, than by any other means whatever! It is a good work, Sir, and deserves support. My crew are all fresh hands; but I believe they are all steady lads."—"This is a

famous good thing!" said the Mate, turning over the leaves of the Testament; "it must do good. Not a Bible or Testament on board!"

Of a ship which he had before supplied, Lieut. Cox reports—

When passing under the stern, I was hailed to go along-side. On going on board, I found the Seamen were receiving their pay, four of whom wished to have a Bible each, that they could call their own. The Captain, who bears an excellent character, was quite delighted on seeing his people so desirous of purchasing the Scriptures. "Come, come, this looks well," said the Captain. "It is rather an uncommon sight, but a very comely one," observed one of the passengers.

The Captain of another ship told Lieutenant Cox, that

In his last long voyage, he found the benefit of giving suitable instruction to those under his orders. Every Sabbath Morning, it was his practice to assemble his people together, to prayers, and to hear the Scriptures read; and, in the after-part of the day, he observed, it was pleasant to behold the seamen scattered about the ship, under the boats, and in other shady places, reading the Bibles. "Great things, Sir," said he, "can be done, if Owners and Commanders are pleased to put their hands to the good work; which, I hope, they will do, when they see it to be their interest, as well as their duty, to attend to the morals of their people."

That Owners and Commanders have full encouragement to put their hands to this work, may be seen in the state of the crews, where due attention is paid to them.

Of an English Vessel, Lieut. Cox says—

This ship was in high order. Prayer and reading the Scriptures are the constant practice, on all proper occasions. The Captain seems to regard his people as his own children.

Of a Dutch Ship he writes—

I found this vessel, carrying twelve men, strictly a religious ship. Here are reading, singing, and prayers, daily: a blessing is solicited before meals; and

thanks are returned after meals. Indeed, from the account which I had of this vessel, I considered her an example to all others—English and Foreign. Not a single man or boy on board without a Bible!

DOMESTIC BENEFITS OF THE SOCIETY.

Chester Ladies' Branch Bible Society.

This Institution, formed in May, 1818, commenced its operations in June; and such have been its activity and success, that, on the 31st of December, its account exhibited the following statement—

Chester, including the villages of Tarvin, Waverton, Saighton, and Parkgate, consists of 70 Districts.

Free Contributors . . .	550
Subscribers for Bibles . . .	1075
	— 1625
Bibles distributed . . .	327
Testaments ditto	68
	— 395

The Total collected, amounts to 297l. 19s. 8d. exclusive of a Donation of Twenty Guinea's from the President, Lady Grey Egerton.

When it is considered, that the population of this ancient city is far from being numerous, such a result as that above described reflects great credit on the religious zeal of both the Directors and Contributors in this useful Association.

SOCIETY FOR PROPAGATING THE GOSPEL.

KING'S LETTER.

THE King's Letter "for a General Collection of Charity" in support of the objects of the Society in the East, dated on the Tenth of February, has been forwarded to the greater part of the Dioceses. Our Readers will see, with pleasure and thankfulness, that the "utmost endeavours" of the Society "to diffuse the light of the Gospel" throughout the British Dominions in Asia, are sanctioned by the Royal Authority.

We trust that the Members of the Church will liberally answer this call: and will afford the Society the means, not only of making a great effort on the strength of the present Collections; but, by their Annual Contributions, will encourage the

gradual increase of its exertions. The obligation under which this Empire lies of labouring for the Conversion of its idolatrous and deluded subjects in Asia, will never be discharged but by the united wisdom, the liberal contributions, the ardent charity, the unwearied labours, and the fervent prayers of the whole Christian Community of this highly privileged country.

In the Name and on the Behalf of HIS MAJESTY.

GEORGE, P. R.

Most Reverend Father in God, Our Right Trusty and Right Entirely beloved Councillor, We greet you well: Whereas the Incorporated Society for the Propagation of the Gospel in Foreign Parts have, by their Petition, humbly represented unto Us, That King William the Third, of Glorious Memory, was graciously pleased to erect the said Corporation by Letters Patent, bearing Date the 16th Day of June 1701, for the receiving, managing, and disposing of the Charity of such of His loving Subjects as should be induced to contribute towards the Maintenance of an Orthodox Clergy, and the making such other Provision as might be necessary for the Propagation of the Gospel in Foreign Parts:

That the very great Expenses necessarily attending that good Work having frequently much exceeded the Income of the Society, they have been obliged, at several Times, to make humble Applications to Our Royal Predecessors:—to her Majesty Queen Anne, in the Years 1711 and 1714—to His Majesty King George the First, in the Year 1718—in 1741 and 1751 to His Majesty King George the Second, our Royal Grandfather—and to Ourselves in the Year 1779, for Permission to make Public Collections of Charity; which Applications were most graciously received, and Permissions granted for the Purposes aforesaid, by which Means the Society was enabled to carry on the good Designs for which they were incorporated:

That during the Period of Forty Years, which have elapsed since their last Application, the Funds of the Society have been faithfully expended in promoting the Erection of Churches and Schools—in dispensing Bibles and Prayer Books,

with other Books of Devotion—in supporting and maintaining, within Our Provinces of North America and elsewhere, a constant Succession of Missionaries, Catechists, and Schoolmasters, by whose Means the Comfort and Benefit of Pastoral Care and Instruction, of Public Prayer, and preaching of God's Word, and the due Administration of the Holy Sacraments, have been secured to many of Our Subjects in those Parts, and many Thousands of Indians and Negroes have been instructed and baptized in the true Faith of Christ:

That, induced by a variety of favourable Circumstances, the Society are desirous of extending the range of their Labours, and of using their utmost Endeavours to diffuse the Light of the Gospel, and permanently to establish the Christian Faith, in such Parts of the Continent and Islands of Asia as are under Our Protection and Authority; but that, owing to the state of their Funds, which are altogether unequal to the Expenses of such an Undertaking, they are unable, without further Assistance from our good Subjects, to proceed in the Execution of their Designs: The Society, therefore, confiding in our great Zeal for Our Holy Religion, and our known Affection to all Our Subjects, most humbly pray, That We would be most graciously pleased to grant them Our Royal Letters, directed to the Lords Archbishops of our Kingdom, for a general Collection of Charity within their several Provinces, for the good Uses of the Society for the Propagation of the Gospel in Foreign Parts: We, taking the same into Our Royal Consideration, and being always ready to give the best Encouragement and Countenance to Undertakings which tend so much to the promoting true Piety and our Holy Religion, are graciously pleased to condescend to their Requests; and do hereby direct you, that these Our Letters be communicated to the several Suffragan Bishops within your Province, expressly requiring them to take Care that Publication be made hereof on such Sundays and in such Places within their respective Dioceses, as the said Bishops shall appoint; and that upon this Occasion, the Ministers in each Parish do effectually excite their Parishioners to a liberal Contribution, whose Benevolence towards carrying on the said Charitable Work shall be collected in the Church immediately after Divine Service, and

in the course of the Week following, at the Dwellings of the several Inhabitants, by the Churchwardens and Overseers of the Poor, assisted, as far as may be, by the Minister and such other respectable Inhabitants as may be prevailed upon to attend for that Purpose; and the Ministers of the several Parishes are to cause the Sums so collected to be paid immediately to the Treasurer or Treasurers for the Time being of the said Society, to be accounted for by him or them to the Society, and applied to the carrying on and promoting the above-mentioned good Designs; and so We bid you very heartily farewell.

Given at our Court, at Carleton House, the Tenth Day of February 1819, in the Fifty-ninth Year of Our Reign.

By the Command of His Royal Highness the Prince Regent, in the Name and Behalf of His Majesty.

SIDMOUTH.

Archbishop of CANTERBURY.

*For a Collection for the Society
for Propagating the Gospel
in Foreign Parts.*

CHRISTIAN KNOWLEDGE SOCIETY.

DESIGNATION OF TWO MISSIONARIES.

WE have already noticed (see p: 29) the appointment to India of the Rev. Laurence Peter Haubroe and the Rev. David Rosen; and the Charge delivered to them, on the 29th of January, at the Society's House, by the Rev. Dr. Wordsworth. We shall now abstract the substance of the Charge, and of the Missionaries' Addresses, on that occasion, to the Board.

*Dr. Wordsworth's Charge to the Rev.
Messrs. Haubroe and Rosen.*

In modest reference to his own feelings of inferiority, while he contemplated the high undertaking of the Missionaries whom he was addressing, Dr. Wordsworth introduces his Charge by alluding to an interesting scene—

When the first Protestant Bishop in India, in his first progress round his vast Diocese, approached the South of the

Peninsula, (I am speaking of recent circumstances, and of one whose name is deservedly held dear in this Assembly,) he visited the Missionary Stations of this Society; and having been accompanied in that part of his route by our excellent Kolhoff, whom the Bishop designates by the high appellation of "another Swartz," when the time came that they should separate, the Missionary, as the Bishop describes it, "pronounced over me a prayer for my future welfare. Looking at his labours, I could not but feel that the less was blessed of the greater!"

Dr. Wordsworth urges the Duty, the Necessity, the Practicability, and the Prudence of propagating Christianity in India. Referring the Missionaries to Archdeacon Pott's Charge to Mr. Sperschnider (see our last Vol. pp.374-379) for "words of Counsel and Guidance, at once wise and beautiful, thoughtful and affectionate, animated and profound," Dr. Wordsworth states his own purpose to be—

the consideration of our common duty of prosecuting the Missionary Cause with vigour and re-animated hopes, in consequence of certain favourable appearances of the times, and important fresh opportunities and means, long wanted, but which, by a gracious Providence, are now put into our hands. Still (he adds) the argument at which I aim, is not one of personal strife and controversy. It is too late a day to be contentious on the side of principles, upon which we have acted for more than a hundred years. But as it is your duty and ours, *to be ready always to give a reason of the faith that is in us*, and that in the same temper which the Apostle prescribes, *of meekness and fear*; so is it also special matter of our rejoicing, if therein we can comfort and edify one another; can stir up our own minds by way of remembrance: and matter of a yet more heartfelt joy, if haply our voice, our voice of exhortation or admonition, might reach any of those hearts which meet it does concern; that so they may come in and help us, and a temple be reared unto the Lord by many hands in desolate places.

The point of Duty is urged on the grounds of Brotherly Love, of

our own Privileges, and of the Divine Command.

The results of Christian Exertion, so far as they have gone, have been highly beneficial. On these results, Dr. Wordsworth remarks—

The contemplation of them, as of a *light shining in a dark place*, is, in no common degree, soothing and consolatory to humanity. "Here," says one Traveller (Buchanan: *Christian Researches*, p. 73, ed. 1812) speaking of the district of Tanjore, "the Christian Virtues are found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself: and, when I reflected on the moral conduct, upright dealing, decent dress, and decorous manners of the Native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith."

The same venerable authority which I referred to at the commencement, and who says of the Religion of the Country, "it is more shocking than I had conceived, and it is worth while to visit Idolatrous Nations in order to know and to feel the real value of Christianity," speaks in high terms of the Mission at Tanjore; and declares that he met with nothing more interesting in all his journey, than the interviews which he held with the Native Christians of that region.

Of the effect of Missionary Exertions at home, and on our peculiar obligation to greater efforts in India, Dr. Wordsworth says—

The labour of your predecessors has not been in vain abroad: and the effects produced here at home, by our Missionary Efforts, have been hardly less serviceable. According to the benignant dispensation of Providence, the testimony, which, for the sake of others, we have thus borne to the value and importance of Christianity, has served to cast a light around our own path. These very solemnities themselves have not been without their fruits of blessing. I doubt not, they have, from time to time, brought home to many bosoms an inward sense of the privileges, happiness, and duties of our own favoured condition; a sense of sympathy and fellowship with

the afflictions of humanity in distant climes; and have given birth to Christian desires and endeavours to overcome the evil that is in the world, with our good.

Still (he proceeds) compared with the need, little, it must be owned, very little indeed, has been accomplished: for, lo! if we lift up our eyes, what do we behold but the appalling sight of more than sixty millions of Pagans and Mahomedans, and a vast territory, fallen under the dominion of the civilized nations of this quarter of the globe; and that a territory and a people augmenting every day.

Must we not inquire then, What is this territory; and what are these mighty millions of mankind; what are they to us? You will allow me to ask, what are they especially to this our beloved country? We have seen the common duties which bind us all, as we have opportunity, to do good to all our fellow-creatures. These Mahomedans and Hindoos, are they not such? And have they not the pleas upon us also of necessity and misery? Are they not all sitting in the region of the shadow of death? Have they not been all sorely bruised and marred, like the wayfaring man (Luke x. 30.), by Satan, the robber and murderer? Have they not the claims upon us, I say, of our common humanity? — But what, again I ask, are this vast territory, and these mighty millions of mankind: what, I mean, are they to England? Alas! they are, as we might almost say, *bone of our bone, and flesh of our flesh*. Do we not breathe their air? Is not the soil ours? Have we not poured out our English Blood, and mixed it in their sands? Is there a rock, or fortress, of their almost inaccessible fastnesses, where the British Standard does not wave? Are we not placed in such relations toward them as these—that some we have vanquished in open war; others serve under our banners; others have called for our protection and help, and have willingly submitted to our mild and equitable sway? Do we not make profit and merchandize by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, labourers, servants, and subjects? These, doubtless, are the considerations which appropriate and bring home the GENERAL duties of humanity to us in particular. OTHER nations may, and ought to PRAY for the conversion of the Hindoos: but England must do this, and much more. We have taken this Em-

pire to ourselves; have set it apart, and fenced it round, and erected it, as it were, for a theatre, wherein to display ourselves, and to act our part in the sight of men and angels. I am saying nothing in what way, by what steps, we have attained this eminence. But so it is. There we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility: and it is in no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in THIS, but assuredly in the next world.

But, again: in our transactions with these nations, has any thing ever interposed to taint the purity of our track—any thing ever intermixed itself of a corrupt lust of gain, of a secular ambition, of a mere desire of military aggrandisement and glory—any thing interposed of oppression, or spoliation, or perfidy? If so: if in any cases we have taught them our vices, and made them partakers and companions of our sins; if, alas! we have repelled them yet farther than where they were before from the light of truth, and the life of God, and from the reception of Christianity, by exhibiting in their sight the lives of wicked Christians; by effecting that the name of Christ and His doctrine should be blasphemed among the Heathen through our offences—if there be any truth in these charges sometimes made against us—these all are considerations which, in their degree, darken our responsibility; and may well awaken in good men's minds an extraordinary compassion and sympathy; and arouse them to put forth so much the more strenuous efforts to make good the deficiencies, and repair the injuries of the years that are past.

And how then does our account stand? What estimate shall we make of the manner in which England has discharged her obligations to her Eastern Empire?

It was vehemently affirmed by a celebrated orator, some years ago, (Burke, vol. iv. p. 193, 8vo. London) that “were we to be driven out of India, nothing would remain to tell that it had been possessed, during the injurious period of our dominion, by any thing better than the *ouran-outang* or the tiger.” But, No. It has been eloquently replied, by one who has the best claims to be heard on such an occasion, No. “It is true we have not built a *Tadmor* in the wilderness, to impress the world with the incongruity of

introducing the refinements of splendour amid unsullied society. We have not constructed pyramids, to excite the indignation of mankind at the capricious despotism which could enjoin such a misapplication of human exertion. But we HAVE reared the bulwark of security round the humble hovels of the helpless. But we HAVE raised the proud temple of impartial justice on the ruins of lawless violence. But we HAVE established the sacred altars of mercy, where oppression, and insult, and ravage, used to print their paths with blood. And do acts like these leave no memorial?"

And, as the same eloquent advocate pursues his argument; "It is an undeniable fact, that ours is a dominion over willing minds; that the Natives feel their happiness to be promoted by our predominance; and that they regard our stability as their blessing. Justly do they so esteem it. For, where has the British Standard been advanced, without overturning some Moloch of barbarity; and placing on his pedestal the hallowed image of that Equity, of which, if ever a notion before floated in these regions, it was but as the vague conception of the Unknown God*."

True: so it is. The representation is indisputable. You will find, we HAVE effected, and ARE effecting, much. We have given security in private life to the persons and property of the Natives, by our administration of justice. They may now sit every man under his vine and under his fig-tree. We are diffusing among them, by our example, the knowledge and practice of good faith and upright dealing. We are rescuing their hostile tribes from the fury and perfidy of one another; and facilitating the progress of the arts of peace, by superseding and controlling the spirit of aggression and rapine. Education and civilization are beginning to make progress. The narrow horizon of their minds is dilating and expanding, in such as have intercourse with Europeans; and their barbarous institutions are, by degrees, impairing and fading away before the dawning light of reason and humanity.

But here the question recurs.—Is this ALL that can be effected? Are there no greater and better things to be secured than these?—Truly, this does not reach the extent, either of their necessity or of

our duty and glory. This is not enough, either on their behalf or our own. What is the Civil Governor, in his real, authentic, exalted character? Nothing less than the viceregent of Heaven—the minister of God for good to the people committed to his care. He is the channel through which are to be diffused, over a thirsty land, the various streams that gush forth from Him, who is the fountain of every good and perfect gift.

In this view, let the Governor embrace his genuine dignity and glory, and fill up the measure of his high calling. We say nothing in disparagement of the arts of civility and peace. In their due place, we honour military prowess and glory. We honour the statesman, whose glory it is to raise up an abject people by diffusing among them the blessings of liberty, justice, and law: and, in their place, we hail the quiet occupations and comforts, which follow in the pursuit and train of the merchant's honourable gains. But, wherefore should we stop here? Why erect an empty that has no purposes but those of temporal gain and glory? No. For ourselves, there are crowns to be won of a brighter renown than any which these things can bestow. Let us have taught the Hindoos the arts of life—let us have established among them humanity, and equity, and order—let us have made them companions in our military prowess, and partners of our fame: at the best, considered in themselves, all these things are but for a season. Whether theirs or ours, all these must soon be over. They bear not the characters of eternity.—But, antecedently to that consideration, how shall not we, who are a Christian People, deny, that even these blessings can be diffused otherwise than through the channel, grow at all otherwise than upon the stock, of Christianity? Our philosophy is built upon the apostolic precept, *Whosoever ye do, do all to the glory of God*. Manners, morals, law, government, peace, civilization, all are as a building on the sand—all want their choicest virtue and most becoming grace—all want their firmest support and most binding cement—all are dead—unless sanctified by religion, and erected on the foundation prescribed, that we seek first the kingdom of God and His righteousness,

The argument of Duty is concluded by the following forcible appeal—

* Discourses of His Excellency the Marquis of Hastings, June 30, 1817.
April, 1819.

Search where we will, where shall we find Salvation promised to him who bears *a lie in his right-hand?*—where find his *meetness to be a partaker of the inheritance of the saints in light*, who provoketh the Lord to anger continually in all his abominations?—But, we repeat it, even with regard to his being in this life, *if there be any virtue, if there be any praise*, certain it is, it is best or only to be found in the train of the Gospel. The Hindoo is *wretched, and miserable, and poor, and blind, and naked*. Therefore, would we open his intellectual eye; would we give him dignity and worth as a man and a citizen; would we raise him in the scale of being, and awaken him from the stupor and insensibility in which he has been sunk for ages: we shall disclose to him prospects into eternity; call him to recognise the dignity of an immortal spirit; set him to inquire, what he shall do to be saved; challenge him to contend with us in the race for the common prize of our high calling, and to understand that he too, as one for whom God spared not to give His own Son, is called to be a *fellow-citizen of the saints, and of the household of God*.

The NECESSITY of propagating the Faith among our Indian Brethren is argued, in opposition to all misrepresentations of their fancied virtues, from their abject condition of wickedness and folly; and its PRACTICABILITY from what has been already effected.

On this last topic we shall quote a passage.

By the powers which heretofore have been put in action, you are aware that repeated shocks have already been given to the enormities of Paganism. Their corruptions, where our people have had the opportunity of facing them openly, have not been able to bear the light, I do not say of Revelation, but the light of reason and of the day. As has before been observed, "Where has the British Standard been advanced, without overturning some Moloch of barbarity?" *Bel boweth down. Nebo stoopeth. Their idols of silver and idols of gold, which they had made each one for himself to worship, they are ready almost to cast to the moles and the bats.* It is apparent that the minds of the Natives are at work in many parts of the East: and,

If we shew ourselves to them as a CHRISTIAN people, they have many evident inducements and tendencies to embrace our religion. They feel our power—they reverence our superiority—they acknowledge our services—and they begin to inquire whence our pre-eminence is derived. "These English," they are heard to whisper one among another, "are a wise and understanding people." It rests with us to lead them to another more elevated lesson; and to extort from them that further confession, "What nation is there so great, that hath God so nigh unto them, as the Lord their God is in all things that they call upon him for?" Such of them as have intercourse with Europeans are seen to be anxious to hide their institutions, their rites of cruelty and lust, with a conscious shame, and a feeling as of guilty persons, knowing that they cannot brook the test of our investigation: and the question seems to be approaching toward this crisis, Whether we shall leave them in a state of dreary negation; in a barren, naked, defenceless infidelity; or hand them over as a prey to some fresh superstitions like the past: or shall not, rather, compleat the work which we have begun; supply what is wanting to their necessity and our glory; consolidate and consummate all our other benefits, by imparting to them the last, best gift, our pure and holy religion; that so, both here and hereafter, they may have cause to rise up, and call us blessed.

In opposition to alleged Danger, the PRUDENCE of these efforts is asserted, while they are conducted in a mild and gentle spirit; and in the due order of Christianity. The perfect safety of these exertions is argued, too, from the decile character of the Natives, and the actual experience of past years.

On the improvement of the Native Character, particularly that of the Soldier, under European sanction and care, Dr. Wordsworth remarks—

Henceforward let us discern, where the deficiency REALLY lies—that it is not in them, but in ourselves. Were our zeal in things spiritual, like to that which it has been in the temporal, we should soon behold them become good soldiers of Jesus Christ, fighting under His banner, and

hearing the Cross in their hearts: we should see their children, not passing through the fire to Moloch, but placed in the arms of the everlasting love of their Saviour; the widow, no longer hurried in her own phrensy or dragged by the barbarity of others to the unhallowed pile, but purified as by fire, mortified in all carnal affections, *a widow indeed and desolate*; and a vast multitude more, not yoked to the idol's horrid car, but bearing on their shoulders the yoke of Christ, and in due time made meet to join the heavenly choir, bearing up the wheels of His chariot in that day, when the Church triumphant shall sing, as with the voice of many waters, that song, *Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! and the King of Glory shall come in.*

We quote another passage or two from the conclusion of this able Charge.

Upon the whole then, the Duty, Necessity, Practicability, and Prudence of propagating Christianity in India have been shewn: and what therefore remains for us, and for you, but that, in our place and measure, we respectively seek to discharge our part with fidelity and zeal, and to go on and prosper in the Name of the Lord?

But why should I forbear to point again at yet higher hopes; why refuse, for a moment, to follow in our argument there, where the Divine Providence appears to call? May I not add, that a wide field is now opened, a noble theatre erected, for the exertion of the energies and virtues of a great Nation; and that the circumstances of the times seem peculiarly to invite England to display herself as a Christian People in the sight of all the nations of the earth?

We cannot forget that we have ourselves, not long ago, been brought out of a fire of great tribulation: and who does not discern that our present prosperity is, under God, the fruit of those noble principles on which, as a government and a people, we have recently acted, toward Africa, Portugal, Spain, France, Germany, and other the oppressed and afflicted nations of Europe? Oh that Asia, too, might obtain her due portion! Oh that we might go on, and erect therefore a national monument of our gratitude for past and present peculiar privileges and blessings—a monument of praise to the

God of battles—an adamantine monument to our fame and His glory, by giving to the Natives of India the imperishable blessings of the Gospel of Peace! The circumstances of the times—the special circumstances of that part of our empire, in the recent mighty extension and consolidation of our dominion there—the recent enlargements of our spiritual means and opportunities—the circumstances at which, the Natives are arrived—all converge as to one point, all appear to unite as in one call, upon England to manifest herself to her dependencies in all her power and dignity, as a Christian People.

It is your privilege to have had noble examples before you, into whose labours you will succeed. We can have no greater joy than to hear that you are treading in their footsteps; imitating the example of a Ziegenbalgh, a Swartz, and a Gerické. To the distinguished Prelate, who most happily for the interests of Religion presides over the Ecclesiastical Establishment there, you will pay implicit reverence; and will obey dutifully all his godly admonitions. We shall desire and expect, that your communications to us at home may be regular, frequent, and copious. To the Brethren, your elders in the Mission, you will render all possible reverence and respect. Finally, be watchful over yourselves; and seek diligently, that, through the Divine Grace, the light of your example may shine before men; both Heathen and Christian, so that you may adorn the doctrine of God our Saviour in all things, and that they who obey not the word may be won by your Christian Conversation.

Following these principles, you will find, we doubt not, that you have chosen for the scene of your labours a portion of the great field of the Gospel, if not rich in temporal good, yet possessing a bounteous store of the better rewards of the Kingdom of God and His righteousness. One of your illustrious predecessors, in his declining years, left this testimony to the life he had lived: “I am now,” said he, “at the brink of eternity; and I declare, that, to this moment, I do not repent of having spent forty-three years in this service of my Divine Master.” These are the words of the saint-like Swartz. May such, in your day, and built on the like solid foundation, be the self-approving testimony of your own conscience; and may God Almighty grant to you both to be partakers of the HEAVENLY REWARDS OF THE FAITHFUL MISSIONARY!

Address of the Missionaries.

From the Reply of Mr. Haubroe to the Charge delivered to him and his Companion, we extract a few paragraphs:

I rejoice in the hope of every faithful Christian, that the time is drawing near, when the knowledge of the only true God, of whom all things are, shall enlighten still more and more their minds, who have *changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.* For they shall be taught, that their oblations, their sacrifices, and voluntary punishments, are an abomination to the Lord; and that there is no other worship agreeable to His desires, than that of spirit and truth; no other atonement for sins, than that which has been offered once through His redemption, that is in Christ Jesus; and no other access to our Heavenly Father, than through the Spirit of Adoption, which makes us children of God. It is these truths, which are able to exalt the human soul, to relieve its distresses, and open the heart for feelings of love toward God and men. It is this faith, which, by means of heavenly grace, furnishes man with strength *to do well, seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow.* In such persuasion, and with such a hope, I shall be happy, if the Lord may vouchsafe to make me an instrument for promoting the object of His kingdom upon earth.

However, I should fail very much, if I trusted upon my own strength, and flattered myself with delightful prospects, not being aware that the ways of God are not at any time our ways. Surely, when trying myself, I cannot but apprehend with concern, how short I fall of that sharpness of mind, that knowledge of man, that skill and experience, which are necessarily required for being successful in the discharge of all my duties. Yet I put my trust on Him, who gives strength to weakness, and who chooses the weak things of the world, to confound the things that are mighty. May the Lord above make us strong to all good proceedings, through His Holy Spirit! Yes,

"Our soul on God with patience waits,
Our help and shield is He;
Then let still our hearts rejoice,
Because we trust in Thee."

Now, my dear Brethren in Christ, I take leave of you, endowed with comfort and

hope. Receive you my heartfelt thanks, for all the marks of kindness and benevolence which you have bestowed upon me, since my arrival to your native country; and I pray God Almighty to bless all your undertakings, for spreading his Name, his Kingdom, and Glory, among men.

CHURCH MISSIONARY SOCIETY.

FOURTH ANNIVERSARY OF THE BEDFORDSHIRE ASSOCIATION.

THE Annual Meeting on this occasion was held on Monday, March the 15th, in the County Hall, at Bedford. Two Sermons had been preached on Sunday the 14th, in St. Paul's Church, by the Rev. H. Davies, Chaplain from Bombay, in which the motives and encouragements to Missionary Exertions were enforced in a very impressive manner, and illustrated by a reference to many idolatrous customs prevalent among our fellow-subjects in India, which excited a strong feeling in crowded Congregations.

The Annual Meeting was more fully attended than on any former occasion. The Rev. James Webster, Rector of Meppershall, President, addressed the Meeting at some length on the importance of the object in which they were engaged; and, with much zeal and earnestness, inculcated the duty of conveying the light of Revelation to the lost and perishing Heathen. The Rev. Mr. Davies communicated much important information to the Meeting. The several Resolutions were moved or seconded by the Rev. Messrs. Williamson, Neve, Crespin, Whittingham, Grimshawe, Gregory, Gray, and other Gentlemen.

SIXTH ANNIVERSARY OF THE BRISTOL ASSOCIATION.

THE Preachers, on occasion of this Anniversary, were the Secretary and Assistant Secretary of the Parent Society, the Rev. Henry Davies, the Rev. Dr. Thorpe, and the Rev. William Spooner.

At the Annual Meeting, which

was held on Thursday, March 26th, at the Great Room in Princes Street, Arthur Foulks, Esq. the Treasurer, having been called to the Chair, addressed the Meeting in a manner well calculated to prepare the large assembly for entering into the work of the day in the true spirit of Christian Humility and Love.

The Report having been read by the Secretary, the Rev. Fountain Elwin, Resolutions were moved and seconded, respectively, by the Secretary of the Parent Society, and the Rev. Wm. Knight—by the Rev. Wm. Spooner, and the Rev. John Storer—by the Assistant Secretary of the Parent Society, and the Rev. John Richards—by the Rev. Henry Davies, and Colonel Sandys—by the Rev. T. T. Biddulph, and the Rev. Wm. Day—by the Rev. E. B. Lye, and the Rev. Joseph Cotterill—and by the Rev. S. Feild, and the Rev. M. E. Whish.

We quote some of the Resolutions. The last will show that this noble Association has deeply imbibed the spirit of Christian Charity.

That this Meeting desire to express thankfulness to Almighty God for the success which He has been pleased to grant to the exertions of the Society in Western Africa; and for the prospects which are opening in the Mediterranean, in Ceylon, and in New Zealand.

That this Meeting rejoice to learn that Schools and Native Teachers are increasing in India; that Education is advancing in the West Indies; and that the Society is enabled to render effective assistance to the translation and diffusion of the Holy Scriptures, the Liturgy, and other publications.

That this Meeting renew the pledge given by them at the last Anniversary, to persevere in a zealous prosecution of their great object; being more and more confirmed in their opinion of its importance, and of the legitimate character of the constitution and proceedings of the Society.

That this Meeting witness with pleasure the rapid increase of a conviction, among the Members of the Established Church,

of their obligations to support Missions among the Heathen; and express their earnest hope, that when the cause of the "Society for Propagating the Gospel in Foreign Parts" shall be advocated from the pulpits of this city, in consequence of the Royal Recommendation which is about to be issued for that purpose, the Members of this Association will be found among its warmest supporters.

About Forty Clergymen were present on this occasion.

It appeared, from the Report, that the sum of 2440l. 4s. had been remitted during the year; being 290l. more than had been raised in any former year. The Collections after the Sermons and at the Meeting, on the present occasion, amounted to 621l. 9s. 10d.

The general Branch Association, which embraced the whole City and neighbourhood, has been resolved into Congregational Associations; and the Collectors in the respective Congregations are likely to be numerous.

FIRST ANNIVERSARY OF THE FOREST-OF-DEAN BRANCH ASSOCIATION.

THE Rev. Henry Davies preached on the evening of March 29th, at Newland, to a crowded Congregation, consisting of the families in the neighbourhood, but chiefly of the Foresters.

On the 30th, Mr. Davies preached at Weston-under-Penyard; and, on the 31st, at the New Church of the Holy Trinity in the Forest of Dean.

The First Anniversary of the Branch Association was afterward held in the School Room, which was crowded to excess. Several Ladies and Gentlemen from Ross attended both the Sermon and the Meeting. The Rev. Robert Strong, having taken the Chair, opened the Meeting with an Address, which had a visible effect upon the whole assembly. The Meeting was afterwards addressed by the Rev. Messrs. Neville, Berkin, Davies, and others. The Collection

amounted to upward of 211.—It was affecting to witness the emotions excited in the breasts of the poor Foresters, who were eagerly attentive to the account given of the extended operations of the Society, and of the state of the Heathen. Many of them seemed to feel it a privilege, that an opportunity had been granted them of lending an assisting hand in this great work. One poor woman having passed the plate, said to her companion, "I have only one half-penny in the world, do you think it is worth while to give that?" Her friend said, "If you give it for the glory of God, he will bless it to you." She returned, and put her half-penny into the plate.

On the 2d of April, the Rev. Henry Davies preached at Brampton Abbots.

The Collections were as follows :—

Newland	Rev. P. M. Procter . .	18	17	0
Weston	Rev. Richard Walond .	8	2	3
Trinity Church . .	Rev. Henry Berkin . .	21	2	1
Brampton Abbots, Rev. Robert Strong .		10	2	4

FIRST ANNIVERSARY OF THE HEREFORD ASSOCIATION.

ON Sunday, April the 4th, the Rev. Henry Davies preached two Sermons at St. Peter's Church, Hereford.

On Tuesday, the 6th, the First Anniversary of the Association was held in the Nisi Prius Court of the Shire Hall. The Rev. Henry Gipps being called to the Chair, opened the Meeting in a very impressive manner; after which the Rev. Fountain Elwin, Secretary of the Bristol Association, who kindly assisted on this occasion, with the Rev. Henry Davies, and the Rev. Messrs. Price, Mountfort, and others, addressed the Meeting. Sixteen Clergymen were present. A spirit of Christian Love pervaded the whole Meeting.

In the evening, the Rev. Fountain Elwin preached at St. Peter's.

The Collections at the Sermons and Meeting amounted to 89*l.* 14*s.* 6*d.*

THIRD ANNIVERSARY OF THE COLCHESTER AND EAST-ESSEX ASSOCIATION.

ON Sunday, April the 18th, the Rev. Henry Davies preached, morning and evening, at St. Peter's Church, Colchester; on Monday Evening, the Rev. Joseph Julian; and, on Tuesday Evening, the Secretary of the Parent Society.

On Tuesday, April the 20th, the Third Annual Meeting of the Association was held at the New Room, in the Lion Walk; the Hon. Lieutenant-Colonel Gardner, one of the Vice-Presidents, in the Chair. The Meeting was very fully attended. The Mayor of Colchester, with a number of Clergymen and other Gentlemen, and a large assemblage of Ladies and Young Persons, were present.

The Chairman introduced the business in a manner which indicated his devout regard to the great object of the Meeting. The Report having been read by Mr. F. H. Newell, one of the Secretaries, the Secretary of the Church Missionary Society laid before the Meeting a variety of Facts, which indicated the rapid advance of the Society, and the manifest blessing of God on its labours. The Meeting was addressed also by the Rev. Messrs. Julian, Nottidge, Newman, Scholefield, Davies, Torriano, Burgess, and Marsh, and by C. Boutflower, Esq. Mr. Davies deeply engaged the attention of all present, by a detail of the wretched superstitions and cruelties which he had himself witnessed in India.

The Collections at St. Peter's Church and at the Meeting amounted to 130*l.* 10*s.* 7*d.* The Association had remitted, during the year, the sum of 567*l.* 10*s.* 7*d.*; making a total of 1749*l.* 18*s.* 9*d.*

FIFTH ANNIVERSARY OF THE SUFFOLK ASSOCIATION.

THE Anniversary of this Association had hitherto been held in the Autumn. Some circumstances led to

a trial of the Spring; in consequence of which, no Anniversary was held last year; an interval of a year and a half having elapsed since the Fourth. The Spring being found, however, to be inconvenient to the Branch Associations (several of which had, in consequence, kept their Anniversaries at the usual time), the Sixth Anniversary will take place in the Autumn of this year, and the former practice will be resumed in future.

On Sunday, April 18th, Sermons were preached in Ipswich, at St. Margaret's, St. Helen's, St. Clement's, St. Mary Key, and St. Peter's, by the Secretary of the Parent Society, and the Rev. Messrs. Nottidge, Edge, and Carr; and, at St. Peter's, on Monday Evening by the Rev. John Wilcox, on Wednesday Evening by the Secretary, and on Thursday Evening by the Rev. Henry Davies.

The Annual Meeting took place at the Shire Hall, on Thursday, April 22d; the Rev. Charles Wm. Fonnereau, LL. B. one of the Vice-Presidents, in the Chair.

The Chairman, in introducing the business of the day, read Letters from several of the Vice-Presidents, expressive of regret at their unavoidable absence. We have much pleasure in inserting the Letter of the Earl of Bristol on this occasion. It is dated from Paris, March 24th, and was addressed to the Rev. William Edge, one of the Secretaries.

I hasten to acknowledge the receipt of your Letter of the 12th Inst.; and beg you will have the goodness to express to the Committee of the Suffolk and Ipswich Church Missionary Association, my regret that my absence from England precludes my having the pleasure of complying with the wish which they have been so good as to express.

It is hardly necessary for me to add, although I cannot forbear doing so, that the deep interest which I have long felt

in these valuable Institutions with which our happy Country abounds, is increased and strengthened by every day's reflection and every day's experience. They labour at laying the only solid foundation on which private happiness or public prosperity can ever be placed, in any country. Without that foundation, all the Institutions of human wisdom are vain and precarious.

The Report having been read by the Rev. Joseph Julian, one of the Secretaries, Motions were made and seconded, respectively—by the Secretary of the Parent Society, and the Rev. W. Marsh—by the Rev. Edward Griffin, and the Rev. John Charlesworth—by the Rev. John Bull, and the Rev. Dr. Ramsden—by the Rev. Henry Davies; and the Rev. Edward Pemberton—by the Rev. John Wilcox, and the Rev. Thomas Comyn—by the Rev. J. T. Nottidge, and the Rev. Jeremiah Pemberton—and by the Rev. W. Trash, and the Rev. Joseph Julian. Upward of Twenty Clergymen were present.

The Collections at the Meeting and the Churches, including one at Tattingstone after a Sermon by Mr. Nottidge, amounted to 95*l.* 1*s.* 3*d.* From October 22, 1817, to March 25, 1819, the Association had remitted to the Society the sum of 791*l.* The Ipswich Ladies' Association, with the Debenham, Stonham, Stowmarket, and other Branches, have rendered very effective aid to the funds.

SCHOOL FUND.

IN our notice of the closing of this Fund, pp. 132 and 133 of our last Number, we omitted to state, with sufficient explicitness, that it is hoped and expected by the Committee, that such Benefactors of Children as have not completed the payment of Five Pounds per annum for Six Years, for each Child, will continue their subscriptions till that sum shall have been paid.

SYRIAN COMMITTEE.

In our last Number, pp. 138 and 139, we gave the Resolutions of a Meeting held for the purpose of improving, for the good of Syria, the visit of the Syrian Archbishop of Jerusalem to this country.

We shall now lay further particulars before our Readers.

The Provisional Committee appointed at the above Meeting assembled at various times; and, preparatory to the departure of the Archbishop on his return to Syria, they summoned a General Meeting of the Subscribers to the Fund, in order to take leave of the Archbishop, and to adopt such final arrangements as might be likely to render his visit to this country most subservient to the improvement of Syria.

The proceedings at this Meeting, which was held at the Freemasons' Tavern, on Tuesday the 18th day of April, will give our Readers a full view of the subject.

Lord TRENCHMOUNT having been called to the Chair, briefly explained to the Meeting the purpose for which it had been convened. His Lordship observed, that, as it was their duty to propagate the Christian Religion in every Country under heaven, they ought not to neglect the singular opportunity now afforded them of performing this duty, by the arrival of the Archbishop of Jerusalem in this country. That venerable person had travelled from Syria, with no other view than that of procuring assistance to enable him to disseminate religious instruction among the flock over which he presided. He had applied at Rome and at Paris for this assistance; but his Lordship was, in one respect, sorry to say, without succeeding in the object of his benevolent mission; he said in one respect sorry, because he could not be so in another, for it afforded the people of England an opportunity, which had never occurred before under such favourable auspices, of cordially co-operating in the diffusion of Christian Knowledge among a population which presented itself under circumstances peculiarly interesting to the benevolent mind. The Archbishop was now about to return to the country which he had left

for this beneficent purpose; it was therefore, to be but a proper expression of respect to him, to assure him personally of the interest which the Subscribers will continue to take in his measures for the good of Syria, and that he should receive a valedictory salutation at their hands before he quitted this country. His Lordship would not trespass longer on their attention, but would beg his Reverend Friend (Mr. Pratt) to state to the Meeting such circumstances, as might put the Gentlemen present still further in possession of the subject.

The Rev. JOSIAH PRATT wished the Meeting to be apprized of the manner in which the Archbishop had become known to those Gentlemen who had taken an interest in his success.

They had heard of his arrival in London, and of the object of his visit. A deputation, in consequence, waited upon him; when he, at once, gained their esteem and confidence by the direct and candid answers which he gave to the numerous questions that they felt it their duty to put to him. A stranger, arriving here without notice or introduction, was not likely, however worthy of respect, at first to receive that full confidence to which, under other circumstances, he may be entitled; but there was still, in the manner and ingenuousness of this good man, the strongest reason to induce a full belief in his statements and intentions. He had not, indeed, testimonies and documents in his own possession, even to prove his identity; having left them at Paris, in the confidence of an official recommendation to distinguished persons then in London; and conceiving, from the conscious simplicity and integrity of his own mind, that he should have but to state his objects to be received with cordiality. Through ignorance of our manners, and for want of an introduction to persons who could duly advise him, the printed papers which he circulated, though calculated to awaken zeal for his avowed object, were not adapted to satisfy reasonable inquiries.

But a full authentication of the identity and the character of the Archbishop was obtained, as his two friends (Mr. Owen and Mr. Professor Lee) would satisfy the Meeting.

The Archbishop had explicitly declared that it was his intention and his earnest wish to print the Scriptures for the use of the million of persons who use the Coptic

that is, they use the Arabic Language, but write and read it in the Syriac Character. He belonged to one of three divisions of the Syrian Church: this division of the Syrian Church did undoubtedly acknowledge the supremacy of the Papal See; but there were important differences in point of rites and discipline. The Roman Catholics of this country were about to render some assistance to the Archbishop; but this, Mr. Pratt understood, would be rather in relief of his unavoidable personal expenses, than in furtherance of the objects of his visit. The accomplishment of those objects would be the aim of the present Meeting; and there was the best reason to hope that Christian Benevolence would not only furnish the means of forming an adequate Printing Establishment at the Archbishop's Convent of Santa Maria della Liberatrice on Mount Lebanon, for the diffusion of Scripture Light over those interesting regions; but would enable the Committee, to whom the management of the fund might be entrusted, to maintain a future intercourse with that country, and supply further assistance, as the funds might appear to be well and efficiently applied.

A Provisional Committee had been formed, and had already procured contributions to the amount of 430*l.*; and had that morning presented to the Archbishop the sum of 100*l.* in aid of the heavy personal expenses which he had unavoidably incurred. It was gratifying also to state, that Mr. Clymer, inventor of the Columbian Printing Press, had presented one of his presses to the Archbishop; a present, which, as might be seen from a Prospectus which he held in his hand, was of the value of 100 guineas.

Mr. Pratt concluded by proposing that a permanent Committee should be appointed, who should be charged with taking measures both for the increase and due application of the fund, and for the maintenance of future correspondence with Syria.

The Rev. JOHN OWEN confirmed these representations. He had, in conjunction with his friends, taken measures to satisfy themselves, that the Archbishop was the man whom he represented himself to be. He had accompanied Sir Alexander Johnston to the French Ambassador's; and had obtained from his Excellency a copy of a Letter to him from the Grand Almoner of France, fully authenticating the character and statements of the Archbishop.

April, 1819.

Mr. Owen had accompanied the Archbishop to Oxford, whither they went at the request of the Committee of the British and Foreign Bible Society, that, in the choice of an Arabic Version to be printed here, they might have the benefit of the Archbishop's counsel. On that journey he had enjoyed repeated opportunities of observing the Archbishop's unaffected piety, the simplicity of his habits, and the benevolence of his disposition. Of his critical knowledge of Oriental Literature, they had abundant proof in the Bodleian Library. He turned over the unique collection of Oriental Manuscripts in that Library with the greatest attention; and pointed out immediately the difference in the several Versions, with a perspicuity and accuracy which shewed him to be a critical scholar.

The arrival of the Archbishop in this country was not merely opportune, but providential. It had opened to us a means of communicating with our Christian Brethren in Asia, and a means of instilling into the Mahomedan Inhabitants of that country a knowledge of those lively oracles which lead to salvation.

The Archbishop was found by him and his friends under some dejection of mind, from the inadequate aid which he had experienced in other countries, and under the seeming neglect which he had to encounter in our own; but Mr. Owen trusted that the object which evidently lay near his heart would be fully accomplished; and predicted great advantages from opening, by means of this venerable personage, a channel of communication between the Christian Churches of Europe and Asia.

The Rev. SAMUEL LEE, Professor of Arabic in the University of Cambridge, bore a strong testimony to the Archbishop's thorough acquaintance with the Eastern Languages. Indeed the very fact of such a man undertaking such a journey, and only requiring in return the printing materials requisite for diffusing Christian Knowledge among his people, was a *prima-facie* reason for placing credence in his assertions. But all doubt was removed on the subject; and the Professor could not but confidently anticipate, through the liberality of Christian Friends and by the blessing of God, the most happy results from the Archbishop's visit to this country.

The Archbishop was then introduced, and was received in the most cordial and respectful manner by the Meeting. He

was informed, in Italian, the only European language in which he can converse, that the Meeting were about to form a Committee to promote his views, so far as their means should be competent to that end; and that as they understood he wished to leave London as soon after Sunday as possible, they would lose no time in taking the necessary steps to assist in procuring him what he desired.

The Archbishop, through the medium of Mr. Owen, returned thanks to the Meeting. He said he came into this country unaided by any general Letters of Recommendation, and found himself not deserted; but, through the goodness of Divine Providence, treated with hospitality and attention, and promised the necessary means of diffusing the light of Scripture where darkness prevailed. He assured the Meeting that he should faithfully apply the means put into his hands, to the printing and distributing of the Holy Scriptures and other books among his people. Though he could not individually thank his worthy benefactors, he yet begged them to be assured that he should ever pray for them, that each of them should receive an hundred fold for his liberal aid to the stranger who addressed them.

This address was received with expressions of cordial regard by the Meeting. On concluding it, the Archbishop retired.

The countenance of the Archbishop is Greek. His eye is expressive, his forehead high, and the general expression of his features prepossessing and agreeable. When listening to the expression of interest which Mr. Owen represented the Meeting to take in the important object of his journey, his countenance was grave and dignified; but when acknowledging the favours conferred upon him, his features were enlivened by a pleasing and animated smile, and a vivacity of the eye, which bespoke more than words the sincerity of his gratitude. In figure he is rather short, and his manners very graceful. He was dressed in his oriental costume. His head was covered with a blue cloth cap or turban, and he wore a long and loose robe of the same cloth. He seemed to be about forty years of age, though his beard, which is long and bushy, may probably make him look older than he really is. His appearance and manners made a favourable impression on all the spectators.

Mr. Wilberforce, the Hon. Frederic

Calthorpe, the Hon. George Vernon, Mr. Butterworth, and other Gentlemen present, took a lively interest in the object of the Meeting.

Arrangements were made for the Archbishop to receive, at Paris, under the direction of Baron de Sacy and Professor Kieffer, and at the expense of the Committee, such printing materials as might be requisite to complete an establishment adequate to his immediate objects. He has already in his possession a copy of the Syriac Text of the Polyglott translated into Arabic, and it is this Version which he purposes to print in Syriac Characters.

Professor Macbride, of Oxford, and Professor Lee, of Cambridge, were requested to maintain, on behalf of the Committee, future correspondence with the Archbishop.

The Committee have ventured, in giving this commission, to the utmost limit of the Fund at present raised. We cannot but earnestly recommend to our Readers the support of this design; and shall rejoice to see the Committee enabled, not only to maintain, but gradually to enlarge, their intercourse with the Mediterranean.

CHURCH MISSIONARY SOCIETY.

DEPARTURE OF THE REV. MESSRS. JETTER AND DEERR FOR CALCUTTA.

THE Rev. John Andrew Jetter and the Rev. William James Deerr, after receiving instruction in the Seminary at Basle, were engaged in the service of the Society by the Rev. John Owen, on his visit to that place in October last; the Conductors of the Seminary having borne the strongest testimony to their characters and views. After admission to Holy Orders in the Lutheran Church, they proceeded to this country, where they arrived at the end of November. From that time they diligently applied themselves, in the House of the Society, to the further acquisition of English; and, by the favour of the Committee of the National Society, made themselves masters of the

National System at the Central School.

The Court of Directors of the East-India Company having granted Licences for Messrs. Jetter and Deerr to proceed to Calcutta, they were dismissed to that great field of labour, with suitable Instructions, at a Meeting of the Committee, held on the 12th of April; Sir Alexander Johnston, one of the Vice-Presidents, in the Chair. They left London on the 16th, and embarked the next morning, at

Gravesend, on board the "Thomas Grenville" East Indiaman, Capt. Wm. Manning. The Captain gave them the most kind reception; and rejoiced in the benefit which his ship's company would be likely to derive from their labours.

During the residence of these Missionaries in the Society's House, they endeared themselves to every one, by the simplicity of their manners, the devotedness of their minds, and their affectionate dispositions.

Foreign Intelligence.

MEDITERRANEAN.

CHURCH MISSIONARY SOCIETY.

EXTRACTS FROM THE JOURNAL OF THE
REV. W. JOWETT, DURING HIS VISIT TO
SMYRNA, &c.

In our Number for September, we gave a Report, read by Mr. Jowett to the Committee of the Malta Bible Society; on whose account he had undertaken a voyage to Smyrna, to some of the Greek Islands, and to Athens. The entire Journal of his proceedings during that visit is now in our possession. Were it in our power to insert the whole, with other despatches equally interesting, which have since reached us from Malta, we have no doubt but they would prove highly gratifying to our Readers. But the increasing press of matter obliges us to confine ourselves, for the present, to a few extracts.

Lectures of the Professors at Hainati.

May 23, 1818.—I attended the Lecture of Gregorius, this morning, on Ecclesiastical History. I heard it with real pleasure; and could not help feeling strongly impressed with the utility and interest of such kind of Lectures. He was concluding the First Century. When he came to the Book of Revelation, he mentioned particularly the Cavern at Patmos, in which tradition says that St. John saw the Apocalyptic Vision. He had

seen this Cavern, and was disposed to make as much of this circumstance as it would bear; still qualifying it with, "They say;" as if conscious that there was one present who might think that too much is made of what "They say." After this, he made a transition to Church Services, more particularly to their midnight recitations of Psalms, which he commended as an ancient practice of the Church, grounded partly on the words of the Psalmist, *Ye that by night stand in the courts of the Lord's House, keep not silence*—partly on the example of Paul and Silas, who sang praises at midnight. These are Services in the performance of which, I understand, Gregorius himself is strict.

After this I attended a Lecture of Theophilus, on Mathematics. He had thirty hearers. About fifteen seemed attentive and intelligent, one of whom was an old man.

Insufficiency of the present Romæ Version.

Mr. Jowett is not the first who has made observations, such as the following, on the necessity of a revised translation of the New Testament into Modern Greek. We are happy to state that the best arrangements have been since made for the execution of this work, and for the translation of the Old Testament.

After this, I had my usual long conversation with the Masters, respect

quire no other answer, than an increase in the number of those devoted men who are willing and able to drive the Christian Plough in classic soil. How long shall we have to complain, that while the harvest is so great and so inviting, the Labourers in this sacred field are so few!

INDIA WITHIN THE GANGES.

CHURCH MISSIONARY SOCIETY.

BENARES.

Proceedings of the Rev. Daniel Corrie.

We have already stated (see p. 31 of the "Survey") the establishment of the Rev. Daniel Corrie, as Chaplain, at this Station; and his formation of a School. Some further particulars will be found in the following extract of a Letter from him, dated Benares, Feb. 5, 1818.

Three Native Battalions are usually cantoned here: two are now at the Station. I have been taking measures for the establishment of a School for the younger drummers and fifers; and for the children of Native Christians attached to these corps. I have already twenty-four names of children, whose parents desire that they should become scholars under us. We

also, on Sunday the 8th instant, began Hindoostanee Worship, and about fifteen of the above class attended.

For the School, I have met with a small bungalow conveniently situated, offered for 600 Rupees. In this bungalow Mr. Adlington could also reside for the present. I beg therefore that the Committee will consider whether they can adopt this bungalow and premises for a Missionary Residence; or whether they would wish Mr. Adlington to reside altogether in Benares, and that premises should be procured for him there on his return from Agra.

Let me repeat, that, at this place, there are immediate calls on our Society for assistance; and that, not merely in the hope of probable benefit, but from the ACTUAL WANTS of professed Native Christians; whilst many of the Natives, Mahomedan and Heathen, are awakened to discern the importance of Christianity, and will probably be encouraged or discouraged by the readiness or otherwise which we manifest in meeting these wants of our Christian Brethren.

The Corresponding Committee at Calcutta felt no hesitation in obeying this call. The bungalow was, in consequence, purchased, and the School opened.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY.

From March 22, to April 20, 1819.

	ASSOCIATIONS.	Present.	Total.
Bath	{ General Fund . 278 9 10 School Fund . 5 0 0 }	283 9 10 ...	1949 1 11
Basingstoke		20 0 0 ...	106 13 6
Blackheath Ladies		30 1 9 ...	307 12 8
Blackfriars		7 16 0 ...	353 13 8
Birmingham		130 10 7 ..	2781 17 7
Bristol	{ General Fund . 499 5 0 School Fund . 160 0 0 Ship Fund . 180 19 0 }	840 4 0 ...	11,718 14 11
Broadway Church, Westminster		89 19 0 ...	359 15 2
Bromsgrove (including School Fund, 10l.)		12 2 0 ...	67 14 2
Cambridge Town, County, and University		79 0 0 ...	2203 6 5
Carlisle		153 7 4 ...	1062 3 6
Carshalton (including School Fund, 5l.)		50 2 7 ...	221 2 10
Chobham		16 4 2 ...	128 7 4
Christchurch, Newgate Street { General Fund . 59 1 4 School Fund . 5 0 0 }		64 1 4 ...	257 11 11
Clerkenwell (including Anonymous Donation of 200l. by the hands of the Rev. Thos. Sheppard)		340 19 1 ...	962 16 6
Darbyshire		504 17 6 ...	2197 2 2
Dorchester		4 16 6 ...	244 11 7

1819.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 187

ASSOCIATIONS—continued.				Present.	Total.
Glasbury				15 4 9	482 9 11
Gloucestershire (from Campden Branch)				18 8 3	1456 11 2
Guildford				8 17 0	165 0 5
Halifax				39 4 0	316 0 0
Hastings and Oare				36 0 1	292 0 3
Helston and Marazion				50 3 9	189 4 9
Hereford (including 5 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i> from Abergavenny)				141 1 0	959 18 0
MILNERIAN AUXILIARY				650 0 0	4305 18 5
Huddersfield				35 2 6	1235 3 0
Hull & East Riding	General Fund	75 8 0		90 8 6	3454 19 1
	School Fund	15 0 0			
Islington Ladies	General Fund	21 4 6		26 4 6	109 12 3
	School Fund	5 0 0			
Kendal				70 1 3	522 6 8
Kirkby Lonsdale	General Fund	14 10 0		19 10 0	204 19 11
	School Fund	5 0 0			
Knareborough				45 0 0	663 11 11
Latchford and Warrington				30 0 0	364 5 0
Leeds	General Fund	200 5 2		225 5 2	3135 0 0
	School Fund	25 0 0			
Liverpool, Seaforth				20 0 0	122 3 6
Manchester and East Lancashire				135 14 0	2239 4 9
Micheldever and Stratton				25 1 0	72 1 0
Morden (Surrey)				6 14 5	39 14 9
Newcastle-upon-Tyne				83 0 0	613 0 0
Northampton and Creston				30 0 0	540 10 5
Nottingham				84 4 6	1136 11 9
Penzance (including Contributions from the Parish of Paul, 5 <i>l.</i>)				25 4 11	76 4 11
Penrith				47 3 0	147 4 0
Perry Chapel (Ladies)				34 3 0	1521 0 7
Plymouth Dock	General Fund	50 0 0		55 0 0	658 1 11
	School Fund	5 0 0			
Portsea				41 15 0	689 15 1
Preston				76 19 10	255 19 0
Queen-Squ. Chapel	General Fund	25 18 0		30 18 0	533 14 1
	School Fund	5 0 0			
Ryde (Isle of Wight)				12 0 0	18 0 0
Sherborne				7 7 0	119 10 11
Shropshire (including 32 <i>l.</i> 10 <i>s.</i> from Ludlow Branch)	Gen. Fund	346 0 0		361 0 0	1487 10 5
	School Fund	15 0 0			
Southwark				70 0 0	1467 6 10
Sowerby Bridge				11 1 0	39 11 0
St. John's Chapel, Bedford Row				168 16 8	2601 2 3
Suffolk (including 19 <i>l.</i> 6 <i>s.</i> 9 <i>d.</i> from Sudbury Branch)				97 6 3	1560 11 10
Tavistock Chapel				2 8 2	17 7 8
Titchmarsh (Northamptonshire)				9 1 8	69 6 8
Wells (Somerset)				24 4 3	140 16 0
Wellington (ditto)				15 0 0	109 7 6
West Bromwich				65 17 10	232 7 0
Worcester				24 1 11	435 10 9

COLLECTIONS.

By Barmouth Sunday Schools	1 10 0	...	4 17 9
By S. Belbroom, E-q. from a few Gentlemen	100 0 0	...	601 0 0
By Mr. H. M. Bulmer, Wildernass Row	2 4 6	...	30 14 0
By Mr. Cox, Amesbury, Wilts	3 15 0	...	6 5 0
By the Misses Dobbs, Bridge Street	21 0 0	...	31 10 0
By Mrs. Douglas, Epsom	2 0 0	...	4 0 0
By Rev. W. B. Fennell, Andover	14 0 0	...	83 12 0
By Miss Goode, Stockwell	3 7 0	...	10 15 0
By Miss Godde, Hornton Street, Kensington	3 0 0	...	3 0 0
By Mrs. Malpas, Knightsbridge	1 6 0	...	6 11 0
By Miss Murray, Chelsea	1 1 0	...	16 3 5
By Miss Osborne, St. Ives	2 0 0	...	2 0 0
By Mrs. Ramsden, Carlton in Lindrick, Notts.	5 0 0	...	10 0 0
By Mrs. Traub, Welwyn, Herts.	6 0 0	...	6 0 0

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COLLECTIONS—continued.		L. s. d.	L. s. d.
By Mrs. Walker, Cottered, Herts.		2 0 0	2 0 0
By Mrs. Webb, Wickham, Hants.		1 16 0	1 16 0
BENEFACTIONS.			
Anonymous			15 0 0
Mrs. Broughton, Holborn Hill (Produce of a Missionary Box)			6 4 0
D. Bertie Dewar, Esq. Dales Lodge, near Audover			60 0 0
P. T.			10 0 0
Hon. Charles Noel Noel, V. P. Barham Court			50 0 0
SCHOOL FUND.			
By Bath Association	for Henry Gloucester Ryder (second year)	5 0 0	0
By Bristol Association:			
By Rev. Dr. Bridges	for Catherine Bridges	(first year)	
A Friend, by Ditto	— Mary Curtis		
For John Leslie,	Margaret Tacker,	(second year)	
John Wickliffe,	Jane Elwin,		
	and Hastings Elwin,	(third year)	
For Buchanan Pratt,	Martyn Pratt,		
Anna Maria Coote,	Nathaniel Bridges,	(fourth year)	
James Fripp,	Hester Crossman,		
Leopold Butscher,	Samuel Marsden,	(fifth year)	
Sarah Bickersteth,	Mary Allen,		
	and Rachael Buldolph,	(sixth year)	
For Daniel Corrie,	Elizabeth Cowrie,		
Abdool Messeh,	Mortyn Buchanan,	(seventh year)	
Gerard Noel,	Robert Rochfort,		
Lucy Mann,	Hannah More,	(eighth year)	
Henry Ryder,	Cæcilius Cyprian,		
Thomas Spenoer,	Charles Storer,	(ninth year)	
Mary Fletcher,	John Hensman,		
By Bromsgrove Association	for Wm. Wilkins and Sarah Wilkins	(fourth year)	10 0 0
By Carshalton Association	for William Rose	(third year)	5 0 0
By Christchurch, Newgate Street, Sunday School	— Samuel Crouther	(second year)	5 0 0
By some Friends of the late Rev. William Goode	— William Goode	(third year)	5 0 0
By Rev. H. J. Hare, Docking	— Mary Hare	(third year)	5 0 0
By a Homerton School-Boy,	— Thomas Burnett	(fourth year)	5 0 0
By Hull and East Riding, for	Samuel Knight; John Scott, and John Clarke	(fifth year)	15 0 0
By Mrs. Johnson, Reading	— Anna Benigna Johnson	(sixth year)	5 0 0
By the Islington Ladies' Association	— Mary Anne Hopson	(second year)	5 0 0
By Kirkby Lonsdale Association	— William Carus Wilson	(first year)	5 0 0
By Leeds Association: for Miles Atkinson, Robert Cholmely, Miles Jackson, William Hey, and Gathorne Hardy		(fourth year)	25 0 0
By Plymouth Dock Association	for Henry Martyn	(second year)	5 0 0
By Queen-Square Chapel	— John Shepherd	(sixth year)	5 0 0
By Shropshire Association:			
By Mrs. Langley and Friends, for Thomas Stedman		(first year)	
By Mr. Charles Nichols	— John Langley		
By Ludlow Branch	— Rhoda Brown	(third year)	
By White Rathings (Essex) Association	for John Grundy Thompson	(first year)	5 0 0
SHIP FUND.			
By Bristol Association			180 19 0
LEGACY:			
From a deceased Friend at Sheffield, by Messrs. William and George Younger, Executors			50 0 0

ERRATA.

Page 147, for Olney read	29 12 0	260 10 9
	32 0 0	262 18 9
Page 148, for Brackenburt, read Brackenbury: and for Sibthorne, read Sibthorn.		

Missionary Register.

MAY, 1819.

Reports of Societies.

THIRTEENTH REPORT OF THE AFRICAN INSTITUTION:

DELIVERED MARCH 24, 1819.

(*Translator—John Thurston, Esq. King's Arms Yard, Coleman Street.*)

By the Twelfth Report of the Institution, which we gave very much at large in the Number for August of last year, our Readers will have seen the vigilance with which the Directors embrace every opportunity of furthering the utter extinction of that Guilty Traffic which still holds Africa in chains. The present Report is almost entirely occupied with the same melancholy subject. In truth, till the Great Victory is achieved, for which the Friends of Africa are contending, no permanent blessings can be conferred on her Western Shores.

That this Victory will be ultimately achieved, no Christian can reasonably doubt: nor will he be discouraged by difficulties and delays, knowing that it is the usual course of the Divine Government, to appoint such obstacles as trials of Faith and Patience.

The Great Powers of Europe and America are now fairly committed on this momentous subject, in the presence of Him who has said, *Though hand join in hand, the Wicked shall not go unpunished.* In the mean while, how honourable is the post which Providence has assigned to this Country! and she seems, in her public acts, solicitous to discharge her high duty, as the Advocate with the Civilized World of the injured African. She negotiates Treaties, in which his liberty and happiness occupy her chief concern; while she labours to win other Powers to follow her own self-denying example: and we trust that a prompt and efficient execution, on her part, of all the stipulations into which she may have entered or shall hereafter enter, will demonstrate her own integrity, and stimulate others to act like her.

The United States of America, which, in common with Great Britain, partake more largely than other countries in the blessings of liberty, appear to meet her views with frankness: and though, with respect to them and to the European Powers, various obstacles at present oppose the measures which seem requisite to the immediate and final extinction of the Slave Trade, steady perseverance in the honourable course on which the Friends of Africa have entered will, no doubt, ensure, with the blessing of God, the full triumph of their labours.

A full and lucid statement is given in the Report, both of the Conferences which have taken place between the Allied Powers of Europe for the Extinction of the Slave Trade, and of the Negotiation of Great Britain with the United States on the same subject. We shall quote the entire statement, as every public measure of this nature occupies a most important place in the eye of the true friend of mankind.

May, 1819.

2 C

CONFERENCES OF THE ALLIED POWERS, FOR THE EXTINCTION OF
THE SLAVE TRADE.

In the Treaty concluded at Paris, between the Allies and France, in November 1815, an Additional Article provided for Conferences among their respective Ministers, without loss of time, on the most effectual measures "for the entire and definitive Abolition of a Commerce so odious, and so strongly condemned by the Laws of Religion and of Nature." (See our Volume for 1816, p. 221.)

Of the Conferences which took place in fulfilment of this Article, the Report gives the following account.

CONFERENCE, IN LONDON, IN DEC. 1817.

In the month of December, 1817, the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held a Conference in London upon this subject; and Lord Castlereagh, as the Plenipotentiary of Great Britain, presented the two Conventions then recently concluded with Portugal and Spain.

A Note, dated the preceding February, addressed by Count de Palmella, the Portuguese Minister, to the Plenipotentiaries, was read. It stated, that the King of Portugal, not having signed the Additional Article of the Treaty of Paris, did not consider himself bound to take a part in these Conferences; and the less so, as at the time when such Conferences were proposed at the Congress of Vienna, the Portuguese Plenipotentiaries positively refused to concur therein. Being nevertheless desirous of giving a further proof of his wish to co-operate in the accomplishment of the Abolition of the Slave Trade, the King had authorised Count de Palmella, notwithstanding the efforts and the sacrifices which it had already and must still cost the Brazils to accomplish it, to accept the invitation of the Plenipotentiaries to take part in their Conferences, upon the following conditions:—1. That, in conformity to the solemn Declaration of the Congress of Vienna, due regard should be had, in proceeding to the Abolition of the Slave Trade, to the interests, the customs, and even the prejudices of the subjects of those Powers which still permit this traffic. 2. That each of these Powers, having the right to enact the final Abolition at the period which it may judge most expedient, that period should be fixed upon between them by means of negotiation. And, 3. That the general negotiation which might ensue, should in no way prejudice the stipulation of the Fourth Article of the Treaty of the 22d of January, 1816, between the

King of Portugal and his Britannic Majesty, wherein it is stated, that the period when the said traffic is universally to cease and be prohibited in the Portuguese Dominions should be fixed by a Separate Treaty between these two Powers.

On receiving a satisfactory answer upon these points, Count de Palmella engaged to take part in the proposed Conferences.

CONFERENCE, IN LONDON, IN FEB. 1818.

At a further Conference between the Plenipotentiaries of the Five Powers, held at London in February, 1818, Lord Castlereagh read a Note, containing a proposition for the purpose of abolishing the Slave Trade, rendered illicit by treaty; and it was agreed to adjourn the consideration of it, and to invite Count de Palmella to assist at the next Conference.

Lord Castlereagh founds his proposition on information which he states himself to have received from this Institution, and which is annexed to the Protocol of the Conference.

His Lordship's Note is to the following effect:—

That, since the restoration of peace, a considerable revival of the Slave Trade had taken place, especially on that Part of the Coast of Africa which is north of the Line: this traffic being principally of an illicit description, the parties engaged in it had adopted the practice of carrying it on in armed and fast-sailing vessels; which not only threatened resistance to all legal attempts to repress this armed traffic, but, by their piratical practices, menaced the legitimate commerce of all nations on the coast with destruction—

That the trade thus carried on was marked with increased horrors, from the inhuman manner in which these desperate adventurers were in the habit of crowding the Slaves on board vessels, better adapted to escape from the interruption of cruisers, than to serve for the transport of human beings—

That as the improvement of Africa, especially in a commercial point of view, had advanced in proportion as the Slave Trade had been suppressed, so, with its revival, every prospect of industry and of amendment appeared to decline—

That the British Government had made considerable exertions to check the growing evil;

and that, during the war, and whilst in possession of the French and Dutch Settlements on that coast, their endeavours had been attended with very considerable success; but that since the restoration of those possessions, and more especially since the return of peace had rendered it illegal for British Cruisers to visit vessels sailing under Foreign Flags, the trade in Slaves had greatly increased—

That the British Government, in the performance of this act of moral duty, had invariably wished, as far as possible, to avoid giving umbrage to any friendly Power—

That, with this view, as early as July 1816, a Circular Order had been issued to all British Cruisers, requiring them to advert to the fact, that the right of search (being a belligerent right) had ceased with the war, and directing them to abstain from exercising it—

That the difficulty of distinguishing in all cases the fraudulent from the illicit Slave-Traders, (of the former of whom many were doubtless British Subjects, fraudulently carrying on this traffic in defiance of the laws of their own country,) had given occasion to the detention of a number of vessels, upon grounds which the Prince Regent's Government could not sanction; and, in reparation for which seizures, due compensation had been assigned, in the late Conventions with Spain and Portugal—

That it was, however, proved, beyond the possibility of doubt, that unless the right to visit vessels engaged in the Slave Trade should be established by mutual concessions on the part of the Maritime States, the illicit traffic will, in time of peace, not only continue to subsist, but must increase—

That the system of obtaining fraudulent Papers, and concealing the real ownership, was now conducted with such address, as to render it easy for the subjects of all States to pursue this traffic, so long as it shall remain legal to the subjects of any one State—

That even if the traffic were agreed to be universally abolished, and a single State should refuse to submit its flag to the visitation of vessels of other States, the illicit Slave-Traders would still have the means of eluding detection—

That thus the Portuguese Slave-Trade, since it had become unlawful for him to appear north of the Line, had been found to conceal himself under the Spanish Flag; and that the American, and even the British Dealer, had, in like manner, assumed a foreign disguise; many instances having occurred of British Subjects evading the laws of their country, either by establishing houses at the Havannah, or obtaining false Papers for their ships—

That if such had been the case in time of war, when neutral flags were legally subjected to the visit of the belligerent cruiser, the evil must increase tenfold, now that peace had extinguished this right; and that even British Ships, by fraudulently assuming a foreign flag, might, with a prospect of impunity, carry on the traffic—

That the obvious necessity of combining the repression of the illicit Slave Trade with the measure of Abolition, in order to render the latter in any degree effectual, had been admitted both by the Spanish and Portuguese Governments; in furtherance of which principle, the late Conventions had been negotiated: but that, whilst the system established by these Conventions is confined to the Three Powers who are parties to them, and whilst the flags of other Maritime States, and more especially those of France, Holland*,

and the United States, are not included, the effect must be to vary the ostensible character of the fraud, rather than in any material degree to suppress the mischief—

That the great Powers of Europe, assembled in Congress, at Vienna, having taken a solemn engagement, in the face of mankind, that this traffic should be made to cease; and it clearly appearing, that the Law of Abolition is nothing in itself, unless the contraband Slave Trade shall be suppressed by a combined system, it was submitted, that they owed it to themselves, to unite their endeavours without delay for that purpose: and, as the best means, it was proposed that the Five Powers now assembled in Conference, under the third additional Article of the Treaty of Paris, should conclude an agreement with each other, upon such enlarged and at the same time simple principles, as might become a Conventional Regulation, to which all other Maritime States should be invited to give their assent, and which might embrace the following general provisions:

1. An engagement, by effectual enactments, to render not only the import of Slaves into their respective dominions illegal, but to constitute the trafficking in Slaves, on the part of any of their subjects, a criminal act, to be punished in such suitable manner as their respective codes of law may ordain.

2. An engagement mutually to concede the right of visit to their respective ships of war, furnished with the proper instructions *ad hoc*; the visit to be made under the inspection of a Commissioned Officer, and no vessel to be detained unless Slaves should be actually found on board.

3. The adoption of such minor regulations as were established in the Conventions with Spain and Portugal, with such further modifications as might appear calculated to obviate abuse, and to render the system, if possible, more unobjectionable as a general law, applicable to this particular evil.

His Lordship proceeded to remark:—

That, after the Abolition should have become general, the laws of each particular State might possibly, in a course of years, be made in a great measure effectual to exclude import; that the measures to be taken on the Coast of Africa would then become comparatively unimportant; but that, so long as the partial nature of the Abolition, and the facility to contraband import throughout the extensive possessions to which Slaves are carried from the Coast of Africa, should afford to the illicit Slave-Trade irresistible temptations to pursue this abominable but lucrative traffic, so long nothing but the vigilant superintendence of an armed and international police on that coast could be expected successfully to cope with such practices.]

That, to render such a police either legal or effectual to its object, it must be established under the sanction and by the authority of all Civilized States, concurring in the just and humane policy of Abolition; the force necessary to repress the same being supplied, according to their convenience, by the Powers having possessions or local interests in Africa, which might induce them to station ships of war in that quarter of the globe: but that the endeavours of these Powers must be ineffectual, unless supported by a general alliance, framed for this especial purpose; and unless all nations should be brought to co-operate to the end in view, by at least ceasing to be the cover, under which the object, which all aim at accomplishing, would be defeated.

That at the outset, some difficulty might occur in the execution of a common system; and especially

* Holland afterwards entered into a similar Convention.

whilst the Trade remained legal, within certain limits, to the subjects of both the Crowns of Spain and Portugal; but if the principal Powers frequenting the Coast of Africa evinced a determination to combine their means against the illicit Slave Trader as a common enemy, and if they were supported in doing so by other States denying to such illicit Slave Traders the cover of their flag, the traffic would soon be rendered too hazardous for profitable speculation—

That the evil must thus cease; and the efforts of Africa would then be directed to those habits of peaceful commerce and industry, in which all nations would find their best reward for the exertions they should have devoted to the suppression of this great moral evil.

Lord Castlereagh, upon these grounds, invited the different Plenipotentiaries, in the name of the Prince Regent—should the powers under which they at present act not enable them to proceed to negotiate a Convention upon the grounds above stated—to solicit, without delay, from their respective Sovereigns, the authority necessary to this effect; His Royal Highness, confidently trusting, that the enlarged and enlightened principles which guided the councils of these illustrious persons at Vienna, and which have now happily advanced the cause of Abolition so nearly to its completion, would determine them perseveringly to conduct the measure to that successful close, which nothing but their combined wisdom and continued exertions could effectuate.

In conclusion, his Lordship referred to the indisputable proofs afforded, both by the present state of the Colony of Sierra Leone, and by the increase of African Commerce in latter years, of the faculties of that Continent, both in its soil and population, for becoming civilized and industrious; the only impediment to such improvement undoubtedly being the pernicious practice of Slave Trading, which, wherever it prevailed, at once turned aside the attention of the Natives from the more slow and laborious means of barter which industry presented, to that of seizing upon and selling each other; and that it was, therefore, only through the total extinction of this traffic that Africa could be expected to make its natural advances in civilization—a result which it was the declared object of these Conferences, by all possible means, to accelerate and to promote.

PROCEEDINGS AT THE CONGRESS AT AIX-LA-CHAPELLE.

This proposition was immediately transmitted by the several Plenipotentiaries, for the consideration of

their respective Courts; but no answer was received from them previously to the Congress at Aix-la-Chapelle.

With reference to this Congress, the Report states—

A short time before that Meeting, the Directors had received from the Coast of Africa authentic information, chiefly from eye-witnesses, of the increased and continually increasing extent of the Slave Trade. This information was communicated to their indefatigable fellow-labourer, Mr. Clarkson, who had expressed an intention of repairing to Aix-la-Chapelle; having conceived this a favourable opportunity to forward the interests of this great cause. He was particularly anxious to endeavour personally to avail himself of the humane and enlightened sentiments which the Emperor of Russia was believed to entertain on the subject.

A pamphlet, containing a very able statement respecting the measures hitherto adopted for the Abolition of the Slave Trade, was also distributed by Mr. Clarkson; calling to the recollection of the Sovereigns assembled in Congress, the Resolution which they had come to, at Vienna, to put an end for ever “to that scourge which had so long desolated Africa, degraded Europe, and afflicted humanity;” and entreating them to consider whether their beneficent intentions, with respect to Africa, had been in any adequate degree fulfilled; and, if it should appear that they had not, imploring them to devise such measures as might give complete effect to those elevated views and truly Christian Principles, which dictated their former Declaration in her favour.

A copy of this Statement is given in the Appendix. It has appeared, also, in the Public Papers; and is worthy both of the Writer and of his Cause. The Report proceeds:—

The Directors were gratified to learn, that the question so near to their feelings was to be discussed at the Congress. They knew the favourable disposition of the British Government; and they seemed to have good reason to believe, that the Emperor of Russia would be eager to concur in any measures which promised

to be effectual for the speedy, final, and total extinction of the traffic in Slaves. By what had passed at the Congress of Vienna, they had been led to entertain equally favourable expectations of the disposition of the Austrian and Prussian Monarchs; and they ventured to hope that the Representative of the French Sovereign, who had directed his Ministers to denounce this traffic in strong terms, would, on this occasion, assist in furthering the same great object.

The subject of the Slave Trade, as had been expected, was brought under the consideration of the Congress; and it appears, by the Papers recently laid upon the table of both Houses of Parliament, that long and interesting discussions took place upon it. But at the result of these discussions, the Directors must be allowed to express their deep regret.

Lord Castlereagh submits Propositions, for an Appeal to the Court of Portugal, and for agreeing to a qualified Right of Search.

The first proceeding, in reference to the African Slave Trade, appears to have taken place on the 24th of October; when Lord Castlereagh explained to the Plenipotentiaries the existing state of that Trade, and the progress already made in proposing further measures for accomplishing its final Abolition. His Lordship also gave notice, that, on a future day, he would submit to them Two Propositions: the first, for addressing to the King of Portugal, on the part of the Five Courts represented at the Congress, an Appeal founded upon the Declaration made at Vienna; and urging him to give effect to that Declaration at the period fixed upon by Spain for her final Abolition, viz. on the 30th of May, 1820: the second, that the Powers represented in Congress should agree to the principle of a qualified right of mutual visit, as adopted by Great Britain, Spain, Portugal, and the Netherlands; and should apply it to the case of their respective flags, as circumstances should point out.

The latter of these Propositions appears to have been received with some hesitation by the other Plenipotentiaries; and, in particular, by the Duc de Richelieu, who gave his Lordship, however, every assurance of its being fully consi-

dered, and requested to be furnished with a Memorandum stating the substance of Lord Castlereagh's explanations.

His Lordship lost no time in furnishing the required Memorandum; in which he urges, with considerable force of argument, the advantages which the cause of Abolition would derive from the concession, on the part of France in particular, of a qualified right of mutual search.

In the conclusion of his Memorandum, he thus urges the adoption by France of the proposed concession:—"It may be confidently asserted," he observes, "that if the Powers having a real and local interest come to an understanding and act together, the other States will cheerfully come into the measure, so far as not to suffer their flags to be so monstrously perverted and abused. The omission of France is, above all others, important, from its station in Europe, and from its possessions in Africa. Its separation from the common effort, more especially if imitated by Russia, Austria, and Prussia, will not only disappoint all the hopes which the world has been taught to form with respect to the labours of the Conference established in London, under the Third Additional Article of the Treaty of November, 1815, but will introduce schism and murmur into the ranks of the friends of Abolition. The States having abolished, will no longer form one compact and unanimous body, labouring to affiliate the State which has yet to abolish, to a common system, and to render their own efficacious; but they will compose two sects—one, of States that have made the possible inconvenience of a restricted visit of their merchant ships bend to the greater claims of humanity—the other, of States, considering their former objection as so far paramount, as not to admit of any qualification, even for the indisputable advantage of a cause, to the importance of which they have at Vienna given a not less solemn sanction. This must materially retard the ultimate success of the measure: and it may, in the interval, keep alive an inconvenient degree of controversy and agitation, upon a subject which has contributed, above all others, seriously to excite the moral and religious sentiments of all nations; but especially of the British People, by whom the question has long been regarded as one of the deepest interest."

At a subsequent Conference, on the 4th of November, Lord Castlereagh brought forward his Propositions: the object of which his Lordship stated to be, on the one hand, to complete and extend the measures already adopted for the attainment of the definitive extinction of this traffic; and, on the other, to ensure the execution and the efficacy of those measures.

As to the first object, Lord Castlereagh proposed that a Letter should be written, in the name of the Sovereigns, in order, to engage the King of Portugal to fix, without further delay, the period for the definitive Abolition of the Slave Trade throughout his possessions: a period which, after the engagements entered into by the Portuguese Plenipotentiaries at Vienna, should not, in any case, extend beyond the year 1823; but which the Allied Sovereigns desired, from the interest they take in this great cause, to see coincide with that which the King of Spain has adopted, in fixing the 30th of May, 1820, as the final period of that traffic. This Proposition appears to have been unanimously adopted.

In reference to the second point, Lord Castlereagh communicated to the Conference the Memorandum which he had previously furnished to the Duc de Richelieu, wherein he points out the necessity of adopting a qualified right of mutual search: and requested the Plenipotentiaries to take it into their consideration, in the sense most favourable to the success of the Abolition, and to agree to it; or, if not, at least to substitute some counter-project, effectually to prevent the abuse which the illicit trader will not fail to make of the flag of the Powers who should refuse to concur in the proposed measure.

Lord Castlereagh added, that, according to the opinion of several persons whose authority was of great weight on this question, it would be useful, and perhaps necessary, to consider the Trade in Slaves as a crime against the Law of Nations; and, for this purpose, to assimilate it to PIRACY, as soon as, by the accession of Portugal, the Abolition of the traffic shall have become an universal measure: and he requested the Plenipotentiaries to take this suggestion into their consideration.

Notes of Russia, France, Austria, and Prussia, in reply.

In consequence of these proceedings, Notes were received from the Plenipotentiaries of Russia, France, Austria, and Prussia.

That of the RUSSIAN CABINET states, that the different communications made in the Conferences of Aix-la-Chapelle, by the British Plenipotentiary, on the subject of the Slave Trade, having been maturely considered by the Emperor of Russia (who was himself at the seat of Congress), his Imperial Majesty entirely concurred in the Proposition of the British Cabinet to make an amicable representation to the Court of Brazil, for the purpose of engaging it to fix an early period for the final termination of this trade; and a Letter was inclosed, addressed with this view to the King of Portugal, the substance of which is stated in a subsequent part of this Report.

In alluding to the Proposition of the general adoption, among the Maritime Powers, of the Rules laid down in the Conventions entered into by Great Britain, with Portugal, Spain, and the Netherlands; and more particularly for establishing, as a general principle, the reciprocal right of visit to be exercised by the respective cruisers belonging to these Crowns; the Russian Cabinet state their opinion, that these measures must necessarily prove illusory, if a single Maritime State only, of whatever rank it may be, finds it impossible to adhere to them. It is therefore, they say, with a view to produce this universal consent, that the Allied Powers should use their efforts, having once agreed among themselves upon the principle of the right of visit, to obtain the free adherence of all the others to the same basis. They regret not to be able to contemplate an accession so unanimous. It appeared to them beyond a doubt, that there are some States, which no consideration would induce to submit their navigation to a principle of such high importance.

Without prejudging the result of the overture of the British Cabinet, they submit a mode, which, in the event of that not being adopted, is unexceptionable as to the right of visit; and which will, per-

hope, obtain the suffrage of all States, equally desirous of accomplishing a sacred duty in putting an end to the horrors of the Slave Trade. This expedient would consist in a special Association between all States, having for its end the extinction of the traffic in Slaves. It would pronounce, as a FUNDAMENTAL PRINCIPLE, A LAW CHARACTERISING THIS ODDIOUS TRAFFIC AS A DESCRIPTION OF PIRACY, AND RENDERING IT PUNISHABLE AS SUCH.—It appears evident, that the general promulgation of such a Law could not take place, until the Abolition was universally pronounced; that is to say, until Portugal had totally and everywhere renounced the Trade. The execution of the Law should be confided to an Institution, the seat of which should be in a central point on the Coast of Africa; and in the formation of which, all the Christian States should take a part. Declared for ever neutral, to be estranged from all political and local interests, like the Fraternal and Christian Alliance, of which it would be a practical manifestation, this Institution would follow the single object of strictly maintaining the execution of the Law. It would consist of a Maritime Force, composed of a sufficient number of ships of war, appropriated to the service assigned to them—of a Judicial Power, which should judge all crimes relating to the Trade, according to a legislation established upon the subject, by the Common Law—of a Supreme Council, in which would reside the authority of the Institution; which would regulate the operations of the maritime force, would revise the sentences of the tribunals, would put them in execution, would inspect all the details, and would render an account of its administration to the future European Conferences. The right of visit and detention would be granted to this Institution, as the means of fulfilling its end: and perhaps no Maritime Nation would refuse to submit its flag to this police, exercised in a limited and clearly defined manner; and by a power too feeble to allow of vexations, and too disinterested on all maritime and commercial questions, and, above all, too widely combined in its elements, not to observe a severe, but impartial justice towards all. Would it not be possible to compose this Institution of such different elements, as to give it no other tendency, as long as it remained united, but that of doing its duty? The expense which it would occa-

sion, divided among all the Christian States, could not be very burthensome; and its duration would be regulated according to the time required for the development of African Civilization, which it would protect, and might bring about a happy change in the system of cultivation in the Colonies.

The Memoir of the FRENCH GOVERNMENT begins by stating the disposition of France to abide by the Declaration to which she subscribed at Vienna, of the 8th of February, 1815; and which has been demonstrated by her subsequent measures, especially by the enactment of a Law in March, 1818, pronouncing against the violators of it the most severe punishments which the laws of France in such case admit. It further alleges, that measures of surveillance had been prescribed, with a view to secure the execution of the Law; and that the King of France had ordered a naval force to cruise on the Western Coast of Africa, and visit all vessels suspected of continuing a trade which had been most strictly prohibited: but that, with respect to the Conventions between Great Britain, Spain, Portugal, and the Netherlands, relative to the qualified right of mutual search, the French Government would eagerly accede to such a Convention, if they did not perceive, in the means pointed out for attaining the object, dangers which attach, perhaps, peculiarly to their situation, but which it is their duty to prevent.

The reasons are then given, at great length, which deter France from acceding to a similar Convention.

The Memoir goes on to state, that France would not feel that she had sufficiently proved her desire for the suppression of the Slave Trade, if she did not propose, in her turn, new means of effecting it. Those means would not be directed to check it in the Middle Passage; but at the points, where the purchase and sale of the Negroes are effected: and, to this end, it is proposed to establish, in the factories where Slaves are usually bought, Commissioners charged to notify what passes to the Government, and empowered to prosecute the offending parties before the public tribunals. There might also be introduced into all the Colonies where the proprietors are likely to endeavour to recruit their gangs of Slaves, Regulations like those of the Registry Bill, to ascer-

tain the exact number of Blacks upon each plantation, and to shew, by a periodical census, that the law has not been evaded. The confiscation of the Negroes on each plantation above the number previously ascertained (except those born on the spot), and a heavy fine for each Slave clandestinely introduced, might be the punishment inflicted upon the delinquents.

These measures, which are confined to the internal administration of each Government, might, the Memoir observes, nevertheless be agreed upon by all; and, instead of Mixed Commissions, appointed to pronounce upon the culpability of the individuals who import the Negroes, Committees might be established, who should be obliged to have a strict watch over the purchasers, and to apprise the superior Authorities of the country of the infractions which inferior agents might shew reluctance in prosecuting. These arrangements the Memoir states to be those, which the French Government might make without fear of injuring the rights of its subjects; and on which the King of France is ready to come to an understanding with the Powers, who unite their efforts to bring about the entire Abolition of a Trade odious in itself, and which has been stigmatised with general condemnation.

The Note of the AUSTRIAN CABINET professes the most favourable dispositions towards the complete Abolition of the Slave Trade; and states the readiness of the Emperor of Austria to take part in the measures which the Allied Sovereigns were about to adopt with the Cabinet of Rio de Janeiro, to engage it to fix, as soon as possible, the period of Definitive Abolition.

With respect to the measures proposed by the British Plenipotentiaries, for putting an end to the Illicit Trade, the Austrian Note observes, that as it appears admitted, on all hands, that a system of permanent surveillance cannot be effectually established until the Abolition of the Trade shall have been generally and definitively pronounced by all the Powers, the Austrian Cabinet is of opinion, that, in adjourning to that period the ulterior discussion of the measures to be adopted, the intermediate time might be usefully employed in reconciling and conciliating all opinions; persuaded, as the Austrian Government is, that, provided the funda-

mental principle of the universal and effectual Abolition of the Trade be never lost sight of; and that each Power continues to second with its best efforts those labours which the British Government has hitherto consecrated to so honourable a cause, they will ultimately agree upon the most effectual means of securing its full and complete accomplishment. The Austrian Cabinet also expresses its desire, that the Ministerial Conference, established in London for the consideration of this question, might continue its work in the sense most conformable to the principles by which it has hitherto been guided.

The Note of the PRUSSIAN CABINET also professes the most friendly dispositions to the Abolition of the Slave Trade; and consequently does not hesitate to accede to the proposition of a combined representation to the Court of Brazil, in order to engage it to accelerate, as much as the circumstances and the necessities of its situation may permit, the entire Abolition of that Trade.

Respecting the measures of general police that may be adopted to prevent or put a stop to the Illicit Trade, the Prussian Government perceives the inseparable inconveniences of the concession of a right of visit exercised on the high seas: a concession which will become, they think, but too easily a source of abuse and misunderstanding; and which would subject peaceable and innocent traders to molestations, of which the idea alone will indispose them, perhaps, still more than the real mischief. The Prussian Government believe it, therefore, to be their duty to give the preference to every measure of precaution and surveillance, which, being confined to the points of departure and arrival—that is, to the Coast of Africa and the Colonies interested in favouring these illicit enterprises—would admit of a more rigorous and effectual execution.

Reply of the British Plenipotentiaries to these Notes.

To these Notes, the British Plenipotentiaries replied, that they could not dissemble their deep regret, that the deliberations of the Congress should not be marked, in the page of History, by some more decisive interposition for the relief of the sufferings of Africa, than is likely to take place. They had persuaded themselves, that it was reserved for the

Plenipotentiaries assembled at Aix-la-Chapelle, at once to have completed the work of peace in Europe; and to have laid a broad and lasting foundation, on which the deliverance of another great Quarter of the Globe, from a scourge far more severe than European Warfare in its most aggravated forms, might have been effected, by establishing an Alliance, which should for ever deny to the fraudulent Slave-Trader, of whatever nation, the cover of their respective flags for the purposes of his iniquitous traffic.

Although disappointed in this hope, they will not despair of ultimately arriving at their object, whilst they have so powerful a cause to advocate; and whilst they can address themselves not less to the understandings than to the hearts of those Sovereigns, who, when assembled in Congress at Vienna, solemnly pronounced upon this question, and devoted their future exertions to the consummation of this work of peace.

The British Ministers observe, that they derive additional consolation from the perusal of the documents above referred to; which, although they disappoint them for the present in their conclusion, render, nevertheless, in all their reasonings, SUCH HOMAGE TO THE PRINCIPLE of Abolition, and, in some of their details, so fully evince the strong sense of duty which animates the different Sovereigns in the prosecution of this measure, as to be regarded rather as the precursors of some decided effort for putting an end to this great moral evil, than as indicating, on their part, any abandonment of a cause, which, in the face of mankind, they have taken under their especial protection.

It has been the fate of this question, they remark, in every stage of its progress, to have difficulties represented as insurmountable, which, in a little time, have yielded to perseverance, and to the more matured impulses of humanity. The language in every country has been at times discouraging; yet the principles of Truth and of Justice have ultimately triumphed, so as to have left only one great blot in the civilized world at this day unremoved. Every nation, one only excepted, has renounced this pollution; and even the King of Portugal has taken steps in the same direction, which afford a hope that he will deliver his people, in no very long time, from a practice which must degrade

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them in the scale of enlightened policy, so long as it shall continue to be tolerated amongst them.

It is against the fraudulent Slave-Trader, that, with a view to the welfare of Africa, more decisive measures are urgently called for; because, were it not for his pestilential influence, more than half of that great Continent would at this day have been consigned to peaceful habits, and to the pursuits of industry and of innocent commerce. It is he, who, by his piratical practices on the Coast of Africa, in breach of the laws of every civilized Government, not only vexes that extended portion of the Globe, but has undone the work of many years of slow, but successful improvement. It is the fraudulent Slave-Trader, who has there introduced anew this traffic, with all its desolating influence on the interior of the country; and which, if not soon checked by measures of a decisive character, will banish thence, not only every trace of improvement, but all commerce except that of Slaves.

The British Plenipotentiaries then proceed to state, that although, in the view of the speedy departure of the Sovereigns from Aix-la-Chapelle, they could not hope for a more favourable decision on the plans which they had been directed to propose; yet they could not satisfy their own sense of duty, were they not to record, for the mature consideration of the different Cabinets, their observations upon the objections which had been brought forward; and they express a confident expectation that the subject may, at no distant period, be resumed in London, and prosecuted, under more favourable auspices, to some more decisive result.

And first, with respect to the Russian Note, the British Plenipotentiaries lament, that the Russian Cabinet, in the contemplation of other measures to be hereafter taken, should have been discouraged with respect to the great good which lay within their reach; and that His Imperial Majesty should thus have abstained, for the present, to throw into the scale of the proposed measure his illustrious and powerful example.

They observe, that it appears that the Russian Government looks forward to a moment, when Portugal shall have finally abolished the Slave Trade, for founding a system upon the Coast of Africa, and for erecting an Institution there of a new character, and to be entrusted with extensive

powers; but they express their doubts, as to the practicability of founding or preserving in activity so novel and so complicated a system.

If the moment should have arrived, when the traffic in Slaves shall have been universally prohibited; and if, under such circumstances, the mode should have been devised by which this offence shall be raised in the Criminal Code of all civilized nations to the standard of Piracy; they conceive that this species of Piracy, like any other act falling within the same legal principle, will, by the Law of Nations, be amenable to the ordinary tribunals of any or every particular State: that the individuals charged with Piracy, can plead no national character in bar of such jurisdiction, whether taken on the high seas or on the African Coast. If they be Pirates, they are "hostes humani generis." They are under the protection of no flag; and the proof of the fact of Piracy, by sufficient evidence, places them at once within the jurisdiction of the first criminal tribunal of competent authority, before whom they may be brought.

It seems equally unnecessary to have recourse to so new a system for arriving at a qualified and guarded right of visit. In this, as in the former instance, the British Plenipotentiaries observe, that the simplest means will be found to be the best; and that such means will generally be found to consist in some modification of what the established practice of nations has for ages sanctioned.

They then urge the reasons which appear to render this mode preferable to the establishment of the new Institution proposed by the Russian Government; and then ask, why the Russian, Austrian, and Prussian Governments should unnecessarily postpone taking some measure for the suppression of the Slave Trade for an indefinite period, and until Portugal shall have universally abolished it; for there are, now, more than two-thirds of the Coast of Africa which might be as beneficially operated upon as if that much-wished-for æra had already arrived. Portugal herself has given unanswerable arguments upon this point, by conceding the right of visit north of the Equator; where the Abolition has now been completed, as well by herself, as by Spain and all other Powers. They then combat the reasons which appear to have influenced the Russian Government to defer its adherence to granting the

right of mutual visit; which appears expressly to be delayed, until there is reason to presume, that a general concurrence is attainable; and they shew how much the chance of success would have been improved, had the Three Powers in question followed the example of those who have already adopted the system; and how much narrowed the chance of fraud would have been, had the sphere of the Alliance been extended by their accession.

In adverting to the Memoir of the French Minister, the British Plenipotentiaries observe, that the objections on the part of France are of a more general description, and such, as it is hoped, time will of itself serve to remove.

With regard to the objections against the concession of a qualified right of mutual search, as if there were some moral incompetency in the French Nation to conform themselves to the measure; and as if what is felt by the Crowns of Spain and Portugal, and of the Netherlands, to be no disparagement to the honour of their flag, nor any inconvenient surrender of the commercial rights and interest of their people, would, in France, work nothing but a sense of humiliation and discontent; they indulge the hope, that although, at first sight, strong prejudices may exist against the measure, a people so enlightened will, when the whole subject is brought fairly before them, not fail cordially to answer to an appeal made by their Government to the generosity of their feelings upon such a point: but, that, should a doubt or murmur arise among the people at the first aspect of it, they might be told that four of the most considerable of the Maritime Powers of the World have cheerfully united their exertions in this system, for the deliverance of Africa; and that the British People, so sensitively alive as they are known to be to every circumstance that might impede their commercial pursuits or expose the national flag to an unusual interference, have betrayed no apprehension on the subject, and that not a single remonstrance has been heard against it—that should the French people fear that their commercial interests on the Coast of Africa might be injured, they would find, on inquiry, that, to preserve and improve their legitimate commerce on that coast, they cannot pursue a more effectual course, than by uniting the efforts of France to those of other Powers

for putting down the Illicit Slave-Trade, who is now become an armed freebooter, combining the plunder of merchant vessels, of whatever nation, with his illegal speculations in Slaves—that the idea, that French Merchant Ships frequenting the coast may experience interruption and delays by such visits; that disputes may occur between them and the subjects of Foreign Powers; that officers may possibly abuse their trust, notwithstanding the precautions taken by the respective Governments; if calmly reduced to their true value, are such minor inconveniences, when compared with the aggravated horrors of an Illicit Slave Trade, that they think the French Government will scarcely hesitate in its decision upon such an alternative.

With regard to what the French Memoir says, against the principle of subjecting the property of French Subjects to any other jurisdiction than that of their own tribunals, the British Plenipotentiaries observe, that this practice is by no means unusual; say, that in time of war, for the security of the belligerent, it is constantly the case—the neutral being, in all cases, amenable for the alleged infractions of the rights of the belligerent in matters of blockade, contraband of war, &c. to the tribunals of the belligerent, and not to his own, or any mixed tribunal:—but that if it be said, this is not a case of war, but a regulation introduced in peace, and for the first time, the obvious answer is, Does the case warrant the innovation? and that, if it does, the novelty of the practice ought to form no decisive objection to its adoption: but they add, that it is by no means true, that this is the first instance, in time of peace, where the property of the subject has been brought under a jurisdiction other than the ordinary tribunals of his own State; and quote, as a decisive authority, the two Conventions, which, in Nov. 1815, referred the private claims upon the French Government, immense as they were in amount, to the decision of a Mixed Commission similarly constituted. And they proceed to observe, that the claimant, in the present case, would gain a singular advantage, by having his case disposed of by such a Commission, which he could not obtain were he proceeded against in his own Courts, or in that of the capturing power for the restitution of his property; namely, that the Commission, in deciding

upon his cause, not only has the power of pronouncing upon his wrongs, but can give him, by its decision, ample damages; for the discharge of which (according to the terms of the Convention) the State of the capturing ship is made answerable; whereas, in an ordinary case of capture, he would have a dilatory and expensive suit to carry on against perhaps an insolvent captor.

The British Plenipotentiaries, in the conclusion of their Note, express their satisfaction at the determination announced, of introducing into all the French Colonies a Registry of Slaves; and their hope that this and other beneficent arrangements may operate powerfully, so far as the mischief has decidedly a French character: but they state, that, until all the principal Powers can agree to have, as against the Illicit Slave-Trade, AT LEAST ON THE COAST OF AFRICA, but one common flag and co-operating force, they will not have gone to the full extent of their means to effectuate their purpose, in conformity to their declarations at Vienna.

Despatch of Lord Castlereagh to Earl Bathurst.

In a Despatch from Viscount Castlereagh to Earl Bathurst, dated Aix-la-Chapelle, 23d Nov. last, his Lordship states, that, after presenting to the consideration of the Conference this review of the objections brought forward against the measure of mutually conceding the right of visit, he had had an audience of the Emperor of Russia; at which he took occasion to represent to his Imperial Majesty, in the strongest terms, the necessity of taking some effective measure of this nature, without delay, and without waiting for the decree of Final Abolition on the part of Portugal; and that his Majesty promised to give directions to his Ministers, that the consideration of the question should be re-opened in London, under fresh instructions.

His Lordship states, that the modification of this measure, which he had finally urged, and he trusts with considerable hope of success, is, that, in addition to the limitation of the right of visit to the Coast of Africa, and to a specific number of ships of each Power, the duration of the Convention should be for a limited number of years; at the end of which period, the several States would again have it in their power to review their decision, after some experience of its convenience or inconve-

nence, of its efficacy to the object, and of the necessity of its being renewed, regard being had to the then state of the Illicit Slave Trade. His Lordship observes, that this arrangement would sufficiently meet the most pressing wants of the case, whilst it would go less permanently to disturb the acknowledged principles of Maritime Law, as regulating the right of visit. By the aid of this latter expedient, his Lordship flatters himself, he has made a considerable impression in removing the strong repugnance which was at first felt to the measure.

In this Despatch, Viscount Castlereagh inclosed a projet of the Letter, to be addressed by the Sovereigns to the King of Portugal, on this subject.

This Letter, after referring to the Declaration of the Congress of Vienna, and to the measures subsequently taken to carry that Declaration into effect, adds—

“If the result of the Conferences of Aix-la-Chapelle, which consummate the pacification and guarantee the prosperity of Europe, still leave a wish, it is that of seeing insured the final triumph of the Declaration of the 8th of February, 1815,

by means of an Act decreting the Abolition of the Slave Trade, in all parts, and for ever; and that the Sovereigns should not be permitted to separate, without turning their confident regards towards the Powers, to whom the Supreme Arbiters of the destinies of the earth has reserved the glory of putting an end to the afflictions of an unfortunate population.”

Thus ended the Conferences and Proceedings at Aix-la-Chapelle, respecting the more effectual Abolition of the African Slave Trade; and thus have the Directors been disappointed in the hopes which they had entertained, of seeing the noble principles announced to the world by the Congress at Vienna carried into complete effect, by the Sovereigns and Plenipotentiaries assembled in the course of the last autumn. Whether such another opportunity of bringing those principles into action may ever again occur, cannot be foreseen; but the Directors must be allowed to express their unfeigned regret, that so very favourable a combination of circumstances has led to such unimportant results.

NEGOCIATION BETWEEN GREAT BRITAIN AND THE UNITED STATES FOR THE EXTINCTION OF THE SLAVE TRADE.

In the month of June last, Lord Castlereagh addressed a Letter to Mr. Rush, the American Minister in London, respecting the more effectual Abolition of the African Slave Trade; in which his Lordship observed, that, with the exception of the Crown of Portugal, all States had now either actually prohibited the traffic in Slaves to their subjects, or fixed an early period for its cessation, whilst Portugal had also renounced it to the north of the Equator; that, from May 1820, there would not be a flag which could legally cover this detested traffic, to the north of the Line; and that there was reason to hope, that the Portuguese might ere long be also prepared to abandon it to the south of the Equator: but that, until some effectual concert should be established amongst the principal Maritime Powers, to prevent their respective flags from being made a cover for an Illicit Slave Trade, there was but too much reason to fear, whatever might be the state of the law on this subject, that the evil would continue to exist; and, in proportion as it assumed a contraband form, would be carried on under the most aggravated circumstances of cruelty and desolation; and that it was from a deep conviction of

this truth, founded upon experience, that the British Government, in all its late negotiations upon this subject, had endeavoured to combine a system of alliance for the suppression of this most injurious practice, with the engagements which it had succeeded in contracting with the Governments of Spain and Portugal for the total or partial Abolition of the Slave Trade.

His Lordship inclosed to Mr. Rush copies of those Treaties, together with the Acts which had recently received the sanction of Parliament for carrying them into execution. He also transmitted a copy of the Treaty which had just been concluded with the King of the Netherlands, for the like purpose; to which his Lordship was induced to call Mr. Rush's attention more particularly, as it contains provisions calculated to limit the powers mutually conceded by the former Treaties, in a manner which, without essentially weakening their force, might render them more acceptable to the contracting parties.

Lord Castlereagh earnestly begged of Mr. Rush to bring these documents under the serious consideration of the President of the United States; intimating to him the earnest wish of the British Govern-

ment, that the exertions of the two countries might be combined upon a somewhat similar principle, to put down this great moral disobedience to the laws of both countries, wherever it might be committed; and expressing his belief, that this could not effectually be done except by mutually conceding to each other's ships of war a qualified right of search, with a power of detaining the vessels of either State with Slaves actually on board; and remarking, that, if the American Government were disposed to enter into a similar concert, and could suggest any further regulations the better to obviate abuse, the British Government would be most ready to listen to such suggestions; their only object being to contribute, by every effort in their power, to put an end to this disgraceful traffic.

Mr. Rush most readily promised to transmit to his Government copies of Lord Castlereagh's Note, and the documents which accompanied it.

Towards the latter end of December, Mr. Rush transmitted an answer to Lord Castlereagh.

In this Note, Mr. Rush states, that he had been distinctly commanded, in the first place, to make known the sensibility of the President to the friendly spirit of confidence in which the Treaties between Great Britain, Portugal, Spain, and the Netherlands, and the legislative measures of Parliament founded upon them, had been communicated to the United States; and to the invitation which had been given, that they would join in the same or similar arrangements, the more effectually to accomplish the beneficial object to which they look. He was further commanded to give the strongest assurances, that the solicitude of the United States for the universal extirpation of the Slave Trade continues with all the earnestness which has so long and steadily distinguished the course of their policy in relation to it.

Of their general Prohibitory Law of 1807, Mr. Rush says it is unnecessary for him to speak, his Lordship being already apprised of its provisions; amongst which, the authority to employ the national force, as auxiliary to its execution, will not have escaped attention.

But he has it in charge to make known, as a new pledge of their unremitting and active desire in the cause of Abolition, that so lately as the month of April last, another Act of Congress was passed, by which not only are the citizens and vessels

of the United States interdicted from carrying on, or being in any way engaged in the trade; but in which also, the best precautions that legislative enactments can devise, or their penalties enforce, are raised up against the introduction into their territories of Slaves from abroad, under whatever pretext attempted, and especially from dominions which lie more immediately in their neighbourhood. That peculiarity in the eighth section of the Act, which throws upon a defendant the labour of proof as the condition of acquittal, Mr. Rush persuaded himself would be regarded as signally manifesting an anxiety to suppress the hateful offence; departing, as it does, from the analogy of criminal jurisprudence, which so generally requires the independent and positive establishment of guilt, as the first step in every public prosecution.

To measures of such a character, thus early adopted and sedulously pursued, he was further commanded to say, that the Government of the United States, acting within the pale of its constitutional powers, would always be ready to supersede any others, that experience may prove to be necessary for attaining the desirable end in view.

But, on examining the provisions of the above-mentioned Treaties, it has appeared to the President, that their essential articles are of a character not adapted to the circumstances or to the institutions of the United States.

The powers agreed to be given to the ships of war of either party—to search, capture, and carry into port for adjudication the merchant vessels of the other—however qualified, are connected with the establishment, by each Treaty, of two Mixed Courts, one of which is to have its seat in the Colonial Possessions of the parties respectively. The institution of such tribunals is necessarily regarded as fundamental to the whole arrangement; whilst their peculiar structure is doubtless intended, and would seem to be indispensable towards imparting to it a just reciprocity. But to this part of the system the United States, having no Colonies upon the Coast of Africa, in the West Indies, or elsewhere, cannot, it is said, give effect.

Moreover, the powers of Government in the United States, whilst they can only be exercised within the limits, are also subject to the restrictions of the Federal Constitution. By the latter instrument,

all judicial power is to be vested in a Supreme Court; and in such other inferior Courts as Congress may, from time to time, ordain and establish. It farther provides, that the Judges of these Courts shall hold their offices during good behaviour, and be removeable on impeachment and conviction of crimes and misdemeanours. There are serious doubts, Mr. Rush observes, whether, obeying the spirit of these injunctions, the Government of the United States would be competent to appear as a party to the institution of a Court for carrying into execution their penal statutes in places out of their own territory; a Court, consisting partly of Foreign Judges, not liable to impeachment under the authority of the United States, and deciding upon their statutes without appeal.

Again: obstacles would exist, he adds, towards giving validity to the disposal of the Negroes found on board the Slave-trading Vessels condemned by the sentence of the Mixed Courts. If they should be delivered over to the Government of the United States as free men, they could not, except by their own consent, be employed as servants or free-labourers. The con-

dition of Negroes and other People of Colour in the United States, being regulated by the municipal laws of the separate States, the Government of the former could neither guarantee their liberty in the States where they could only be received as Slaves, nor controul them in the States where they would be recognised as free.

Three, Mr. Rush states, are some of the principal reasons which arrest the assent of the President to the very frank and friendly overture contained in Lord Castlereagh's communication. Having their foundation in Constitutional Impediments, the Government of his Britannic Majesty would know how to appreciate their force. It would be seen, how compatible they are with the most earnest wishes on the part of the United States, that the measures concerted by these Treaties may bring about a total downfall of the traffic in human blood; and with their determination to co-operate, to the utmost extent of their constitutional power, towards this great consummation, so imperiously due, at the hands of all nations, to the past wrongs and sufferings of Africa.

STATE AND INFLUENCE OF THE SLAVE TRADE.

Lord Castlereagh, as before observed, founded his Proposition to the Powers assembled in London on information furnished by the Institution. His Lordship proposed a number of Queries to the Directors: these, with the Answers to them, are given in the Appendix. The Parliamentary Papers also contain Answers from Sierra Leone, dated April 1817, to Queries sent thither by Lord Castlereagh: these Answers confirm those given by the Directors.

From the information furnished by the Institution, and from the Report itself, we shall select the most important particulars respecting the State and Influence of the Slave Trade.

WEST-AFRICAN SLAVE TRADE.

Present rapid Increase of the Trade.

While delays have arisen, in issuing Instructions to the vessels of war on the African Coast, and in constituting the Commissions under the Conventions with Portugal, Spain, and the Netherlands, the Slave Trade has been increasing with great rapidity. Motions were, in consequence, made and agreed to in both Houses of Parliament, on the 19th of February, for copies of the Appointments of the Commissioners and of Instructions to the

Commanders of His Majesty's ships on the Coast of Africa, for the purpose of carrying the above Conventions into effect. These measures will, therefore, be prosecuted, it may be hoped, with promptitude and vigour. This is demanded, not only by the Conscience, but by the Honour of this Nation; for, notwithstanding the great pecuniary sacrifices made by Great Britain to Spain and Portugal, "their subjects are stated," the Directors say, "by the Governor of Sierra Leone, to be now deeper in blood than ever."

The Number of Slaves taken from Africa, and by what Nation.

From the information given to Lord Castlereagh, we extract the following distressing particulars, which too fully confirm the charge just made against the Spaniards and Portuguese.

The number of Slaves withdrawn from Western Africa, during the last twenty-five years, has probably amounted to upward of a million and a half. During many of the early years of that period, the number annually withdrawn is stated, on credible authority, to have amounted to nearly 80,000. The average export of the last eight years may have somewhat exceeded the rate of 50,000 annually. The number at present carried across the Atlantic has been calculated at upward of 60,000!

Previous to the Revolutionary War, the number carried away in British Ships was estimated at 38,000 annually. About 40,000 or 42,000 more were supposed to be carried away by the Portuguese, French, Dutch, Danes, and Americans.

This estimate, however, probably falls below the truth; as there is reason to believe that the annual export of the Portuguese alone usually amounted to 25,000; and the number of Slaves introduced into Saint Domingo by the French, for some time before the revolution in that island, is known to have been very large.

For about two years after the breaking out of the Maritime War of 1793, the Slave Trade on the West Coast of Africa suffered a considerable interruption. The French and Dutch were entirely driven from it; and the captures made from the English greatly discouraged their trade on that open and unprotected coast. Our maritime successes, and the capture of Dutch Guiana, combined to revive it; and the English Share of the Slave Trade rose to the enormous amount of 55,000 Slaves in a single year. The only other nations that, during this period, and down to the year 1810, were engaged in the Slave Trade of Western Africa, were the Portuguese and Americans. The number carried off by the Portuguese has been estimated at from 20,000 to 25,000 annually, and by the Americans about 15,000. Notwithstanding the Prohibitory Act of Ame-

rica, which was passed in 1807, ships bearing the American Flag continued to trade for Slaves until 1809; when, in consequence of a decision in the English Prize-Appeal Courts, which rendered American Slave Ships liable to capture and condemnation, that flag suddenly disappeared from the coast. Its place was almost instantaneously supplied by the Spanish Flag, which, with one or two exceptions, was now seen for the first time on the African Coast, engaged in covering the Slave Trade.

This sudden substitution of the Spanish for the American Flag seemed to confirm what was established in a variety of instances by more direct testimony, that the Slave Trade, which now for the first time assumed a Spanish dress, was in reality only the trade of other nations in disguise. The whole of the Slave Trade, whether legal or contraband, which is now carried on from Western Africa, passes, with a very few exceptions, under the Spanish and Portuguese Flags; the Spanish being seen chiefly to the north of the Equator, and the Portuguese to the south of it. The flag, however, affords but a very slight presumption of the real national character of the adventure. In the case of a very great majority of the vessels detained by our cruisers, it has proved a disguise assumed by the contraband trader, in order to escape detention.

Of the Slaves exported from the Western Coast of Africa, at the present time, probably one half is carried off under the Spanish, and the other half under the Portuguese Flag. The Brazils, and the Island of Cuba, form the great marts of the sale of the Slaves carried from the Western Coast of Africa, exclusive of those smuggled into the British and restored French and Dutch Colonies.

Slave Trade of Senegal and Goree.

We extracted from the Twelfth Report (see pp. 319—321 of the last Volume) various details of the scandalous proceedings of the French Slave Traders at Senegal and Goree. Ample confirmation of these statements has been since received, with additional information of a similarly distressing nature.

We shall extract some of the particulars, from Letters, given in the Appendix, dated St. Louis,

Senegal, in the autumn of last year, and addressed to a friend at Paris.

No one in the town is ignorant, that there are here 600 wretched creatures shut up in the Slave Yards, and doomed to be transported to America by the first opportunity. Of these, 150 belong to a House at Nantes. The delay which has occurred causing a serious expense, they receive only what is sufficient to keep them alive; and they are made to go out for a short space of time in the morning and evening, loaded with irons, to breathe the fresh air, of which they stand in need. Parties of these unhappy persons are to be seen in the streets; and I have myself encountered several, dragging themselves along with difficulty; being restrained by their fetters, which prevented them from advancing more than a few inches at a time. I have seen more than one, thus chained in, the open day, in the court-yard of some Public Functionaries.

If you knew all the infamous transactions, or rather all the crimes, which the thirst of gold produces in this country, you would scarcely credit such atrocities. White men, Officers of the Government, have been seen causing the Blacks to be hunted, even in the streets of St. Louis: that is to say, causing Blacks, either Slave or Free, to be seized and carried off to the Coast, where a ship was in waiting for them. In one instance, a Black having been kidnapped in this manner, the next day his mother hastened to offer a sum of money for his liberation. The honest White took the money; and, two days after, both mother and son were shipped off for America. The latter, indignant at the outrage, stabbed himself, saying,—"Thou White Man, devourer of Blacks, I cannot revenge myself upon thee, but by depriving thee of my person." This transaction has occurred subsequently to the Abolition of the Slave Trade. When your respectable friend—reads this, let him restrain his just indignation. I promise him frightful details of atrocities worthy of being exhibited along with those which Clarkson has unveiled to the world.

The names of Atheist, Jacobin, and Buonapartist, are here mere cajoleries, compared to that of Philanthropist. Hence the persecutions directed against the Abbé Gindicelly, the Curé or Apostolic Prefect of the French Establishments

on the Coast of Africa. He has had the courage to preach against the Slave Trade and the Slave-Trader; and to maintain, from the pulpit, that to kidnap and to sell men is a crime, which deserves the severity of the law in this world, and damnation in the next. The greatest part of his parishioners, being engaged in the traffic of Negroes, whom they are very far from considering as men, have caused him so much trouble, and so many vexations, that he seems inclined to leave the country. He has distinguished himself by an ardent zeal to defend the oppressed, and especially the poor Black People; who may be reproached with some defects, but with no vice which has not been communicated to them by the Europeans.

From another Letter, it appears that Mons. Gindicelly had been obliged to leave the country, and return to France. It is added—

I heard Mr. B. say, in presence of ten persons, that a Joloff had come to reclaim his son, who is one of a lot of 120 Slaves which this European Merchant intends to despatch to America; and that the father, not having the sixty dollars which were asked from him, had gone back in order to fetch another Slave, to replace his son.

Another trader in human flesh, who was present at this conversation, said, that the same thing had happened at his house some days before; that a Negro had called on him, to redeem his son and his nephew; offering, at the same time, forty cows for their ransom; but that the bargain had not been concluded, because Mr. G. insisted on having forty-five cows, each cow worth twenty or thirty francs. These three unfortunate Africans recognised each other; and this Slave-Trader observed to us, that he had permitted them to eat together. Do not think that this honest speculator asked forty-five cows for two children, on account of the respect which he felt for a human being;—no, nothing is respected here but gold. A few days ago, the Mulatto B. sold a horse to a nobleman belonging to the retinue of his Royal Highness the King of Camels Brother, for fifteen Slaves. Some other time I will give you the name of a Slave-Trader who sold the child of one of his Female Slaves before its birth. This person is considered by every body as a very honourable person!

When I was breakfasting with Mr. C.

the Mayor of St. Louis gave information, that the parents of the Slave who served Mr. C. at table were come to fetch him. This gentleman exclaimed, that it was mere nonsense; as, undoubtedly, the boy was better there than he could be in his own country. Mr. D. asked the child whether he would know his parents again, and feel any pleasure in seeing them. Mr. C. hastily answered, that the boy did not wish to return to his country, where he knew he should be miserable. Perceiving that the face of this unfortunate creature was bathed in tears, "He cries," said Mr. C. "because he fears to be carried back by his parents." This poor boy, after many solicitations, said, in a trembling voice, that he liked his own country better than Senegal. On this, Mr. C. changing his tone (his words till now had been accompanied with a loud sardonic laugh), observed, that this affair could not be decided until the return of Mr. S. to whom the Slave belonged. I do not warrant the truth of this assertion.

Fatal Influence of the Slave Trade.

The communications from Senegal, just quoted, give the following description of the ruinous effects of this traffic on that part of the Coast of Africa.

The agriculture of the country is annihilated. The Slave Trade has introduced a state of continual war among different tribes, as well as between kings and their subjects; and has thus destroyed the numerous sources of riches which Africa offers to the industry of Europeans.

St. Louis remains in the same state in which it was half a century ago. A proprietor of fifty Slaves, whose wife is decked out in jewels, is destitute of the most useful and common necessities. He waits till they shall bring for his use, from Europe, even sugar, tobacco, rice, potatoes, onions, &c. If, during the last ten years, agricultural establishments had been formed upon the Coast of Senegal, St. Louis would at this time have been a rich colony. Cultivation might be carried on there with the greatest success: rice, cotton, and indigo, grow everywhere spontaneously, as well as many other plants, which would prove an always increasing source of prosperity.

It is said, that the air of the interior is fatal to Europeans; but this, I must add, is partly in consequence of our own com-

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duct. Since Europeans have chased the Blacks like wild beasts, these unfortunate people have fled as far as they could from the reach of their barbarous enemies. They have abandoned the banks of the river, which they inhabited before our arrival; and forests have usurped the place of cultivated fields. Upon the banks of the Niger, where the Europeans have not yet extended their dominion, the whole population are still engaged in agriculture.

The expedition which set out on the 17th of August for Galam (a country about 300 leagues from this place) was preceded by three armed brigs. Upon their approach, the Foulahs (inhabitants of the Foulah Country, whence comes the millet necessary for the consumption of St. Louis) fled into the interior, abandoning their towns situated near the river. In a former expedition to Galam, just before the late war, the French, after having surprised several towns, seized upon 600 Foulahs, and sent them off to America, having first massacred all those of their relations whom they did not think likely to sell well. It is to be hoped, that these unfortunate people will quit the retreat to which they have fled among tigers and lions, when they shall know that we mean no longer to make them Slaves. Unfortunately, our conduct, even to this day, has produced a contrary impression.

The higher we ascend the Senegal, the better cultivated is the country.

All the Moors, as well as all the Kings, are dissatisfied with the Abolition of the Slave Trade. With us, when a King wishes to obtain money, he adds so many Centimes to those which the people already pay. A more expeditious mode is resorted to here. The King, on horseback, escorted by some banditti who compose his army, rides towards one of the towns of his kingdom, the inhabitants of which he carries off and sells to the Europeans. Lately, the King of Damel, or Kayor, formed a plan of attacking Gandiole in this manner, which is a large village, five miles distant from St. Louis. The inhabitants, carrying on a great trade with the French, happened to be amply provided with arms and ammunition. They sent their wives and children to St. Louis, and prepared to defend their liberty against their legitimate Sovereign; who, thinking to take them by surprise, had engaged himself too rashly in a skirmish, from which he with difficulty escaped. It appears that his Majesty has been more fortunate in another part of his States, where

he may have found more submissive subjects; for his Brother has been for several days at Gandiole, whither he carried 140 Captives, in order to sell them to the French. Already several Traders, attracted, like vultures, by the odour of human flesh, have gone themselves, or have sent to his Royal Highness, in order to trade with him. You see what the Kings of this country do!

All the Negro Population have received the Abolition of the Slave Trade as a blessing from Heaven; but they doubt the reality of this happy change, when they see Frenchmen still hunting and seizing those who have had the misfortune to receive from God a black complexion. The Foulahs, who are considered as bad subjects, in the same manner as we consider a bad horse such a one as we find it difficult to manage, got rid of their King and his family about thirty years ago, and elected a Supreme Magistrate, who is called Almami. Since that time, they do not permit any of their nation to be made Slaves; and those who are in foreign countries are redeemed by them, when discovered. The Foulahs inhabit the country of Foulah, on the banks of the Senegal, sixty miles above St. Louis. It is reported that thirty Slaves of that nation, having redeemed themselves in America, hired a vessel, and arrived safely at St. Louis; from which place several have returned to their own country.

In a subsequent Letter, it is stated—

The Negroes of Senegal are gentle and good-tempered. They work during the day, and amuse themselves in the evening. They are like children who play with their chains. On the 19th of September, as I returned home at about ten o'clock, I found near my house a numerous party of Slaves, men and women, who had assembled together to sing and dance. They formed two choirs; the women on one side, and the men on the other, singing alternately a stanza each, which was accompanied by the music of drums very like those of India. The following is a translation of their Song:—

"Under the English, the poor Slave sang the whole night long, and was not beaten: He complained, and was listened to. Now, the bad Masters beat them: nobody listens to their complaints. Senegal is full of Slaves to be sent to the sea."

How many comments might be made

on these lines! I shall confine myself to a few remarks. Under the British Flag, it was forbidden to beat a Slave: When he had committed any fault, complaints were made to the Governor, who sent for him, listened to his defence, and inflicted a punishment if the Slave were found guilty; but the Master was publicly punished, when he had committed any injustice. Here this is called despotism, because they say every one is master of his own property. Under the reign of that liberty which the owners of Slaves now enjoy, the population of St. Louis, although consisting of ten thousand souls, is not subjected to any public Police; and they may, therefore, bury with impunity (which is not without example) the poor Slave who expires under the lash. Some time after, it may be whispered about, that he died a victim of the ill usage he received from a barbarous master.

The Directors, in their Answers to Lord Castlereagh's Queries, thus speak on the fatal influence of the revival of the Slave Trade:—

The effects of these proceedings have been highly detrimental. Exclusive of all the evils which are inseparable from a Slave Trade, under any circumstances, they have discouraged, and in some cases crushed, the first efforts to extend agriculture and legitimate commerce, which had been produced in this quarter by the cessation for a time of the Slave Trade. Even the innocent commerce of Sierra Leone with the surrounding districts, which had tended more than any thing else to give a steady impulse to the industry of the neighbouring Natives, has been subjected to outrage and spoliation, attended in some cases with the loss of life.

They operate most fatally in another point of view. The Native Chiefs and Traders, who began at length to be convinced, by the evidence of facts, that the Abolition was likely to be permanently maintained, and that it was therefore absolutely necessary to engage heartily in schemes of cultivation if they would preserve their influence, have learnt, from recent events, to distrust all such assurances. Notwithstanding all that had been said and done, they now see the Slave-Traders again sweeping the whole range of coast, without molestation; nay, with the air of triumph and defiance. It will be long,

therefore, before they are likely to yield to the same conviction, respecting the purposes of the European Powers to abolish the Slave Trade, which they had been led to admit. Even if effectual means should now be adopted for totally and finally abolishing this traffic, years will probably elapse before they will be induced to forego the expectation of its revival. It would be difficult fully to appreciate the deep and lasting injury inflicted on Northern Africa by the transactions of the last two or three years. And this injury will be the greater on this account, that in the interior of that country at least, they do not discriminate with any accuracy between the different Nations of Europe. They only know, in general, that the White Men who had ceased to trade in Slaves, and who they understood were to trade no more in that commodity, except as smugglers, liable to be seized and punished, have now resumed the open, avowed, and uncontrolled practice of that traffic.

MADAGASCAR SLAVE TRADE.

On this subject the Report states—

By recent accounts from the Isle of France, it appears that the Slave Trade with the Island of Madagascar is still carried on, notwithstanding the Treaty reported to the last General Meeting to have been concluded by Governor Farquhar with the King of Ovas.

There is too great reason to believe, that,

since the signature of that Treaty, many hundreds of Slaves have been imported from Madagascar into the Isle of France; and it is to be feared, that there does not exist amongst the Europeans settled in that part of the world any sincere or hearty disposition to discourage such importations; but, on the contrary, a determined hostility to any measures for the prevention of this enormous evil.

An example, which the Directors trust may prove a salutary one, has recently been made in this country, in the case of three Slave-Traders belonging to the Isle of France, who were tried and convicted under a Special Commission at the Old Bailey, in the month of February last. Four individuals were brought from that Settlement, charged with the crime of trading in Slaves; and, after an examination by the Privy Council in London, were all fully committed for trial. Against one, however, the Grand Jury found no bill: but the other three, named Phillippe Caday, alias Philibert, Joseph Amand Tregosse, and Louis Amand Clevausses, were arraigned; and, after a long and full investigation of the case, were all found guilty, and sentenced to be imprisoned for three years, and kept to hard labour. This is the most lenient sentence allowed by Mr. Brougham's Act; and perhaps the Court adopted it in consequence of the parties having been brought from the Isle of France to England, and having suffered a long imprisonment before their trial.

MISCELLANEOUS.

STATE OF SIERRA LEONE.

On this subject, it is stated, in the Report—

The Returns of the Exports and Imports, and of the Number and State of the Schools, have not yet come to hand; but the Directors feel it to be a considerable relief from the painful statements which they have felt it their duty to lay before the Meeting, to be able to inform the Subscribers, that the commerce of that Colony is more active, and that the Custom-House Statements may be expected to prove equal, at least, in importance to those of last year.

The Answers of the Directors to Lord Castlereagh contain the fol-

lowing general view of the state of the Colony:—

It is only when the Slave Trade has been eradicated, that any marked progress in civilization can be expected. The existence of that Trade is necessarily a bar to improvement.

Supposing, however, that it should be effectually abolished, we are already in possession of very satisfactory evidence, to shew, that there is nothing in the local circumstances of Africa, and as little in the character of her inhabitants, which would prevent, in their case at least, as rapid an advance in the arts of civilized life, and in the acquisition of moral and religious habits, as the world has witnessed in any other similar instance.

A part of this evidence is derived from the Colony of Sierra Leone. The population of that Colony, in 1809, did not exceed 1500 souls, chiefly Africans. Since that time it has swelled to upwards of 10,000. This large increase consists almost entirely of persons, who, having been rescued, at different periods, during the last seven years, from the holds of Slave Ships, may be supposed, at the time of their introduction, to have stood at the lowest point of mental and moral depression.

The population of Sierra Leone, therefore, at this time, exhibits all the varying shades of civilization, (varying partly according to the time that has elapsed since their introduction into the Colony, and partly according to the character and opportunities of each individual,) from the enterprising Trader, skilful Mechanic, or industrious Farmer, supporting himself and his family in comfort, and performing respectably his social and even religious duties, to the almost brutish state of the recently Liberated Captive.

Of these 10,000 Africans, all, excepting those who may yet be too young to labour, or who may have been too recently introduced into the Colony to be able as yet to reap the fruits of their labours, maintain themselves by their own industry, chiefly in the cultivation of farms of their own. Making due allowance for previous habits, and the difficulties arising from difference of language, they are found to be as perceptible of moral and intellectual culture as any people whatever.

In the month of October last, the Schools in the Colony contained 1237 Scholars, whose advancement in knowledge was satisfactory to their Instructors and to the Government; and it is said, that a great eagerness existed among them, to avail themselves of the means of instruction within their reach. The general conduct of the Liberated Captives has been such as to merit the approbation and confidence of their governors; and not a few have already so far improved their advantages, as to be capable of discharging such subordinate judicial functions as jurors, constables, &c.

From the foundation of the Colony, indeed, these functions have been almost exclusively discharged by Africans: and Sierra Leone exhibits the important example of a community of Black-men, living as Freemen; enjoying the benefits of

the British Constitution; maintaining themselves by the ordinary pursuits of commerce, agriculture, or some mechanical art; fulfilling their various social and civil relations, by the means only of such sanctions as the administration of British Law and the precepts of Charity impose upon them; and gradually improving, by means of Schools and other Institutions, in knowledge and civilization.

"A population of 10,000 Freemen," observes Dr. Hogan, "the Chief Judge of the Colony, in a Letter dated in October 1816, collected upon one spot so favourably situated, and guided and governed with a view to such noble and ennobling objects, forms too grand a stride in the moral march of human affairs, not to fix the attention of an enlightened observer. I take this Colony, then, as it is; and, looking steadily to the great objects which it was from its first settlement intended to promote, am well content." He afterwards adds, that, with so much to deplore as there necessarily must be, in a population such as has been described, he distinctly perceives "all the principal elements of social order and effectual civilization in existence and vigour; requiring only the care of a skilful hand to mould them into form, and to collect from them the early fruits of a successful and rapid cultivation."

The case of Sierra Leone has been adduced, chiefly for the purpose of shewing, that the African Character is susceptible of improvement and civilization, in a degree, perhaps, not inferior to any other. It was in that part of the Coast adjoining to Sierra Leone that the Slave Trade was, for a time, most effectually extinguished; and the consequence of that suspension of the Slave Trade was a very considerable increase of innocent commerce, and particularly of the export of rice; of that article, considerable quantities were carried, during the Peninsular War, to Portugal and Spain; and many cargoes have also been carried to Madeira, Tenerife, and the West Indies. The trade in rice was one which might have been indefinitely extended, provided the Slave Trade had not revived. There is reason to fear, that its revival may destroy in the bud this promising branch of commerce.

Sierra Leone, and its immediate neighbourhood, may be considered as the only

part of the African Coast where plans of improvement can be pursued, without immediately encountering the malignant influence of the Slave Trade. It is almost necessary, therefore, to confine within that sphere, at least for the present, any direct efforts made for the civilization and improvement of Africa. Even the establishment formed in the Rio Pongas, for the instruction of the Natives, it is feared, must be withdrawn, in consequence of the revival of the Slave Trade.

At Sierra Leone, between 1200 and 1300 African Youths of both sexes, most of them rescued from the holds of Slave Ships, are now under instruction. These have been brought to Sierra Leone, from all parts of Africa, from Senegal to Benguela; so that there is scarcely a language spoken in that extensive range of coast which is not spoken by some of the Sierra-Leone Colonists.

In instructing these Liberated Captives, the views of their benefactors are by no means confined to the benefits which they themselves may derive from the instruction afforded them, but extend to the possibility that individuals may hereafter arise from among them, who may convey to their own native regions that light which they have acquired at Sierra Leone.

EXPEDITION INTO THE INTERIOR OF AFRICA.

Of Major Gray, who ultimately succeeded to the command of the Expedition into the Interior of Africa, first undertaken by Major Peddie, the Directors have recently received intelligence, through Monsieur Laplace, a Lieutenant in the French Navy, and late Commander of one of the vessels employed in the Expedition up the Senegal to Galem. Monsieur Laplace states, that Major Gray set out from the Gambia in the month of April or May last, and arrived on the first of November in the Negro Kingdom of Bondou, on the banks of the Senegal. Here he was

stopped, by the unfavourable disposition of the Natives and the want of merchandize. In the course of that month he retreated with his party to the Village of Bakel, in the country of Serracole, upon the banks of the River Senegal; and put himself under the protection of the French brig of war, *Argus*. At this period, it seems, he had not for more than a month received any account of the Chief Surgeon of the Expedition, who had been sent to Sego to solicit the protection of the King of Bambarra; but, from several accounts received from the Natives, Major Gray entertained great hopes of his success in that respect. Monsieur Adrien, a Man of Colour, and Interpreter to the Major, who had been sent by him to St. Louis, at the mouth of the Senegal, for a supply of merchandize, was expected to rejoin the Expedition in the beginning of January last. Subsequent information states, that the Surgeon had returned to Major Gray from Sego, and Adrien from Senegal, with the merchandize of which Major Gray was in want.

STATE OF THE FUNDS.

The Subscriptions and Donations of the Year have amounted to 718*l.* 15*s.* 11*d.*; and the Expenditure to 805*l.* 15*s.* 9*d.*

The Directors have repeatedly felt themselves under the necessity of calling the attention of the Subscribers, and of the public at large, to the low state of their Funds; and they are sorry to be obliged now to remark, that the balance in favour of the Institution, at the end of the last year, was smaller than that of the year before—a circumstance which the Directors deeply regret, at a period when, from the disappointment of their hopes at the Congress of Aix-la-Chapelle, they will, in all probability, be called upon for greater exertions, which must necessarily induce an increase of expense.

Home Proceedings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

ESTABLISHMENT OF A COLLEGE NEAR CALCUTTA.

We shall very soon have it in our power to lay before our Readers a Letter to the Society from the

Lord Bishop of Calcutta, which will afford sincere pleasure to every one who desires the coming of Christ's Kingdom. His Lordship proposes to apply the sum of 5000*l.*

which had been placed at his disposal by the Society, toward the establishment of a College near Calcutta, for the education of Native Missionaries and others, and for promoting the Translation of the Scriptures, and the Liturgy into the Vernacular Tongues. Another Institution will thus unite its efforts with those which are already in beneficial operation in India.

Under the head of Foreign Intelligence, in the present Number, we shall have to notice a new Society in Calcutta, already in action; and we cannot but anticipate, under the Divine Blessing, the happiest results from all classes of persons thus devoting to the good of our Indian Fellow-Subjects their various attainments and their different measures of influence and power. The Episcopal College will be established under circumstances of the greatest promise; and cannot fail to prove, while directed with wisdom and zeal, and with a single eye to the glory of God, a very efficient instrument, in His hand, of promoting the Salvation of India.

NECESSITY OF INCREASED FUNDS.

The King's Letter, which we printed in our last Number, has been acted on in several Dioceses. The sum of 3000*l.* has already reached the Treasurer, as part of the fruits of the exertions of the Clergy in this cause.

We beg to suggest to the Clergy, into whose hands our Work may fall, the expediency of soliciting Annual Subscriptions to the Society from their Parishioners. The plans now in progress will require ample and permanent support. The Annual Subscriptions of the last year amounted but to 483*l.* If the Clergy duly avail themselves of the present opportunity, it will be easy to increase these Annual Subscriptions forty or fifty-fold.

And all that the Church, in co-

operation with other Christians, can do for India, is urgently needed there. It rejoices our hearts to learn, that the Bishop of Calcutta is placing himself at the head of the Church's exertions. Whether these exertions are made by the Venerable Corporation which is now so happily directing its care toward India, or by the Society for promoting Christian Knowledge which has so long and so honourably laboured in that field, or by the Church Missionary Society which contributes its aid to the labours of the Church in this cause, his Lordship's counsel and influence will, we trust, give consistency and union to these exertions. We cannot but rejoice, that Christians of other Names and of other Nations are bending their strength to that great work, which demands the united powers of the whole Christian World; while we are anxious, both for her own sake and in the view of the benefits which the Heathen will derive from her zeal, that the Church should take that share in this labour for which she is so abundantly qualified by her means and resources.

We say, for HER OWN SAKE: for if, while other Christians are girding up their loins for this work of the Lord, we prove unfaithful stewards of the manifold gifts entrusted to us, our candlestick will doubtless be removed; and our own Members will withdraw from a Communion from which the Glory will have departed. But we hope better things; and we rejoice to learn, that, by means of the Sermons which the Clergy are now preaching throughout the kingdom in conformity with the King's Letter, the Members of the Church, even the poorest and most humble of them, are, in various instances, attached thereby the more strongly to her Communion, and some who dissent from her yet come forward hereinto her aid.

A statement to this effect has fallen in our way, which will give pleasure to our Readers. It is an encouraging instance of Village Liberality; and may serve to shew how greatly the Clergy who come forward zealously in behalf of the Society, will promote both the honour of the Church and the benefit of their own Parishioners. We give this statement in the simple and touching words of one who witnessed the scene:—

I long to tell you what a delightful afternoon we had on Sunday!—We collected 20*l.* 19*s.* in the Church; beside some School-contributions, and others, which were to be given afterwards. But what most delighted me, was the faces of all, and especially of the poor. It might, indeed, be said, *The people offered willingly.* They smiled while hastily snatching their hands from their pockets; as if they were going to receive, rather than to give! Oh, it was a glorious sight! The Church was very full of poor men; and yet there were but ten shillings in halfpence—so many of them offered silver! Old B. and J. C. the dissenters on the Down, had left the Church before the Collection was made, and waited in the Church-yard till they saw the Clerk to give their offering! Old Blind C., when she saw Mr. R. afterwards, with tears expressed her joy upon the occasion, and begged him to take her penny! Mrs. T. the washerwoman, the next morning, expressed so warmly ~~their~~ pleasure, that it quite refreshed me. “We poor ignorant people,” said she, “can indeed pity those who are still more ignorant than we are.”—The time is surely approaching, when Jesus will be adored, from shore to shore; and Heathens, Jews, and Mahomedans conspire to crown him Lord of All. Let us comfort and animate one another with this prospect.

Were the Clergy to consult but the advantages of those committed to their charge, they would find, in awakening such feelings as these among them, an abundant reward. Indeed, for the sake of Christianity at home as well as abroad, we heartily wish that the King’s Letter may be annually addressed to the Church. It is but a poor pit-

tance that we yet give in aid of this noblest of all Charities—the Salvation of the Heathen! The Roman Propaganda, in the days of her prosperity, laid the kingdoms subject to that Church under tribute, in support of its labours among Heathen Nations, to an extent which would scarcely be credited by British Christians. If we are actuated by more unmixed motives, and guided by a clearer light, and carry in our hands richer and more ennobling blessings, let us not be put to shame by their more ardent zeal. Let their munificent liberality rouse us to greater exertions, in a better cause, and for a higher end. ONE HUNDRED THOUSAND POUNDS would be annually raised with the utmost ease, in obedience to the Royal Summons, by the Members of the Church; and when they had once felt the benefit and blessing of giving that sum with a right mind, they would soon enlarge it to a much greater.

In preaching on behalf of the Society, we wish to direct the attention of the Clergy to a Volume lately published by a Member of the Society, entitled “Propaganda: being an Abstract of the Designs and Proceedings of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; with Extracts from the Annual Sermons.”

These Extracts are taken from the Sermons of *Archbishops* Moore, Sécker, Sutton, and Vernon; of *Bishops* Bagot, Barrington, Bathurst, Benson, Beveridge, Bradford, Buckner, Burgess, Burnet, Butler (of Bristol), Butler (of Oxford), Chandler, Claget, Cleaver, Dampier, Douglas, Drummond, Egerton (of Bangor), Fisher, Fleetwood, Gilbert, Goodenough, Hallifax, Hayter, Horsley,

* The Rev. S. C. Wilks has published a Pamphlet, entitled “Christian Missions, an Enlightened Species of Charity,” which we recommend also to the Clergy.

Howley, Hume, Huntingford, Hurd, Law (of Chester), Lisle, Lowth, Majendie, Mawson, Moss, Newton, Pelham, Randolph, Ross, Ryder, Smallbroke, Terrick, Thomas (of Lincoln), Thurston, Tomline, Warburton, Wilcocks, Wynn, and Yonge; of *Dean Stanhope*; of *Archdeacon Denne*; and of *Doctors Bearcroft, Humphreys, and Waddington*.

This Volume has been compiled with a special view to the informa-

tion of the Clergy, in preaching for the Society, in conformity with the King's Letter of February the 10th. It has been formed from the Annual Records of the Society; which are very rarely to be met with, not having been printed for sale. The duty of supporting Missions among the Heathens is here urged, with great force of reasoning and eloquence, by many of the highest Dignitaries of the Church.

ANNIVERSARIES.

THE Anniversaries of this Month have manifested a steady increase of Christian Zeal.

The Meetings have, in general, been crowded—some of them to an excess that has been distressing: both on account of the inconveniences which those who ultimately gained admittance had to struggle against; and on account of the numbers, who, equally entitled to admission with those who obtained it, were compelled to give up the attempt.

Of the Societies which met in Freemasons' Hall, the Church Missionary Society experienced the greatest inconvenience. The Tickets required by the Members, and issued to them, amounted to about 2500—double the number of those persons whom the Hall will suitably accommodate.

The time is not far distant, we trust, when either public spirit or private interest will offer easy admission to all, who wish to attend on occasions so refreshing to the Christian Mind. We connect with the inducement of "private interest" that of "public spirit," because we are satisfied that the objects of both would be attained by the erection of a Building adequate to the end in view.

WESLEYAN MISSIONS.

Second Annual Meeting.

This Meeting was held in the City-Road Chapel, on Monday, May 3d: Joseph Butterworth, Esq. in the Chair.

The Chairman, in referring to the attacks which had been made on the Society's Missionaries in the West Indies, observed, that these attacks had led to Letters of Inquiry, addressed to Gentlemen not in connection with the Society, the result of which was altogether in their favour. He had himself, in his possession, from forty to fifty Letters, from respectable Gentlemen, all speaking in the highest terms of the Missionaries and their exertions.

The adoption of the Report, which was read by the Rev. Richard Watson

and the Rev. Jabez Bunting, was moved by the Rev. Walter Griffith, and seconded by Dr. Zukenbeker.

Dr. Zukenbeker is a young Russian Physician, who is come over to this country to perfect his medical education. While studying at Edinburgh, he was led, by particular circumstances, into intercourse with a sensible and pious Lady, who, finding him ignorant of the nature and blessings of True Religion, recommended and urged his serious perusal of the Scriptures—and not in vain: he found a happiness of which he had before no notion: he came hither without a Bible in his possession; but he trusted that he should return to his native country, not only with the Bible in his possession, but with its inestimable treasure in his heart.

Mr. Wilberforce congratulated the

Society on the ~~subject~~ which had attended its labours among the Negro Slaves of the West-India Islands. It was a high satisfaction to his mind, that, after all the accusations which had been brought against the Missionaries, none of these accusations had been substantiated. He wished to bear his testimony to this fact; and, therefore, moved that the Mission in the West-Indies had a strong claim to public patronage and support.

The Rev. G. B. Mitchell, of Leicester, having seconded this motion with an affectionate tribute to Mr. Wilberforce, many other Gentlemen followed, from whose statements of facts we shall select as much as our limits will allow.

Mr. Brown, late a Missionary to the Republican part of the Island of Hayti, but who had been obliged to withdraw, with his colleague, Mr. Catts, through the violent opposition raised against them, stated, that, in the midst of the grossest superstition and ignorance, they had thirty approved Members, and eighteen on trial, when they left the Island. The great body of the people, who profess the Roman-Catholic Faith, are in a state of gross ignorance and superstition. When a woman, who gave some hopes of her being awakened to serious reflection, came to converse with him, he asked "Do you pray?" She answered, "I do not know what you mean." Another, however, answered for her, "She knows how to make the sign of the Cross!" This might be considered as a fair specimen of the degree of religious knowledge which prevails. The people, like their Heathen Ancestors and Brethren, carry about with them little charms—the *Oregans* and *Fetiches* of the African Heathen—which they believe will not only preserve them from evil in this world, but will secure to them life everlasting. A man who came to him to learn to read, asked, very seriously, if he were to light so many candles to the Virgin Mary, whether she would help him to learn his lessons? Another told him that he had lost some wood, and wished him to tell him where he might find it. Applications of this nature were by no means uncommon; and we fear, that, in this and other respects, Supersti-

tion has an equally badeful influence much nearer home.

In reference to the subject to which we have just alluded, the Rev. Samuel Wood, from Ireland, noticed certain institutions in that Island, called "Purgatorian Societies." Each member pays one penny a week. Every member who shall have belonged to the Society six months is entitled, if he die a natural death and be not in arrears, to three Masses—one, in the week of his decease; a second, a month after; and the third, twelve months from his death: by these Masses, they are taught that their souls are redeemed out of Purgatory. What an enormous sum may this Superstitious produce! Take but one million of the people as under its baneful influence—one million, paying each one penny per week, would produce fifty-two millions of pence, or £.216,666 13s. 4d.!

About Sixty Sermons, in behalf of the Institution, had been preached on the preceding day, in the various Chapels of the Society in and round the Metropolis.

CHURCH MISSIONARY SOCIETY.

Nineteenth Anniversary.

THE Annual Sermon, on this occasion, was preached on Monday Evening, May 3d, at St. Bride's Church, Fleet Street, to a very large Congregation, by the Hon. and Rev. Gerard Thomas Noel, M. A. Vicar of Rainham, Kent, from Isaiah liii. 10—12. This appointment of the Sermon for the Evening preceding the Annual Meeting, instead of the Morning of that day, as had before been the practice, was found to be attended with so much advantage, that it will be adopted in future.

The Annual Meeting was held on Tuesday, the 4th, at Freemasons' Hall. The Hall was crowded to excess: a great number of the Members of the Society could not gain admission. At Twelve o'Clock, Lord Gambier, the President, took the Chair, and opened the Meeting by a short Address full of holy simplicity and fervour. His Lord-

ship read a Letter from the Lord Bishop of Gloucester, expressing his regret that the duties of his Diocese deprived him of the pleasure of attending the Meeting.

The Proceedings of the year had been so multifarious, and the intelligence embraced so wide a circle, that it was found impracticable to bring more than an Abstract of the Report before the Meeting. That Abstract, however, contained so many important details, that it occupied nearly two hours.

The Income of the year had been nearly 28,000*l.*, and the Expenditure had reached within a few hundred pounds of the Income. The Income of the Eighteenth Year, not deducting the expense of the Missionary Registers and Quarterly Papers for the use of the Collectors and Contributors, was nearly 25,000*l.* An increase of 3000*l.* had, therefore, taken place in the Nineteenth Year.

In stating the Accounts of the Year to the Meeting, the Treasurer, John Thornton, Esq., noticed that, while the increase of the Income had been 3000*l.* the increase Expenditure in the Department of Missions had been nearly 6000*l.*

The Resolutions were moved or seconded, respectively—by the Rev. William Dealtry, of Clapham; and the Rev. B. W. Mathias, of Dublin—by Mr. Wilberforce; and the Rev. J. W. Cunningham, of Harrow—by the Rev. Henry Davies, one of the chaplains of the E. I. Company on the Bombay Establishment; and the Rev. Dr. Hamilton, Rector of Knocktopher, in Ireland—by the Rev. W. Marsh, of Colchester; and the Rev. Charles Simeon, of Cambridge—by the Rev. R. P. Beachcroft, of Blunham, Bedfordshire; and the Rev. Lewis Way, of Stanstead—by the Assistant Secretary of the Society; and the Rev. Daniel Wilson.

These Resolutions embraced the chief Proceedings of the Year, as detailed in the Report; and gave

the different Speakers an opportunity of impressing on the Members the principal topics which the Report presented for their consideration. This was done with great effect. The Meeting was characterized by a spirit of Christian Intelligence and Charity. It was a sacred season. The glory was given to Him, to whom alone all glory is due.

It is not in our power to allot a sufficient space for even an abstract of the different Addresses, delivered on this and similar occasions. The utmost that we can do is, to extract the principal Facts stated; we must, in general, leave the forcible reasonings and eloquent appeals which really abound at these Meetings, to the influence which they cannot fail to produce on those who have the happiness to hear them; and who will always hail with joy the return of these seasons, while they find in them such means of an enlargement of the understanding and an elevation of their hearts.

The Address of the Rev. Henry Davies had a great effect on the Meeting, as it brought before the Members a lively representation of many affecting circumstances which he had witnessed in India. We abstain, however, from reporting these statements, as Mr. Davies has kindly engaged to attend the Meetings of various Associations during the year, when the Members will have the benefit of his own communication of these and many other Facts which came under his notice in India. Before his return to Bombay next Spring, he will furnish us with an entire series of his observations, which we will then lay before our Readers.

We have quoted from Mr. Brown's Address at the Meeting of the Wesleyan Missionary Society, the application to him of a Roman-Catholic in Hayti to recover for him some lost wood. Dr. Hamilton,

in seconding the motion made by Mr. Davies, stated the prevalence, in Ireland, of the same notion of power lodged in the Priesthood, and the lamentable ignorance which it betrayed:—

A Gentleman in his neighbourhood had some plough-irons stolen. He applied to a Priest on the subject, who told him not to be uneasy, as they should be restored. On the next Sunday, the Priest gave out, from the altar, that he knew who the thieves were; and that if they did not carry back the plough-irons to the place from which they had stolen them, by such a time, they should be turned into goats! The plough-irons were found in the place appointed! Dr. Hamilton, thinking it incredible that the understandings of men in this Country could be kept in such bondage, inquired of a Convert from Popery whether he thought that such a threat could have been believed by the people. He had no doubt of the fact; and declared, that in his own county, that of Kildare, the lower order of the Roman Catholics universally attributed to the Priest the power of metamorphosing them into sheep, or oxen, or goats, or any animal that he pleased.

The Assistant Secretary had arrived from Edinburgh on the morning of the Meeting; having attended, on the 23d of April, the Fifth Annual Meeting, in Dublin, of the Hibernian Auxiliary; and, on the 29th of April, the First Anniversary of the Edinburgh Auxiliary: and had thus the opportunity, in three successive weeks, of witnessing, to his great joy, the Christian Spirit which prevailed at the Three Anniversaries held in the Three Capitals of the United Kingdom.

The cxviii Psalm was sung at the conclusion of the Meeting; after which a Collection was made at the Doors, which amounted to 120*l*. The Collection at the Church was 169*l*. 14*s*. 9*d*.: to this 50*l*. was added afterward, by a Friend, who usually gives that sum; but could not

attend on the present occasion. The Total Collection was, therefore, 339*l*. 14*s*. 9*d*.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fifteenth Anniversary.

ON Wednesday, May the 5th, the President, Lord Teignmouth, took the Chair, at Freemasons' Hall, at Twelve o'Clock, on occasion of the Society meeting for its Fifteenth Anniversary. Letters of apology for unavoidable absence were read from the Bishops of Norwich and Gloucester.

In an Abstract of the Report, which was read by the Rev. W. Dealtry, the following Statements were made:—

Bibles issued during the Year . . .	123,247
Testaments, ditto	136,784

Total issued	<u>260,031</u>
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Total Bibles and Testaments issued on account of the Society in 13½ years	<u>2,399,126</u>
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Receipts of the Year:

By Contributions, &c.	<i>l</i> <i>s</i> <i>d</i>
	66,807 15 0
By Sales	27,499 2 10
	<u>94,306 17 10</u>

Payments of the Year	92,237 1 4
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The Society is also under Engagements to the amount of *£*. 70,000.

In the respective Motions, the Bishop of Cloyne was seconded by Sir W. Geary, Bart.—His Royal Highness the Duke of Gloucester, by Professor Kieffer, from Paris—Mr. Wilberforce, by Lord Gambier—John Gurney, Esq. (King's Counsel), by the Rev. W. Roby, of Manchester—the Right Hon. Charles Grant (Chief Secretary for Ireland), by the Hon. Charles Shore—Sir Montague Cholmeley, Bart. by the Rev. S. Wood, of Dublin—D. Morrier, Esq. (French Consul-General), by the Rev. B. W. Mathias, of Dublin—the Hon. and Rev. Gerard Thomas Noel, by Professor Macbride, of Oxford. These Resolutions were closed by

Sir Thomas Dyke Acland moving Thanks to the Noble President, when the whole Assembly rose in testimony of their esteem and veneration for his Lordship.

The Duke of Gloucester entered soon after the Meeting opened. His Royal Highness several times addressed the Members, and entered cordially into the great business of the day.

Professor Kieffer, of the University of Paris, who is also Interpreter of Oriental Languages to the King of France, presented to the Meeting the first-fruits of his learned labour on behalf of the Society—copies of the Turkish New Testament, just completed, under his care, at Paris. Not being sufficiently acquainted with English readily to address the Meeting, the Rev. Daniel Wilson read a translation from the French of the statements which this Professor wished to make to the Society.—He assured the Meeting, that the connection between England and France was becoming every day more firmly established, by means of the intercourse between the Benevolent Societies of both Countries. Zeal for Religion was not extinct in France. If the people of that Country had been rather late in coming forward in this great cause, he had no doubt but that they would now apply to it with double energy. The Government of France would afford every encouragement to its Protestant Subjects; and the Society would find the Members of the Administration disposed to render to it every assistance in their power. Mr. Owen had witnessed these dispositions while in France, and had himself largely contributed to strengthen and extend them.

Mr. Wilberforce's Address on this occasion even surpassed his usual greatness. It was of a character of Christian Sublimity and Charity, all tending to expand and

enlarge the views of the Christian, and to awaken the best feelings in his heart; and which seemed to carry his hearers with him out of the lower world, and to place them in the company of Spirits of a higher order, before the Throne of the Eternal.

Mr. Roby related a circumstance which occurred in Manchester; and which shews, in a very striking manner, the blessing of the early and pious instructions of a Mother.

Some of the Collectors of the Manchester Bible Society called on a Gentleman to solicit his subscription. He received them in a friendly manner, but declined subscribing. On entering the house, they had been seen by a little Boy, a son of the Gentleman. This Boy had been well-instructed, by his Mother, in the value of the Bible, and the obligations under which Christians lie to impart that Light of which so large a portion of mankind are destitute. When the Boy met his Father, he said, "What are those Gentlemen?"—"They are friends of the Bible Society," his Father replied. "Well," said the Child, "I hope you will give them something." The Father said he could not afford it. "Where are these Bibles to go?" said the Boy. "To be given in our own Country, and in the East."—"And did we not first receive the Bible from the East?"—"Yes," said the Gentleman, "Surely, then," rejoined the Child, "we are bound, in gratitude, to send it back. Father, where is that Guinea that I gave you the other day to take care of?"—"I should be glad to give them that Guinea."—The Father could not withstand this appeal; but yielded to the pleadings of his Child, what he did, not yield to the arguments of his Visitors—a liberal contribution.

In seconding a Motion of Thanks to the Treasurer, the Rev. Samuel Wood, a Methodist Minister from Ireland, after a speech full of characteristic energy, concluded by presenting a Draft for 1500*l.*, being the moiety of a Legacy of 3000*l.* left by an Irish Lady to the Society.

Mr. Wood had presented, on Monday, to the Wesleyan Missionary Society, the like sum of 1500*l.*, as the moiety of a similar Legacy,

of 2000*l.* left by the same Lady to that Society. This benevolent Lady had also left the produce of her Estate, one rent-roll of which amounts to 1000*l.*, to be divided equally, year by year, between the two Societies.

PRAYER-BOOK AND HOMILY SOCIETY.

Seventh Anniversary.

ON Thursday, the 6th of May, after a Sermon preached at Christ Church, Newgate Street, by the Rev. Daniel Wilson, from 1 Tim. iii. 24-16, the Seventh Annual Meeting was held at the London Coffee House, Ludgate Hill.—The Right Hon. Lord Gambier took the Chair.

The Issue of Books, during the Year, had been as follows:—

Prayer Books	10,453
Psalters	1,117
Articles of Religion . . .	1,325
Homilies, in Tracts . . .	78,150
Homilies, in Volumes . . .	314

The Statement of the Funds was—

	£.	s.	d.
Income	2,141	9	7
Expenditure	2,181	10	6

To this excess of about 40*l.* of the Expenditure above the Income; was to be added the sum of 760*l.* for which the Committee were under engagements.

The attendance at the Meeting was as numerous as the Room would allow. The several Resolutions were moved or seconded by Mr. Wilberforce, and the Rev. Messrs. Dealtry, G. Hamilton, Mathias, Wynn, Burn, Noel, J. W. Cunningham, and Owen.

JEWS' SOCIETY.

Eleventh Anniversary.

ON Thursday Evening, May the 6th, the First Anniversary Sermon was preached, by the Rev. Robert Cox, M. A. of Bridgenorth, at the Church of St. Andrew by the Wardrobe and St. Anne Blackfriars; and on Friday Morning, the 7th, the Second was preached at St.

Paul's, Covent Garden, by the Rev. Edward Cooper, M. A. of Hamstead Ridware and Yoxall.

At Two o'Clock, on Friday, the Eleventh Annual Meeting took place at Freemasons' Hall. The President, Sir Thomas Baring, Bart. after addressing the Meeting, read a Letter from the Bishop of Gloucester, expressive of regret at his Lordship's unavoidable absence. The President read also a striking passage from the Sermon of the present Bishop of Carlisle, preached, in 1812, before the Society for the Propagation of the Gospel, strongly expressive of his Lordship's conviction that the Conversion of the Jews and that of the Gentiles are to be mutually subservient the one to the other, and urging attention to the state of the Ancient People of God.

After the Report had been read, the Jewish Children were introduced, as usual.

The Meeting was addressed by Mr. Wilberforce, Lord Gambier, and the Rev. Messrs. Woodd, Way, Richmond, Owen, Wilson, Simeon, and Marsh.

Mr. Way detailed many particulars of his Journey on the Continent, and of his interviews with the Emperor of Russia.

We shall bring the Report before our Readers, soon after it appears.

NAVAL AND MILITARY BIBLE SOCIETY.

Thirty-ninth Anniversary.

ON Tuesday, May the 11th, the Annual Meeting was held at the King's Concert Room. At One o'Clock, his Royal Highness the Duke of Gloucester took the Chair.

It appeared, from the Report, that the Contributions of the Year had been upward of 2000*l.*; but that the Disbursements had exceeded the Receipts by the sum of 980*l.*, while many requests had been made for Bibles and Testaments which could not be supplied. Among the Mi-

litary, 6500 copies of the Scriptures had been distributed, during the year; and 2600 in the Navy. Testimonies of the happy influence of the Scriptures had been received from many quarters.

Motions were made, and seconded, respectively — by Lord Gambier; and Mr. Wilberforce — by Lord Northesk; and the Hon. and Rev. Gerard Thomas Noel — by the Rev. G. Clarke, Chaplain to the Royal Military Asylum; and the Rev. George Hamilton, from Ireland — by the Rev. R. P. Beachcroft; and the Rev. Jabez Bunting — by the Rev. G. D. Mudie, Pastor of the Reformed Church at Hamburg; and the Rev. Edward Burn, of Birmingham — and by Lord Calthorpe; and the Rev. Daniel Wilson.

We quote, with pleasure, the following appropriate remark of Mr. Wilberforce: —

It is truly gratifying to me, who am old enough to remember former wars, during which we had generally to lament rivalry and differences between the Two Services, that the most cordial agreement has, of late years, subsisted between the Army and the Navy: and I cannot but observe, that this Society seems as if formed for the very purpose, of not only uniting them here, but of leading the Members of these Professions to an everlasting union hereafter.

Mr. Noel mentioned some affecting circumstances: —

After the Battle of Waterloo, when some persons visited the crowded Hospitals, one of them, after conversing with the wounded Soldiers, asked them if they would have any books to read. With that feeling which frequently arises from extreme suffering and despair, they replied, "No! we want no books to read." As the inquirer was turning away, he again asked, "Would you like to have some Bibles?" They all exclaimed, "O yes! yes! bring us some Bibles!"

In a Town with which I am connected (Mr. Noel added), a Young Man, whose conduct had nearly broken the heart of his Widowed Mother, entered the army. The regiment first went, I believe, to Malta. A little while afterward, his Mother had an opportunity of sending him a Bible. She did not hear again of

her Son till the regiment returned, when she found that he had fallen in battle in America. But her Son had received her Bible at Malta, and it had led him to seriousness and reflection: his vicious habits were reformed, and his soul brought into possession of substantial and enduring peace. But this was not all. At the close of the action in which he received his mortal wound, he was found under a little bush — his Bible open before him, the leaves stained with blood, and his dead hand lying on his Mother's Bible! This was an end which glorified Spirits would rejoice to witness. From such an end, praise redoundeth to the Redeemer of Sinners, who can make that Book the blessed pillow to a dying head, and fill the Believer's soul with joy unspeakable and full of glory.

RELIGIOUS TRACT SOCIETY.

Twentieth Anniversary.

EARLY in the Morning of Thursday, May the 13th, the Twentieth Annual Meeting was held at the City of London Tavern; the Treasurer, J. Reyner, Esq. in the Chair.

Upward of 1000 persons assembled at Breakfast, before the Meeting was opened.

The Number of Tracts issued during the last year appeared to be FOUR MILLIONS, FORTY-THREE THOUSAND, THREE HUNDRED, AND TWENTY-ONE; of which 150,000 were in the form of Broad Sheets, for affixing on Walls, in Manufactories and Cottages, on board Ships, &c. — 351,000 were Children's Books — and upward of ONE MILLION were of the Hawkers' Series. The loss on those supplied to Hawkers, added to the amount of Grants, for various purposes, both Foreign and Domestic, in the whole exceed the sum of NINE HUNDRED POUNDS; which, together with the increasing demands upon the Society, of a similar nature, strongly claim assistance, both from individuals and Auxiliary Societies.

The Appendix to the Report will contain evidence of the increasing desire for Tracts, and of the benefits which everywhere attend their circulation. We shall, as usual,

bring the most important of these particulars before our Readers.

LONDON MISSIONARY SOCIETY.

Twenty-fifth Anniversary.

THIS Anniversary was held on Wednesday, Thursday, and Friday, the 12th, 13th, and 14th of May. The Sermons were preached—on Wednesday Morning, by the Rev. John Angel James, of Birmingham, at Surrey Chapel; in the Evening of that day, by the Rev. James Foote, from near Montrose, at the Tabernacle; on Thursday Evening, at Tottenham-Court Chapel, by the Rev. Thomas Jackson, of Stockwell; and on Friday Morning, by the Rev. Robert Cox, of Bridgenorth, at Blackfriars Church.

At the Annual Meeting, held on Thursday, in Queen-Street Chapel, the Treasurer, W. A. Hankey, Esq. was called to the Chair.

After the Report had been read, the Meeting was addressed—by the Rev. Dr. Bogue, and the Rev. Dr. Collyer; by the Rev. Mr. Orme, of Perth, and Mr. Wilberforce; by the Rev. Mr. Broadfoot, and the Rev. Matthew Wilks; by the Rev. George Clayton, and the Rev. J. A. James; and by the Rev. Jabez Bunting, and Thomas Wilson, Esq.

The Receipts of the Year had been upward of 23,000*l.*; and the Disbursements, 28,658*l.* This shewed an increase of Income, as compared with the Twenty-fourth Year, of 1387*l.*; and an increase of Expenditure, amounting to 8685*l.* 15*s.* This increase of Expenditure, it was observed by the Treasurer, was a natural consequence of the enlarged sphere of action on which the Society had entered.

HIBERNIAN SOCIETY.

Thirteenth Anniversary.

THE Society changed, this year, the former time of its assembling, from the early part of the Morning, to One o'Clock; at which hour, on

Friday, May 14th, a Meeting of the Members was held at the City of London Tavern; Charles Grant, Esq. in the Chair.

It appeared, from the Report, that the Number of Schools supported by the Society is 480, and that they contain 46,976 Scholars; being an increase, within the year, of 88 Schools, and of 14,460 Scholars.

In Ireland itself, the sum of 800*l.* had been collected in aid of the Society: but the Funds are still in arrears with the Treasurer, Samuel Mills, Esq. to the amount of upward of 1300*l.*

Many details were given in the Report, which we shall, in due course, bring before our Readers.

Lord Calthorpe moved the adoption of the Report; and was seconded by the Rev. George Hamilton. The Rev. B. W. Mathias, the Rev. R. Wynn (from Ireland), Mr. Wilberforce, the Hon. and Rev. G. T. Noel, Mr. Mills, the Rev. H. F. Burder, W. Blair, Esq. and other Gentlemen, addressed the Meeting.

About 150*l.* was contributed.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Sixteenth Anniversary.

ON Saturday, the 15th of May, the Annual Meeting took place at Freemasons' Hall. His Royal Highness the Duke of Kent took the Chair at One o'Clock. The Prince of Hesse Philipstall, and Prince Ernest his brother, were present.

The Report took a wide survey of the state of Education in various parts of the world, to which the influence of the Society extended, or in which its principles and example had been followed. At home, the efforts were continually increasing; and yet there remains, at this moment, in London alone, 40,000 Children without instruction.

The adoption of the Report was moved by the Rev. Dr. Schwabe, in the name of the Royal Relative of the Chairman, the Prince of Hesse

Philipstall, who, though he understood English, did not feel qualified to address the Meeting. The motion was seconded by the Rev. G. Hamilton. Other motions were made and seconded respectively—by Lord Ebrington; and the Hon. and Rev. G. T. Noel—by the Hon. H. G. Bennet, M. P.; and the Rev. Christopher Anderson, Secretary to the Gaelic School Society, in Scotland—by Mr. Wilberforce; and Dr. Schwabe—by the Rev. John Townsend; and G. Phillips, Esq. M. P.—by Mons. Sigismund

Billing, from France; and the Rev. Mr. Kidd, of Aberdeen—by the Rev. G. D. Mudie, of Hamburg; and Mr. Joshua Van Oven, President of the Parish School—and by Mr. Alderman Wood; and Mr. Luke Howard, of the Society of Friends.

The Income of the Year had been 2313*l.* 3*s.* 6*d.*; and its Expenditure, 2330*l.* 18*s.* 4*d.* The necessary Expenses average 1600*l.* per annum, while the certain Income amounts but to 800*l.* The Royal Chairman, strongly pressed this consideration on the Meeting.

Foreign Intelligence.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Arrival of Schoolmasters & Schoolmistresses.

In the Number for November, page 473, we stated the embarkation, on the 20th of that month, of Messrs. Morgan, Taylor, and Bull, with Mrs. Morgan and Mrs. Taylor, on board the *Echo*, bound for Sierra Leone; and at p. 67 of the Number for February, that of Messrs. Jesty and Barrett, with Mrs. Jesty, on the 19th of January, on board the *Mary*, for the same destination.

Letters have been received from the Colony, announcing the safe arrival of both vessels, all well—the *Echo*, on the 29th of December; and the *Mary*, on the 26th of March.

Much information has arrived from the Colony, which we shall lay before our Readers as soon as practicable.

INDIA WITHIN THE GANGES.

CHURCH MISSIONARY SOCIETY.

CHUNAR.

Progress of the Mission.

In the "Survey," pp. 30 & 31, we quoted a few passages, with respect to this Station, from Letters of the Rev. Daniel Corrie. From those Letters, and from the Report of the Calcutta Corresponding Committee, we now extract further

particulars of the state of that Mission.

Mr. Corrie remarks:—

There being but one place for both the Free-School and Congregation to assemble in, I could not see the Scholars at their tasks. Three or four children of parents who can afford it, pay 1*½* rupee per month, with which, together with voluntary contributions of some of the Pious Soldiers, Mr. Bowley has provided wall-shades for evening worship, and supplies the lights.

It seems necessary to increasing usefulness at Chunar, that a more commodious Place of Worship be provided. The Free School being kept in the place at present appropriated, prevents its being always in so orderly a condition as could be desired; and, on particular occasions, there is not room to accommodate those who wish to attend Divine Service; whilst many, hitherto inattentive, will be led, it is to be hoped, to join in the worship of God. The idea of want of robes should not be suffered to operate together with their other hindrances to prevent their attendance.

The money which Mr. Bowley has laid out on the present premises should, I think, be repaid him: his disinterestedness in applying his own property to render the premises increasingly commodious, is above all praise. I beg explicitly to disclaim all expectation of remuneration, on the score of the original purchase. It will gratify me infinitely more, if the Committee should see, as I do, the

propriety of erecting a larger Place of Worship at Chunar on a convenient spot, on as small a scale of expense as circumstances will admit.

On this Letter it is remarked in the Report—

Whilst the Committee rejoiced in this encouraging report of Mr. Bowley's labours, they entirely concurred with Mr. Corrie, in the expediency of erecting a new Place of Worship there with all practicable expedition. It appeared important that every facility should be afforded to the Ministry of the Gospel, in a place where God had been pleased so remarkably to own the labours of his servant. They were still more confirmed and encouraged in this design by a subsequent Letter from Mr. Corrie, on the same subject, of which the following is an extract:—

“ Benares, March 24, 1818.

“ I attended at Chunar last week. On Good-Friday, we had Divine Worship in English; first in a Barrack, and afterward in Hindoostanee in the Free School. The number of Communicants after the first Service was seventeen. Of the Native Congregation, twenty-seven females and two men remained to commemorate the death of our Lord. The whole Congregation almost were in tears during the Sermon, in which Mr. Bowley set before them the Saviour's Sufferings; and, during the Communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive. There was an evident blessing vouchsafed to us; and, in my own case, a lively sense of the Divine Presence, which seemed also to pervade the whole Congregation.

“ I heard thirty-two adult Native Christians read, who have within these few months most of them, and all of them since Mr. Bowley came to Chunar, begun to learn; some the Persian, others the Nagree Characters; and some of them now read the Scriptures in Hindoostanee with fluency, and all of them expressed much delight arising from their new attainments. Indeed, a remarkable tenderness of conscience seems to distinguish most of them; and their altered and exemplary conduct is the talk of
May, 1819.

all, and, as usual, is by some ridiculed, and by others commended.

“ I also catechized the First Class in the Free School, consisting of seven Boys; who not only repeated their Catechism correctly, but answered very intelligently many questions which I asked them, arising out of the Catechism. They also repeated passages of Scripture, which they got off as tasks; and the whole Class repeated, verse by verse, the Thirtieth Chapter of Proverbs.

“ Some of the Children in the Free School, and their Mothers, who are among the most exemplary of Mr. Bowley's Congregation, are the families of Non-commissioned Officers belonging to the Native Corps now in the field. It must strike every reflecting mind what a comfort establishments, such as that of the Church Missionary Society at Chunar, must be to Europeans of the above class. If, instead of leaving their wives and children comparatively unprotected and exposed to the temptations of this Heathen Land, they could place them where their children might receive education at little or no expense, and their wives be receiving good instruction instead of being left to every wind of temptation, surely much of the pain arising from separation in time of war would be alleviated.

“ The School Room being too small to contain the Native Congregation, and encouraged by the Committee's approbation of my wish to build a larger house for their accommodation, I desired Mr. Bowley to look out a proper spot to build upon. A house and premises contiguous to the Barracks, the owner refused to dispose of to us; and this led us to fix on a spot about 200 yards further from the Barracks, and on two sides bounded by the Native Town. The possessor, Mr. Turnbull, was applied to for it, who begged Mr. G. Robinson to go up and fix a price on it. Mr. R. accordingly went with me last week, and valued the premises at 500 rupees. On this being reported to Mr. Turnbull, he generously begged that I would accept the ground for the purpose intended. This, I hope, is a token for good; and may be taken as an encouragement to proceed.

“ I purpose shortly putting a Sub-

scription Paper in circulation, in the neighbouring Stations. It appears to me that the place intended must be appropriated to Worship in English in the forenoon, as there are 205 European Invalids: the afternoon must be appropriated to Hindoostanee Worship. I think there will be no difficulty in raising 4 or 5000 rupees for our intended Church. I will get an estimate made of a place to hold 4 or 500, and send it you. We must not delay, lest circumstances should call me away from this."

The Committee observe, on this Letter—

It was not possible to hesitate for a moment, in following what appeared so clear and animating a call of Divine Providence. The Committee have therefore requested Mr. Corrie to set on foot a Subscription to the proposed new building: and have engaged to promote it among their friends, and, if necessary, by an appeal to the liberality of the public; persuaded, that, in such a cause, the appeal cannot be made in vain.

It will be seen from the above statement, that the Missionary Prospects at Chunar are very encouraging, and that *the wilderness has already begun to be glad, and the desert to rejoice and blossom as the rose.* Those who are acquainted with the state of Chunar, and can appreciate the condition of the generality of those among whom Mr. Bowley labours, will unite in their thanksgivings to God for this happy opening. *He despiseth not the day of small things. Not by might, nor by power, but by my Spirit, saith the Lord.* May an abundant measure of his Spirit be poured out upon his people, and the Word of God have free course and be glorified throughout the earth!

We have already noticed, in the "Survey," that the Subscription for the Church was proceeding under the happiest auspices; the Marquis of Hastings having given 1000 Sicca Rupees.

MEEHUT.

Baptism of Two Natives.

In addition to Anund Messesh, with whom our Readers are ac-

quainted, the Rev. Henry Fisher, Chaplain at this Station, has baptized two other Natives, after receiving satisfactory evidence of their knowledge and seriousness. They are named Buhadur and Praeme. Under date of March 17, 1818, he thus writes respecting them:—

They are both of them very steadfast. Of Buhadur, I think very highly. In consequence of his becoming a Christian, the parents of the children withdrew a great portion of his pupils. I continue him, however, still there; as there are seven men who come daily to him to hear the Scripture, and five others who diligently study the Word of God with him, and are exceedingly quickened in their consciences, expressing continually the most anxious desires to become the disciples and servants of Jesus Christ.

TITALYA.

Views of the Rev. F. C. G. Schroeter.

Our Readers have been already apprised (see p. 17 of this Volume), that Mr. Schroeter, after having been called from his study of the Thibet Language to superintend the Burdwan Schools, has been restored to his first occupation, which he is now pursuing under the sanction and support of Government. In his way down from Titalya to Burdwan, he passed a little time at Goamalty, from which place he wrote to the Secretary, under date of March 12, 1818. We extract some passages from the Letter, which breathe the true spirit of a Missionary—that self-denying and ready mind, which will always be its own reward, and will reflect most honour on the character of a Christian Labourer.

About two months ago, I began to write a Letter to you, intending to inform you of what I was doing, and how far God has been pleased to prosper me, in the acquirement of the Thibet Language; but I was interrupted by a Letter from Mr. Thomason, who informed me of the intention of the Committee

at Calcutta, to remove me from Titalya to Burdwan, where they had opened several Schools for the instruction of Native Children, and which they wished me to superintend. Several exchanges of Letters took place between Captain Latter and the Committee at Calcutta; as Captain Latter felt disappointed on my being called away from him, and removed to a scene of labour much less important than the acquirement of the Thibet Language. I myself, having advanced so far therein as to read it with tolerable fluency, could have wished to go on in the study of it. But, according to your desire, that I should obey in all things the Committee at Calcutta, I am following their directions, though I have not yet arrived at Calcutta, but am on my journey to that city.

According to the wish of the Committee, I have stepped, by the way, into the house of Mr. Ellerton, an excellent Christian, and complete master of the Bengalee, in order to profit from him in the acquirement of that language. How long I shall have the pleasure of enjoying the society of this valuable friend at Goalmy, depends entirely on the Committee at Calcutta; as I always like to act up to their wishes, so that in no wise any responsibility may be attached to me, but that I may have always a consciousness within myself of having done my duty to my superiors.

Captain Latter, some days ago, sent me a Letter, informing me that Government had agreed to pay my monthly salary, should I give myself to the acquirement of the language of Thibet: but, as I will not do any thing without your permission, or that of the Committee at Calcutta, I can return no direct answer on the subject; but must commit all these affairs into the hands of our omniscient, all-wise, and all-directing God and Saviour, who is the Head of His Church, and to the labour of whose vineyard I have devoted myself; wishing to be led entirely by Him to the spot where He would have me to be; so that I may be sure of His accompanying me thither with His blessing: for though our views may seem ever so correct, and our undertakings right

in our own eyes, yet, without Him, we shall labour but in vain.

CALCUTTA SCHOOL SOCIETY.

SINCE the printing of the Report on Native Education in India given in the Number for March, we have received an account of the establishment of another Institution, under the above name, in addition to those which were before engaged in the work of Native Instruction.

FORMATION OF THE SOCIETY.

It is remarked, in the Circular published on this occasion, that—

So early as 1814, the necessity of some Institution for the establishment and support of Schools on the most-improved and efficient system, had engaged the attention of different individuals, whose minds had been turned to the best means of promoting the moral and intellectual improvement of our Indian Fellow-Subjects.

On the formation of the Calcutta School-Book Society in 1817, it was then a question whether its designs might not conveniently be so extended, as to comprise the objects of a School Society; but the general opinion was not in favour of this consolidation.

The importance, however, of an Institution of the latter description continually becoming more apparent, after numerous private conferences on the subject several Gentlemen, Members of the Calcutta School-Book Society, held a Meeting, on the 24th of July, 1818, for the purpose of considering whether the objects of that Institution would not be further promoted, with additional and important public benefits, by the establishment of a School Society. It was accordingly agreed, to request some of the Gentlemen present, in concert with others whom they might desire to unite with them, to prepare the Plan of such an Association; and, after making it known, to call a General Meeting of persons disposed to join in it, for the ultimate consideration and adoption of the Resolutions which might appear best

calculated for carrying the design into execution. The plan was then prepared, nearly the same as now adopted; and was circulated, previous to a Meeting proposed to be held at the Town Hall, on Tuesday the First of September, when all persons disposed to promote the design were invited to assemble.

A General Meeting was accordingly held, very respectably attended both by the European and Native Inhabitants of Calcutta.

At this Meeting, John Herbert Harington, Esq. having been requested, on the motion of the Lord Chief Justice, to take the Chair, the Society was established under the following

REGULATIONS.

1. That an Association be formed, to be denominated "The Calcutta School Society."

2. That its design be, to assist and improve existing Schools, and to establish and support any further Schools and Seminaries which may be requisite; with a view to the more general diffusion of useful knowledge amongst the Inhabitants of India of every description, especially within the Provinces subject to the Presidency of Fort William.

3. That it be also an object of this Society to select Pupils of distinguished talents and merit from Elementary and other Schools, and to provide for their instruction in Seminaries of a higher degree; with a view of forming a body of qualified Teachers and Translators, who may be instrumental in enlightening their Countrymen, and improving the general system of Education. When the funds of the Institution may admit of it, the maintenance and tuition of such Pupils, in distinct Seminaries, will be an object of importance.

4. That it be left to the discretion of a Committee of Managers to adopt such measures as may appear practicable and expedient for accomplishing the objects above stated, wherever local wants and facilities may invite.

5. That no System of Education shall be introduced, nor any book used, in the Schools under the exclusive controul of this Society, without the sanction of the Committee of Managers; and that the School-Books approved by the Committee, as far as they may be procurable from the Calcutta School-Book Society, shall be obtained from that Association.

6. That, in furtherance of the objects of this Society, Auxiliary School Associations, founded upon its principles, be recommended and encouraged throughout the Country; and especially at the principal Cities and Stations.

7. That a Committee of Managers for conducting the business of this Institution be elected annually, at a General Meeting of Subscribers to be held in the month of January, at the Town Hall of Calcutta. The First Annual Meeting to take place in the month of January 1820.

8. That the Committee, inclusive of Official Members, consist of Twenty-four persons: of whom, Sixteen to be Europeans, or their descendants; and Eight, Natives of India: and that Five Members constitute a Quorum.

9. That a European Recording Secretary, a

European Corresponding Secretary, two Native Secretaries, a Treasurer, and a Collector, be appointed; who shall be Ex-officio Members of the Committee.

10. That all persons subscribing any sum annually to the Funds of this Institution shall be considered Members of the Society, be entitled to vote at the annual election of Managers, and be themselves eligible to the Committee.

Other Regulations were added, appointing a Committee and Officers. In reference to the whole, it is stated—

In explanation of the above Rules—particularly of such as relate to the Consultation of the Society, and the management of its business by a Committee composed partly of Europeans and partly of Natives of India—it appears sufficient to observe, that attention has been given to the Rules of the Calcutta School-Book Society, which have been very generally approved, and appeared to furnish the best exemplar for a Sister Association having in view the same beneficent object—the intellectual and moral improvement of our Indian Fellow-Subjects.

OFFICERS OF THE SOCIETY.

Treasurer :

Joseph Bareto, Esq. Sen.

European Recording Secretary :

Lieutenant Francis Irvine.

European Corresponding Secretary :

Edward Sheffield Montagu, Esq.

Native Secretary :

Mowluvee Mirza Cazim Ulee Khan.

Collector :

Stephen Laprimaundaye, Esq.

The European Secretaries hold similar offices in the School-Book Society. The Second Native Secretary was to be selected from the Native Members of the Committee.

OBJECTS OF THE SOCIETY.

The obligations, national and individual, arising from the Providential establishment of the British Power in India, to promote the gradual improvement of our Indian Fellow-Subjects, by all practicable means consistent with a due regard to the received opinions of the people whose benefit is intended, have been explicitly declared by the Legislature of the

United Kingdom, as well as by the highest Local Authority.

It has also been observed, in a Public Discourse, by his Excellency the Marquis of Hastings, in his capacity of Visitor of the College of Fort William, that "the amendment must begin from the lowest step. It is only by facilitating and encouraging the Education of a Rising Generation, that any thing solid can be done—a process to which, I am satisfied, the Parents will be found everywhere eagerly disposed, from what they have seen of the advantages of our science."

It would be superfluous to add any thing to the above authoritative statement, on the utility of Schools and Seminaries, for the purpose of diffusing useful knowledge among the Inhabitants of India; and it is confidently hoped, that a Society, exclusively intended to establish, support, or assist, such Schools and Seminaries, and encouraging the Natives themselves to share in carrying into effect designs so conducive to their moral welfare, will receive universal countenance and aid from every description of persons, both European and Asiatic.

It may, however, be proper to observe, that numerous applications made to persons already engaged in the work of education, for the establishment of new Schools, attest the increasing desire of instruction amongst the Natives of India; whilst the frequent necessity of declining compliance, from the want of pecuniary and other means, evinces the need of a general and united effort for their supply.

Without meaning to disparage the efforts of any existing Institutions whose designs embrace the advancement of tuition, but on the contrary with the most cordial good-will towards them and desire of co-operation with them, it may be justly stated, that, even with regard to Elementary Schools, a wide field remains unoccupied.

But the Calcutta School Society does not limit its views to that single object. It is allowed, that no plan for enlightening the mass of the people of these extensive and populous Provinces can be expected to succeed, without the adoption of systematic measures for providing a body of

qualified Teachers and Translators from among themselves. These will be eminently useful, by their instructions, conversation, and writings, in diffusing just ideas and useful knowledge; and, through their instrumentality, the stores of Learning and Science accumulated in our language, will be transferred into the vernacular tongues of the Country.

Toward forming such a body, the most efficient and direct means are obviously afforded, by systematically acting on the principle of SELECTION, which is popular among the Natives, and highly approved by those who have reflected most maturely on the means of improving the human race. The principle has accordingly been distinctly recognised in the Third Rule of the Institution; and should the liberal and permanent support of a discerning Public enable its Managers to act on it extensively and with vigour, it cannot be doubted that the happiest results will follow.

In a few days after the formation of the Society, upward of 6000 rupees were received in Donations, and more than 3500 in Annual Subscriptions; of which nearly a fourth part was contributed by Natives. The Funds have since been greatly augmented.

RUSSIA.

BIBLE SOCIETY.

Recent Proceedings of the Society.

DR. Paterson, in a Letter from St. Petersburg, dated Nov. 8, 1818, reports the proceedings at a Meeting of the Committee held on the preceding day, of which we extract some particulars:—

A Printed Circular from Leander Van Ess, addressed to all Bible Societies and Friends of the Bible, was read, and heard with feelings of joy and gratitude. His call for assistance was not heard in vain. Our Committee immediately voted him 5000 rubles, to assist in carrying on his mighty plans; and the Catholic Metropolitan, who took a deep interest in this communication, requested that he might be informed that a Greek

and Catholic Metropolitan are most heartily concurring in the grant made to him by the Russian Bible Society.

Nothing can exceed the zeal and activity evinced by the Society in Kazan. The good Bishop is all life: he corresponds personally with more than 1000 Clergy in his Diocese, on the subject of the Bible Society. His Court is crowded every day with applicants for the Bible. As fast as copies arrive, they are distributed; and, when his stock is exhausted, the poor people leave their money with him—to receive the first which shall arrive. In order to excite a love for the Scriptures, and a desire to read them, among the Students under his care, he rewards their diligence with a copy of the Word of God, in which he writes an appropriate inscription. Nor are the Tartars in that Government much behind their Christian Neighbours: they manifest the greatest anxiety to possess copies of the Tartar Testament; read it, when they obtain it, with attention; and speak highly of the person and character of the Saviour. This Society collected, in three months, 4700 rubles; and its utility is increasing daily.

In Kiew, the peasants, who possess more of the necessaries of life than they do money, have offered to bring corn, linen, and fruit, as an offering to the friends of the Society in that quarter: this, at least, manifests their good and generous disposition.

A Letter from a Young Lady in the Crimea speaks highly of the good effects produced by the Tartar Testaments distributed by Mr. Alexander Paterson in that quarter, about two years ago. Seeing a Tartar reading one in his shop, she asked him what Book it was? He answered, "It is your Gospel."—"What does it treat of?"—"Jesus Christ, who was a very great and good man."—"How many of these books were distributed among you?"—"About 100."—"What do your Mollas say to your reading it?"—"They say nothing, and some of them read it themselves." She writes, that their prejudices have been evidently shaken, and that they seem prepared for receiving the Truth.

The Besserabian Society is most active in distributing the Moldavian Testament, which is well received. They have sent many copies over the

frontiers to their Brethren in the Turkish part of Moldavia, and to Wallachia; and collected a considerable sum of money, which they have sent to our Society.

Last week, we received from the Georgian Society 1400 rubles. So much for the zeal of our friends beyond the Caucasus! We are preparing to send off a caravan of Bibles and Testaments to them, with the first sledge-road. They are to be sent direct to Georgiefsk, whence they will be sent, under escort, over the mountains. I hope, ere long, the Bible will conquer these ferocious mountain tribes, and change the wolf into the lamb; so that travellers shall be able to cross the mountains with as much safety as they now go between Petersburg and Moscow.

At this Meeting, the First Sheet of the New Testament in Modern Russ was presented; and was hailed by all the Members, "as the harbinger of a glorious day to many millions."

SWEDEN.

BIBLE SOCIETY.

Eagerness for the Scriptures.

THE Rev. J. P. Häggman, Chaplain to the Swedish Fleet and Minister of the Parish of Shipsholm, thus writes from Stockholm:—

It will, probably, not be displeasing to you, if I now relate something of the result of my experience, in the distribution of the Bible in my small parish. During the period of two years, 313 families have been supplied with the Holy Scriptures, of which they had before been destitute: and I can assure you, that many of them received this valuable Book from my hands with abundant tears of gratitude; kissed the Bible, and, raising it up with both hands toward heaven, poured forth their most lively thanks to God, for having favoured them at last with the long-desired treasure. A widow seemed all astonishment at her good fortune, that, in her present lonely situation and great poverty, she could call that her own, which she and her late husband together could never find sufficient means of ob-

taining. In the fulness of her heart, she loudly exclaimed—"The Almighty has now seen how His Word, bedewed as it was with my tears, has always been my best consolation and refuge."

HANOVER.
BIBLE SOCIETY.
GÖTTINGEN.

Great Scarcity of the Scriptures.

Dr. Pinkerton, when at Göttingen in September last, thus wrote on this subject:—

Dr. Pott, Pro-Rector of the University and Secretary of the Society, told me, that persons would hardly believe what he knew respecting the scarcity of the Sacred Scriptures in the surrounding country. He mentioned a village in the neighbourhood, consisting of from thirty to forty families, in which only two Bibles were found! one in the hands of the Pastor, and the other in the hands of the Schoolmaster. Here, in the city of Göttingen, it has been found, that young persons had borrowed Bibles, during the period of their instruction before their Confirmation; and that when this was over, the Bibles were returned to their owners. As a further proof of the want of Bibles in the surrounding country, the Counsellor of the Consistory, Professor Stäudlin, and Dr. Trefurt, told me, that the more immediate sphere of the Society's operations included eighteen Dioceses; and that the 700 Bibles, formerly mentioned, had not been sufficient to supply the wants of four of these EIGHTEEN.

FRANCE AND SWITZERLAND.
BIBLE SOCIETIES.

In the "Extracts of Letters on the Object and Connections of the British and Foreign Bible Society," written by the Rev. John Owen during a late Journey in France and Switzerland, there are some passages which will afford, we doubt not, peculiar pleasure to our Readers.

WALDBACH.

Interview of Mr. Owen with Pastor Oberlin.

From Bâle, under date of Sept. 16, 1818, Mr. Owen transmitted the

following picturesque description of his visit to the venerable Pastor Oberlin. In order to enter into the full spirit of it, the Reader should turn, either to Article xv in the Appendix to the First Report of the British and Foreign Bible Society, or to Mr. Owen's Abstract of it in pp. 151—154 of the First Volume of his History of the Society.

Waldbach has completely filled my mind, and laid such hold on my warmest affections, that I can scarcely bring myself to think, or speak, or write, on any thing but Pastor Oberlin, and his Ban de la Roche. You will remember, that the first Foreign Letter which awakened an interest in our minds, the Letter which made its way most directly to our hearts, and which, at the celebration of our First Anniversary, produced the strongest and (if I may judge of others from myself) the most lasting impression upon us all, was that, wherein this venerable Pastor reported the distribution that he proposed to make of the Bibles assigned to him; and drew, with the hand of a master, the characters of those women who laboured with him in the Gospel, and to whom, as the highest remuneration that he could bestow and their ambition coveted, a Bible was to be presented.

I cannot describe the sensations with which I entered the mountainous parish (containing five villages and three churches) in which this Primitive Evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception which he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, on my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their Foreign Correspondents, the good man took

me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence of either voice or manner—"Sir, this is too great an honour: how shall I answer words like these?" After the first emotions had subsided, our conversation became familiar; and, as it never ceased, from that time to the moment of our separation, to turn, more or less, upon *the things pertaining to the Kingdom of God*, as they appeared in the small scale of his own or the great scale of the Bible Society's Labours, it never ceased to be deeply interesting, and pregnant with edification.

The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his Churches, the turn on this Sunday belonged to Belmont, distant about half a league from the Parsonage of Waldbach. At ten o'clock we began to move. Mr. Oberlin took the lead, in his ministerial attire, a large beaver and flowing wig; mounted on a horse, brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his Pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his Minister's dress, his books, &c. and a respectable peasant as an attendant on the general cavalcade.

I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the Congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good Minister addressed them, both in his Sermon in the morning and his Catechetical Lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion.

The interval between the Services was passed, partly in dining at the house of the happy bourgeois (for the duty of fetching and entertaining their Pastor, is, in the estimation of this simple people, a privilege of the highest order), and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the Pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart.

On our return to the Parsonage, the evening was passed in edifying conversation, and concluded by a French Hymn, in which all the household united.

On the ensuing morning, I had the honour of conveying my venerable host, amidst the bowings of his parishioners (who gazed with wonder at the unusual sight of their stationary Pastor seated in a travelling carriage) to the house of Messrs. Le Grand in Fouday, another of the villages in this extensive parish. Here we breakfasted; and, after much pleasing conversation with this amiable, benevolent, and well-informed family, I had the high honour of being introduced to Sophia Bernard, and Catherine Scheidegger! Maria Schepler, the second on the list of this memorable trio, had, I found, been removed to her rest: the two whom I have mentioned, and who now stood before me, remained to fill up the measure of their usefulness in the work of their Lord. Never shall I forget the manner in which these interesting peasants received me, when, addressing them by name, I told them that I had known them nearly fourteen years; and that the account of their services, communicated to us by the Pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. "O Sir," said Sophia Bernard, the tears filling her eyes at the time, "this does indeed humble us;" adding many pious remarks in relation to their obscurity, the imperfec-

tion of their works, and the honour which they considered it to labour for Him who had done so much, yea, every thing, for them. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true Christian refinement, to resume my journey along the beaten road; and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me.

Paster Oberlin has been, from almost the commencement of our Society, a distributor of our Bibles: and such have been his industry and exactness, that all the Protestants in his extensive parish, and as many Catholics as were willing and permitted to have them, are, it is believed, in possession of the Scriptures. His exertions have also extended beyond the bounds of his own immediate jurisdiction: he is accustomed to attend to the wants of the whole of the Steinthal; and his house is, therefore, a depôt for Bibles and Testaments, in both the Protestant and Catholic Versions.

WINTERTHUR.

Interview of Mr. Owen with Leander Van Ess.

Our Readers must have imbibed a measure of regard for the character and labours of Leander Van Ess, which will give great interest to the following passage from Mr. Owen's Letters:—

On the morning of the 20th [of September], we started at five o'clock from Meinfield; and, by great exertions, reached St. Gall in the evening. The next day, we arrived, and took up our quarters, for the night, in the neat and quiet town of Winterthur. Scarcely had I seated myself in an upper chamber at the hotel, when a voice at the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was re-

May, 1819.

garded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We, therefore, commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy, which so remarkably characterize all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse: they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his having distributed, on his rapid journey from Marburg to Basle, 2500 of his Testaments; and, while waiting the chance of my arrival at Zurich, he made arrangements with the Directors of the Convents, and with other persons in the neighbourhood, for the distribution of several thousand more.

When I considered the eminent qualifications of this illustrious Catholic for the work in which he is engaged, the favourable state of the times for employing them to advantage, and, finally, the precariousness of present opportunities and of a life so often endangered by exertions and exposure, I felt it my duty to encourage, in the strongest manner, the efforts which he is making to disperse the Sacred Oracles in those channels from which Protestants are naturally excluded.

While at Basle, Mr. Owen writes—

I was favoured with a visit from a Catholic Priest, who has a charge in the vicinity of this place. This amiable and diligent Pastor has distributed very largely the New Testament of Van Ess; and, in general, with the

happiest effects. He related to me several anecdotes in confirmation of this statement; among which I was particularly struck with one relative to an aged man, who, after having read the Testament, exclaimed — "Oh! what should I have done in eternity, without this truth!"

BÂSLE.

Meeting of the Committee.

Mr. Owen gives the following description, under date of Bâsle, Oct. 6, 1818, of a Meeting of the Committee of the Bâsle Bible Society, held on occasion of his visit to that place.

I have so few opportunities of bringing under your view transactions which exhibit any new features of interest, that I seize, with avidity, and I hope too with thankfulness, the transaction of yesterday; which, if my hasty and imperfect representation of it do not defeat my intention, will fill you and our Committee, as it has done all parties here, with the sincerest admiration and joy.

At five o'clock in the afternoon, the Committee of the Bâsle Bible Society held an Extraordinary Meeting, for the purpose of receiving such communications as the different persons concerned in the distribution of the Scriptures, and whom the Providence of God had at that time brought together, might be prepared and disposed to impart. On taking the chair, (a distinction conferred upon me, as usual, out of respect to the Society which I had the honour to represent,) I found myself supported, on the right hand, by Antistes Falkeisen, Superior of the Bâsle Clergy, and Burgomaster Wenk, the Civil Governor of the City; and, on the left, by Dr. Pinkerton, and the Rev. Mr. Blumhardt. Next to these latter sat the celebrated Catholic Professor Van Ess; and over against him a Catholic Dean, of similar reputation, who has distributed the Scriptures very largely through the forty-two parishes within his jurisdiction. The rest of the company consisted of Protestant Divines, Professors, Students, and respectable Laymen.

After invoking the God of the Bible to vouchsafe to the Meeting his

presence and blessing, the Antistes announced, that the Rev. Mr. Blumhardt had recently returned from a journey through certain parts of Germany and Holland; and, presuming that it would be a gratification to the members assembled, he requested Mr. Blumhardt to favour the Meeting with some account of his tour. With this request Mr. Blumhardt complied: a similar application was made to Dr. Pinkerton, Professor Van Ess, the Catholic Dean, and myself; and each of us gave such a sketch of our proceedings, in the different tracts along which we had been called to move, as we thought might be best calculated to interest the Meeting. At the termination of each address, the Antistes interposed some pertinent and striking observations: at the conclusion of the whole, the Assembly rose, and the Rev. Mr. Von Brum embodied the sentiments and feelings of all present in an act of devout thanksgiving to Him, who, by the Word of His Grace, and the Gospel of His Son, had brought and bound us together in unity and godly love.

I will not attempt to describe the impression made upon my own mind, and apparently on that of others, by a scene at once so novel and so primitive. Lutherans and Calvinists, Episcopalians and Presbyterians, Protestants and Catholics, here mingled in purest harmony, breathed but one spirit, spake but one language, and agreed to labour for but one end—the dissemination of that Holy Word, which is *the power of God unto salvation to every one, who believes and obeys it.*

FRENCH PROTESTANT BIBLE SOCIETY.

THE formation of a Bible Society in France is an event of no common importance in the history of those great Institutions. In the Letters of the Rev. John Owen, written during his late Journey on the Continent, the various steps which led to this measure are detailed.

The Committee of the Society have circulated the following Address to the Consistories, and the Members of the Protestant Churches, of France. It is dated Paris, January 5, 1819.

Address of the Committee to their Protestant Brethren.

A PROTESTANT Bible Society has just been formed at Paris, with the intention of disseminating, either at a low price or gratuitously, the Holy Scriptures, without note or comment, and in the Versions received by the Protestant Communions.

The first step of its founders was to obtain from Government the authority to assemble, in order to give themselves up unitedly to the labours required by the religious end which they propose. This authority has been granted them, in a Letter from His Excellency the Minister of the General Police, dated October 9, 1818.

Assured of the countenance of Government, they hastened to make known their project to their Brethren of the Consistorial Churches of Paris; and they soon had the satisfaction to see a great number of the most distinguished Members of these Churches, co-operating with them in the execution of their plan.

The Society, thus formed, has commenced its operations by establishing Regulations, according to the tenor of which the Society admits to the number of its Members all persons who subscribe, annually, any sum whatever. It receives, also, with gratitude, all donations which pious persons may please to bestow; and will mention them in the Reports which will be presented to the General Meeting of the Subscribers every year, in the month of December, and published through the medium of the press.

They have confided the administration of the affairs, in the interval between one General Meeting and another, to a Committee; all whose functions are gratuitously discharged. The first duty of this Committee is to make known the existence and the end of the Society, to the Protestant Churches of the Two Communions. They address themselves, to this effect, to all their Christian Brethren; and principally to you, the Presidents and Members of the Consistories of France; assured of your co-operation, and the zeal with which you will exert yourselves to contribute to the success of so useful an Institution.

They request, in consequence, that you will be pleased to distribute copies of this Circular among your Fellow Christians; and to collect and remit to the Society the annual subscriptions, or gifts, which you may have kindly obtained, together with the names of the respective benefactors.

Nor is this the only way in which the Committee think they may hope for your concurrence. Anxious to make our Christian Brethren partakers of the blessings of which the Bible Society will, by the help of God, become the source, they wish you to find out those who are destitute of Bibles; and to request them to apply, in order to procure them, either to the nearest Consistory, or to the most zealous Members of your Church, who would take upon themselves the office of obtaining them from the Society, and distributing them. The Committee will hasten to meet such applications as speedily as possible.

May you then, Gentlemen, who are equally convinced of the importance of this work, and who pray every day to God that His Kingdom may come, labour with success, in union with us, to carry the Word of Life, and its sweet consolations, into the cottage of the poor, unhappily deprived of it and unable to procure it! May that zeal in this cause, which we see produce such glorious fruits in all parts of the world, and the example of which has been given by that generous Society which has served as a model for all others, manifest itself likewise in our country! Shall France, so richly endowed by Providence, so distinguished for arts and for learning, shall she alone be backward in spreading the Word of God, and bringing souls to the faith of our Lord Jesus Christ, when the means of instruction given to all classes of people have increased in them the desire to draw the sacred principles of morality and religion from this purest source?

Without doubt, the time is arrived, when the distribution of the Holy Scriptures cannot fail of producing the happiest effects; when all those who assist in this work, will spread inestimable blessings among their brethren and countrymen; and thus

contribute to secure their happiness in this life, and in that which is to come.

Associate, then, your labours with ours: in order, that, by our united efforts, favoured with the blessing of Heaven, edification may be promoted among the Christians of our Church, and the Name of God be glorified, in Jesus Christ our Lord.

For the Committee of the Bible Society,

President:

MARQUIS DE JAUCOURT, Peer of France.

Secretaries:

BOISSARD, VINCENS S. LAURENT,
JUILLERAT, LE BARON PELET DE
LA LOZERE.

Prospects of Success.

The Rev. Mr. Goepp, Minister of the Lutheran Church, and one of the Vice-Presidents of the Society, states, a few days after the distribution of the above Address—

Many of the Members who had taken the charge of applying for subscriptions in the families to whom we addressed the Circulars, have given an account of their visits. We have the satisfaction of remarking, that the two who have visited the working class, have altogether been delighted with their reception. One, in the course of three days, brought to them more than 1000 francs, in donations and annual subscriptions; and made them acquainted with many families, who, though by no means wealthy, were anxious to subscribe, and who, in addition, propose to obtain, by a separate payment, the Bible, which

we expect from Basle, when it shall have arrived.

Mr. Owen writes—

It was, no doubt, desirable, that the Institution should have assumed a GENERAL character, and included within its provisions the Catholic as well as the Protestant Inhabitants of the country: but, as the attainment of such an object, under present circumstances, was considered to be impracticable, its institution was purposely limited in such a manner as to remove every ground of objection to its existence and its operations. Should the zeal of the Catholics be provoked by these exertions of their Protestant Brethren, and a Catholic Bible Society be consequently established, there is reason to hope, that the streams, though running separately for a time, will eventually meet, and roll their united waters with fertilizing influence over every portion of the kingdom.

I will not allow myself (he adds, in reference to France) to expatiate on what I saw, or what I heard, relative to the religious and moral state of the bulk of its vast population. May the steps which are now taking, and those to which they may lead, be followed by a general revival of piety and virtue, in a people so highly gifted by nature, and favoured by Providence! and may the dissemination of the Scriptures, and the progress of Education, be the signal to France, in all its departments, to obey that prophetic invitation and command, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!*

Miscellanies.

OBITUARY.

LAST SICKNESS AND DEATH OF AN OLD NEGRO WOMAN IN ANTIGUA.

THE aged Negro Woman, of whose departure to her eternal rest some account is here given, was found by Mr. Dawes on an Estate in Antigua, of which he went to take the charge. This Estate belonged to the Grandfather of its present Possessor, the Rev. Nathaniel Gilbert. Though by profession a Lawyer, Mr. Gilbert felt himself authorized to exercise on his own estate, in the great dearth of instruction on the Island, the office of a Teacher of his Negroes. Under his care, Mary acquired, by the Divine Blessing, a knowledge and love of the Truth. In this she had walked consistently for about fifty years.

After Mr. Gilbert's death, and the removal of the family, a cruel tyrant was set over the poor Negroes, under whom they endured the rigors of an Egyptian bondage. They were prohibited, under the penalty of severe punishments, from attending the worship of God: but Mary and four others ventured all the consequences of disobedience, in seeking after their spiritual food. They sometimes went, by stealth, so far from home at night, that the day began to dawn before their return; but, though spies were employed to inform against them, they never were discovered. Two women of the party still survive: another, beside Mary, has entered into the joy of her Lord; and the fifth, a man, died some years ago, full of years and grace, having adorned, in the most exemplary manner, the doctrine of God his Saviour.

When Mr. and Mrs. Dawes arrived to take charge of the Estate on behalf of the present Proprietor, they found on it only one other African beside Mary. They were both old; but Mary was sinking under the infirmities of extreme age. She was bent almost double; had entirely lost the sight of one eye; was very deaf; and, in consequence of the loss of teeth, was extremely imperfect in her articulation. Her mental faculties, however, appeared to be in full vigour; and her feelings in lively exercise towards God and Man.

The following account of her last days is given by Mrs. Dawes:—

When Mary heard of the arrival of part of her old Master's family, she exerted herself to get to the "Great House"; but, by the time she had reached it, she was too much exhausted to stand. She expressed much delight, notwithstanding her weakness, at having lived to witness their return; and dwelt, with pleasure, on "the tales of other times."

We often visited her; and always found her cheerful and happy, and her mouth filled with blessings. She enumerated, with all the exaggerations of gratitude, the advantages which she had derived from our coming; blessing and praising God incessantly for it, and invoking, in the most affecting manner, blessings on the very ship which had brought us out. She could not, she said, forget her God, for He did not forget her: she lay down upon that bed, and He came down to her;—meaning by this to describe the spiritual communion which she enjoyed with her God and Saviour. She told us if it was the will of "Jesus Massa" to call her to-morrow, she should be satisfied to go: if it was His will to spare her some time longer, she should be satisfied to stay.

We frequently called to see her, and always found her in the same strain of adoring gratitude and love.

She often regretted her inability to come to prayers. Indeed, such was her desire to join us in worshipping God, that

she once got her son to bring her on his back!

One day when I went to see her, and found her very low, I observed to her, that she would be glad to go to "Jesus Massa:" she suddenly raised herself up, and said, with surprising animation, "If it is His will."

Once, on visiting her, we heard her voice before we entered, as if in conversation; and were rather surprised to find her quite alone. She told us she had been talking to "Jesus Massa." She enumerated, as usual, all the benefits which Mr. Dawes had conferred upon her; and said she prayed her "Tala," that is Father, "in heaven" to bless him. He (Mr. D.) had done all he could for her: only he could not take away the old. She was very old, and was going away. She prayed God not to let the way be dark, but to make it plain. She begged Him to give her repentance for all her sins, and to enable her to carry her cross after "Jesus Massa:" He was no hard Massa.

When I asked her, on another occasion, how she did, she replied she did not know; but He, who made the soul and body, knew, and the best time for calling her away. She only hoped it would not be pitch darkness; but that there might be light: and that He would remember His promise to her. She thanked me when I offered her some

medicine; said she would have any thing which we gave her, and that "Jesus Massa" would pay us for all. She often prayed God to bless us with a double portion of good; to prosper all Mr. Dawes's efforts abundantly; and to make every thing grow that he puts into the ground, until the neighbours shall observe to each other, with amazement, the fruitfulness of the Estate. She prayed particularly, this evening, for blessings on the "Great House," and its present inhabitants; and that no man (meaning, stranger) might ever live there again.

We found her one evening very low and faint. She revived enough, however, to tell us she was waiting for her "Massa a'top," and to repeat her blessings on us all. She said she caught hold of her God, and begged him to come for her. When I asked her if she would take any more medicine, she answered, No—*physic** was not made for her: she was too weak: and then, in her usual strain of gratitude, she added, Her Massa did all he could for her; her Missis did all she could; "that lame-foot woman" (meaning her son's wife) did all she could; and now she was waiting for her Lord.

A day or two after, she said, "Jesus Massa make the soul, make the body. Thank God for it! When He see time for come, he will come fast 'nuff; and, then, thank God for that too." She observed, that she had come to this country a "picknee" (that is, a child), and now was dying with age: what more would she have? All the other "salt-water Negroes," except one, were dead; and she was still alive, thank God! Her Sis-saw* was able to go to prayers; she was not; but she was contented and satisfied, and she was thankful for being so.

"What," she asked, on another visit, "can poor Massa do more? what can poor Missis do more? They cannot take away old age." She repeated, that she was waiting for her summons from above; said God spared her a little, and she thanked Him for it. By and bye, when He saw HIS TIME, He would come, and then she would thank Him for THAT.

She once appeared to have some doubts on her mind; for, when she spoke of her approaching departure, she

said she should be glad to go, if she was to be happy; and if the way was not dark. On being asked if she did not love "Jesus Massa," she exclaimed, in great surprise at the question, "Ah! Ah!" and then told us how, years ago, she had been in the habit of visiting different Plantations, to hear the Word of Eternal Life; and that when she came in, fatigued with labour in the field, she did not go to seek for food to nourish her body, but went in pursuit of that *bread which endureth unto everlasting life*. This evening, she said, "Jesus Massa come closer and closer to me."

The next evening she appeared so faint and low as to be scarcely conscious of our coming in. After a while, however, she exerted herself to speak, and told us she was in pain from head to foot: nobody had beat her: nobody had whipped her: but "Jesus Massa" had sent the pain, and she thanked him for it. Some day, when He saw good, He would come and take it away.

About a week after this, she told us she was in pain all over, but that she had given herself up to her "Massa a'top." She said she would tell us what she wanted: it was, that "Jesus Massa," her "Tala a'top," would bless all her friends, and pay them—for He was well able—for all their kindness to her: and then, in a very simple and affecting manner, addressing her Almighty Friend, she cried, "Dear Tala! do pay them!" She clasped my Sister's hand in hers, and told us we were acting thus (meaning to say, in union) with God. She prayed for blessings on her Massa, all the young ones in England, and all the old and young out here, and repeated her thanksgivings for our coming out.

After lingering thus for some time, still in pain, but prayer and praise ever flowing from her lips, she drew near her end. When in her greatest extremities, she said her Saviour would give her ease, when He saw fit; and if He did not give it her now, He would give it yonder, pointing upward.

A few days before she died, she sent a messenger to ask us, in her simple style, "How d'ye te-day?" and to say, that she prayed to God to bless us all. She desired the messenger to tell us, also, that it had pleased God to wash away all her sins; and that she was now anxious to depart, though she wished not to be impatient.

* Sister; used as a term of kindness towards another old woman.

Thus this aged Christian fell asleep in Jesus!

It must not be inferred, from what has been said of the fervour of old Mary's gratitude, that uncommon benefits were bestowed upon her by us. We found her, indeed, in a deplorable state of poverty; not having a bed to lie upon, or a blanket to cover her. We did but what duty and humanity required, to

make her situation comfortable; but, after all we could do, her external condition was by no means enviable. Little, however, as it presented to charm the eye of sense, a mind of spiritual discernment perceived, in her humble cottage, a Heavenly Guest, whose presence shed a divine splendour around, with which all the pomp of human greatness would vainly attempt to vie.

CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY,

From April 21, to May 20, 1819.

ASSOCIATIONS.	Present.			Total.		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
All-Cannings, near Devizes, (Wilts.)	9	7	0	9	7	0
Bewdley	96	3	0	419	2	2
Birmingham (Ladies)	55	13	0	2837	10	7
Bishops Sutton and Ropley (Hants.)	9	14	1	9	14	1
Blackheath Ladies (including a Benefaction of 20 <i>l.</i> } from Mrs. Vansittart)	44	12	4	352	5	0
Bristol	600	0	0	12319	14	11
Bunny (Nottinghamshire)	16	12	0	16	12	0
Cambridge Town, County, and University—(from } Mrs. Fowell—Cambridge Ladies)	6	0	0	2209	6	3
Chichester	13	13	0	45	18	0
Clapham (Ladies)	30	14	6	1104	4	3
Clifton-on-Dunsmore { General Fund . 18 2 0 } School Fund . 5 0 0 }	23	2	0	163	1	10
Coventry	44	15	9	589	2	9
Ely Chapel	120	0	0	736	8	0
Gloucestershire—(from Forest-of-Dean Branch)	58	0	0	1514	11	2
Gloucester (Lincolnshire)	12	0	0	31	10	8
Hereford School-Fund	5	0	0	913	18	8
Honduras	100	0	0	100	0	0
Hull and East Riding	190	0	0	5374	19	1
Kennington	58	0	7	405	9	3
Kirkby Lonsdale	30	3	6	235	8	5
Lancaster and North Lancashire	110	0	0	541	17	4
Letchford and Warrington	67	9	4	431	14	4
Leicestershire	130	0	0	3272	7	8
Liddington cum Caldecot (Rutlandshire)	15	13	6	165	13	11
Liverpool (St. Andrew's)	94	18	4	563	6	2
Ditto . . (St. Mark's)	122	7	0	1646	7	8
Ditto . . (St. George's, Everton)	37	16	8	257	11	11
Milborne Port (Somersetshire)	6	12	4	134	10	0
NORTH WALES	51	5	7	243	3	7
Padstow	10	15	0	87	7	3
Percy Chapel	72	17	9	1559	15	4
Pontefract	30	8	0	215	3	0
Richmond (Surry)	18	0	0	18	0	0
Rotherham	13	3	8	427	3	11
Rugby { General Fund . 35 1 0 } School Fund . 30 0 0 }	65	1	0	214	16	4
Saxby, near Lincoln	12	6	8	12	6	8
Shaftesbury	40	0	0	100	0	0
Suffolk	100	0	0	2260	11	10
Taunton { General Fund . 31 7 2 } School Fund . 7 10 0 }	38	17	2	817	9	5
Tutbury (Staffordshire)	27	10	8	126	10	7
Tytherley, East, (Hants.)	6	0	0	36	8	0
Uppingham (Rutlandshire)	9	12	0	9	12	0
Woburn (Bucks.)	27	17	4	173	15	10

236 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.				L.	s.	d.	L.	s.	d.
York	519	2	4	...			2697	14	11
Yoxall and Hamstall (Staffordshire)	14	1	3	...			48	8	8
COLLECTIONS.									
By Mr. John Agg, Evesham, Worcestershire	14	0	0	...			23	14	6
By Mr. B. Austin, Mitcham, from his Workmen	6	5	6	...			11	5	6
By Mr. James P. Bienvenue, Southampton	9	1	2	...			9	1	2
By Rev. A. Brandram, from Bromley, Beckenham, } Penge, and Sydenham	36	15	6	...			110	6	5
By Mr. Dawson, jun. from a Juvenile Association, Alfred House, Bow, Middlesex	7	0	0	...			37	0	0
By Mrs. Elston, Rad. Lion Place, Giltspur Street	3	13	0	...			20	5	0
By Rev. Philip Filleul, Jersey	25	0	0	...			56	1	10
By Rev. John Matthew Glubb, St. Ive, Cornwall	8	0	0	...			15	8	6
By Miss Gorham, St. Neot's	3	6	0	...			12	18	3
By Mrs. Graham, Newbury	1	9	3	...			1	9	3
By Miss Anne Howes, King's Cliffe	8	7	6	...			25	4	0
By Mr. S. Kebby, Holborn	1	13	0	...			13	11	0
By Miss Lanfear, Wolly, near Wantage	3	0	0	...			4	13	0
By the Misses Owen, Fulham	2	2	0	...			4	2	0
By Rev. J. N. Pearson, Elvetham Park, near Hartford Bridge	10	0	0	...			10	0	0
By the Misses Pope, Great Staughton	5	0	0	...			12	18	0
By Mr. George Saunders, near Chipping Norton, Oxon	3	11	0	...			3	11	0
By St. Clement Danes' Sunday School	1	0	0	...			57	0	0
By St. Giles's, Oxford, Ditto	4	0	0	...			11	10	0
By St. Swithin's, Cannon Street, Ditto	4	0	0	...			37	0	8
By Rev. F. Thurland, Oxford	5	1	6	...			49	8	6
By Rev. J. Wilson, Donnington, Lincolnshire	3	9	4	...			25	8	0
BENEFACTIONS.									
T. F. Buxton, Esq. M. P. V. P. Hampstead							21	0	0
Francis Garratt, Esq.							50	0	0
Right Hon. Lord Teignmouth, V. P.							10	10	0
Mrs. Tyler, Stockwell							5	0	0
CONGREGATIONAL COLLECTION.									
St. Bride's, Fleet Street, Anniversary: By Hon. and Rev. Gerard Thomas Noel, including 50l. sent afterwards by an Anonymous Friend, who had been accustomed to give that sum at the Sermon, but was unable to attend	219	14	9	...			339	14	9
Collected at Freemasons' Hall	120	0	0	...					
SCHOOL FUND.									
By Anonymous for William Glover (fourth year)	5	0	0						
By Clifton-upon-Dunsmore Association { — Mary Ann Townsend (second year)	5	0	0						
By Hereford Association { — Ellen Ramsden Plumtre (first year)	5	0	0						
By Rev. Thos. Puddicombe { — Elizabeth Newell Walton } and Nicholas Warren } (third year)	10	0	0						
By Rugby Association { — Robert Peers (six years)	30	0	0						
By Mrs. Stephenson, Hampstead Road { — Anne Cecilia Rhodes (second year)	5	0	0						
By Tamworth Association { — Francis Blick (2d half 2d year)	2	10	0				7	10	0
By Mrs. Warren { — Elizabeth Wallbridge (2d year)	5	0	0						
Fifty Copies of the Youth's Spelling and Pronouncing Theological Dictionary of the New Testament: by the Author, as a small tribute of respect for the Church Missionary Society.									

ERRATA.

In Register for April, page 187:									
for " Gloucestershire, Campden Branch	18	8	3	...					
read, " General Fund	13	8	3	...					
School Fund, by the Campden Children, for Jane East Spooner	5	0	0	...			18	8	3

Missionary Register.

JUNE, 1819.

Biography.

MEMOIR OF THE LATE REV. WILLIAM GARNON,

FIRST CHAPLAIN OF THE COLONY OF SIERRA LEONE.

SOME particulars of the Illness and Death of the late Rev. William Garnon were given in our last Volume, pp. 481—484. We are now enabled to lay before our Readers the leading circumstances in the Life of this lamented young Clergyman; who, though not a Missionary in name, was eminently a Missionary in spirit, and in labours for and among the Heathen. The varied and chequered days of his youth will be found to have been a preparation for his subsequent short but exemplary career of service. The Christian Reader will not fail to pray that many Labourers may be sent forth into the field, endued with that simplicity and wisdom, that gentleness and fortitude, that activity and faith, which were united, by the Grace of God, in the character of Mr. Garnon.

FROM HIS EARLIER YEARS, TO HIS ARRIVAL AT SIERRA LEONE.

The Rev. W. Garnon was born at Lincoln, July 27, 1791. He was early deprived of his parents; his mother dying in childbirth of him; and his father, who was an attorney at Lincoln, dying when he was only eight years old.

In 1798, he went to school to Oxford, first to a preparatory, and afterwards to a higher seminary, where he continued till 1803.

While here, he was preserved from premature death, by that merciful Providence which watches over the unguarded steps of childhood. Having one day improperly played truant with two of his schoolfellows, they got into a barge near a mill on the river. The current was so strong as to draw it near to a rock, when he, in trying to push it back, fell in. His companions could not rescue him; nor did they like to leave him; till, after many minutes, it appearing that he must be drowned, they hastened to fetch some men belonging to the mill, who immediately came, and put a pole into the water, which, although he grasped it at first, he soon lost, and sunk again; when a man jumped in,

and pulled him out, almost exhausted. At another time he was scalded so severely, as to lead to serious apprehensions for his life.

On the 7th of January, 1804, he finally left school, and removed to his uncle's, Mr. James Garnon; and was placed under the care of his aunt, with whom he continued for some time.

Mr. James Garnon was a Captain in the Thirtieth Regiment of Foot, then stationed at Buckingham on the recruiting service; and, as his time was not then much occupied, he devoted it to the instruction of his nephew. A strong mutual attachment was soon formed. This happiness did not, however, last long; as his uncle was taken suddenly ill, in July following, and died in a week. He had seen a great deal of service, having been in the whole of the war with Hyder Ally and Tippoo Saib, under Lord Cornwallis, and in Egypt under General Abercrombie; and, notwithstanding these hard services, enjoyed perfect health till within a few days of his death. It is worthy of remark, that although he had been, in those countries, exposed to great danger from

the sun and climates, yet he was taken off at last, in England, by a "coup de soleil"—a striking illustration of those words, *With him are the issues of life and death.*

The death of his uncle was a renewed trial to Mr. Garnon; but it was the means of enabling him to decide on his future destination. It had, for some time, been a subject of inquiry with his friends, in what business or profession he should be brought up; and the sudden death of his uncle, with the martial spirit which he had imbibed by his frequent intercourse with the Military, at once decided him. The late Marquis of Buckingham, having well known his uncle, immediately came forward, promising him his patronage; and presented him with a Commission in the Buckinghamshire Militia, till he should be old enough to go into the Line. He accepted this Commission, and joined his regiment at Maidstone, on the 1st of January, 1805.

From the Marquis of Buckingham he received peculiar attention, of which he ever retained a grateful remembrance. When Mr. Garnon was taking leave of this benevolent Nobleman, after spending two months with him at his seat at Stowe, and was acknowledging his kindness, the Marquis affectionately replied, "Take care, my dear Boy:—behave well, and God will be your father!"

Thus, at this early age, between fourteen and fifteen, he entered the Army—inexperienced, and exposed to all the temptations connected with the Military Profession; but his amiable and interesting disposition, added to his youthful appearance, gained for him the protection and esteem of his superior officers.

From Maidstone, the regiment proceeded, in May, to Chelmsford. He continued moving with it to different places, staying some time at each, till September 1807, when he received a Commission in the Fourteenth Regiment of Foot; to which he became entitled, according to the regulations, by volunteering with fifty men. He immediately joined his new regiment at Horsham.

In December following, they embarked for Ireland, where they remained till July 1808, when they received orders to sail for Spain, in the

Expedition with Sir David Baird, and joined Sir John Moore at Benavento. He was engaged in that harassing campaign; and returned, in February 1809, to England, landed in the Downs, and marched to Buckingham. In July, he left England again with the Expedition to Walcheren, under Lord Chatham; returned in October; and re-embarked in November for the same place, to bring back the shattered remains of the Army. He arrived in England, February 1810; and sailed for Gibraltar, for garrison duty, the regiment being much crippled. In July, he left Gibraltar for Malta; where he was seized with the Walcheren fever, which prevailed among the troops. This obliged him to return to England, in November; being reduced to a state of great weakness, and at that time feeling a strong wish to die in his native land.

On his arrival in England, he proceeded to Brighton, where his aunt then resided, with a view to recruit his health; but, continuing for some months in a very delicate state, he was induced to apply for an additional six months' absence from his regiment, which was granted.

This visit laid the foundation of many interesting and important circumstances in his future life. He was introduced to a circle of acquaintance totally different from those with whom he had been accustomed to associate. He could not then justly appreciate their piety; but, when brought to feel the real influence of Religion on his own heart, he learned to esteem them *very highly in love, for their works' sake.*

While Mr. Garnon was suffering from severe illness at Malta, he was often under painful apprehensions of dying. He had been engaged in open contest with the enemies of his country, but the attendant circumstances of battle stifled the consideration of futurity. Now, laid on a sick bed, unable longer to relish those vanities and gay pleasures which in health he had pursued, he could not contemplate the awful change but with fear and dismay. Those words of Dr. Young were much in his thoughts—"Time how short! Eternity how long!"

These impressions, which arose chiefly from the fear of future punishment, soon wore off, as he began to recover. In speaking of this period

once to a friend, he said, "When I returned, though I was so ill as scarcely to be able to move about, I had no more idea of Religion than a brute."

His residence at Brighton became an inestimable blessing to him. The *preaching of the Cross* was, at first, *foolishness* to him; but it became the *power of God to his salvation*. He eagerly attempted to disprove what he heard from the pulpit; while he thought, from the Preacher's earnestness, that the subject demanded attention. But the very effort to disprove the truth of what he heard, as it led him to search the Scriptures, had the happiest effect on his mind. Much dissatisfied and yet impressed, one day, with what the Preacher had said, he told his aunt that he was persuaded that he did not speak the truth; and that he would go to hear him once more, and examine what he might advance, by the Bible: if it agreed with the Bible, he would believe him; if not, he would go no more. He went, therefore—heard him—and was satisfied. The eyes of his understanding being enlightened, he was led to discover the depravity of his nature, the evil of sin, his abuse of the many mercies conferred upon him, and the negligence of his past life. He was now humbled under a sense of the aggravated nature of his offences; and the same Divine Teacher, who had effectually convinced him of his sinfulness, led him also to the Saviour, in whose righteousness alone he could stand accepted before a Holy God. In a renunciation of self, and in firm dependence on Christ, he found that peace to which before he had been an utter stranger.

The sincerity of this change was evidenced by consistency of life, and a superiority to those pursuits and amusements which once afforded him high gratification; combined with a surrender of the heart to God, and an ardent wish to be instrumental in communicating to others the unspeakable blessings of which he had been made partaker.

This desire to glorify his Heavenly Father in declaring the freeness and fulness of that salvation which is by Jesus Christ, disposed him to turn his attention to the work of the Ministry. A feeling of compassion arose in his heart for his late comrades and com-

panions in folly. He longed to tell them what a Saviour he had found. On this subject, he consulted with his friends, earnestly prayed for direction, and waited to discover the leadings of Divine Providence by concurrent circumstances.

About this time he was introduced to Mr. Wilberforce, who, with his accustomed benevolence and kindness, promised, should he resign his commission with such a view, that he would recommend him to a Clergyman who would assist him in preparing for the Sacred Office.

It was now about the Autumn of 1811; when his leave of absence being almost expired, it became necessary for him to come to a decision with regard to his future proceedings; whether he would return to the Army, or prepare for the Ministerial Office. He wrote, accordingly, to General Calvert, Colonel of his Regiment, and Adjutant-General of His Majesty's Forces, intimating his wish to resign his Commission; and received for answer, in November, that his resignation was accepted.

He now wrote to Mr. Wilberforce, stating his resignation, and his wish to accept his kind offer. In the beginning of 1812, he entered, in consequence, on his studies, under a Clergyman, whose instruction he enjoyed till he received Holy Orders. He gained the affections, not only of his fellow-students, but of all who had intercourse with him, by his affable disposition and fervent and simple piety; and was very assiduous in visiting and instructing the sick and poor.

In September, 1814, he went to Chester; and was ordained, on the 20th, to the Curacy of Edenfield, in Lancashire.

In a Letter to a friend, about this period, Mr. Garnon writes—"I long to have my heart overflowing with the love of Christ to me, the most unworthy, *not counting my life dear unto myself*, that I may labour abundantly in His vineyard;" and, in another, "What an honour conferred on me! that, after having served our good King George, I should be permitted to serve the *King of Kings and Lord of Lords!*"

He began his Ministry at Edenfield, October 2d. Not being able to pro-

cure a suitable situation nearer, he resided at Heywood, about five or six miles off. It was his custom to go to Edenfield on the Saturday Afternoon, and return on the Monday Evening, after having spent the day in visiting his parishioners; occasional duties sometimes requiring his attendance in other parts of the week. He soon had a good Congregation; and his exertions for the spiritual welfare of the people committed to his charge were very great. He laboured among them in an affectionate spirit, with much diligence and fidelity, feeling his heart deeply engaged in his work; and it pleased God not to leave him without testimonies of His blessing.

In September 1815, he went again to Chester, to take Priest's Orders; and, in the following November, received an appointment to the Chaplaincy of Sierra Leone; a situation which was rendered the more desirable to him from its connexion with the Military, in whom he felt a peculiar interest, having spent so much of his early life among them; always calling himself the "Soldier's Friend."

After having accepted this situation, he says, in a Letter to a friend, "I am about to launch forth to preach the unsearchable riches of Christ to the benighted Africans. Think of a young man; 'unskilful, weak, and apt to slide;' having a heart prone to evil, and that continually—a nature ever departing from God; one who finds it difficult to save his own soul, yet attempting to be the means of saving others: these are the mountains, the difficulties, which too often impede my own course, and would, if possible, enfeeble my poor exertions; but, blessed be God for His unspeakable gift! *Is there no balm in Gilead? no physician there?* Yes! Jesus Christ, *The Way, the Truth, and the Life*. To whom then should I go? It is true, without Him I can do nothing; but, in His strength I can do all things. Surely, then, *my soul fainteth for Thy salvation, but I hope in Thy word.*"

Another Letter will shew how sensible he was of his own insufficiency for such an arduous station; while he was fervently desirous of obtaining help from *Him that is mighty*.

"I greatly need encouragement in the important situation I am about to occupy. Fears, from without and from

within, daily arise; and I feel myself wholly insufficient for the work, unless *the power of Christ rest upon me*. Pray for me, that, though weak, I may be strong in Him; and, *having nothing*, I may *possess all things*. The ravaging effects of the climate naturally deter one. O how difficult is it to forsake all for Christ, to count all things but loss for the excellency of His knowledge! May His grace powerfully operate on our hearts; that none of these things may move us, nor that we may count our lives dear unto ourselves, so that we may finish our course with joy, and testify the Gospel of the grace of God to benighted Africa!"

The prospect of his removal to such a distance, and the great probability that they should *see his face no more in the flesh*, was, as may be supposed, matter of deep sorrow to those who had been benefited by his ministry; while a feeling of regret was expressed by all: for his peculiarly amiable disposition endeared him to all who knew him. In testimony of their esteem, they proposed to contribute 5*l.* per annum for the education of a child to be named after him in Africa; and a few little tokens of regard were presented to him by the poor of his flock. He was not unmindful of that flock, when he could no longer personally labour among them; and the hearts of some have been refreshed by his communications from the scene of his subsequent labours. He preached his farewell sermon to them on the last Sunday before Christmas Day 1815, from Acts xx. 32.

In the beginning of March, 1816, he went to Birmingham, where he occasionally assisted the Rev. Edward Burn at St. Mary's; and sometimes officiated at Harborne, a village about three miles from Birmingham. Early in April he proceeded to Harewood, in Yorkshire, where he supplied, for several weeks, for the Rev. R. Hale, Vicar of that place. In conversation with this gentleman relative to his going abroad, he said, "I am going to the most unhealthy climate in the world, but I know that I am immortal till my work be done. What may be the will of God concerning me, I know not; but I shall know hereafter."

Mr. Garnon did not undertake the Chaplaincy of Sierra Leone without

endeavouring duly to weigh the dangers and privations connected with that situation; but these he was willing to encounter, depending on the strength of Divine Grace. His language was, *I can do all things, through Christ which strengtheneth me.*

In writing to a friend about this time, he says, "The mention of Jesus, of his grace and fullness, of his supports and promises, of his faithfulness and his salvation; even of HIM who is *Wisdom, Righteousness, Sanctification, and Redemption*; tends to cheer my heart, and increase my faith, which is, alas! too often liable to become weak, when I view the many and great difficulties which my important undertaking naturally brings before me. Like Peter, I am too apt to look down upon my difficulties, rather than look up to my Saviour. May the Holy Spirit enable me to look upon HIM, and meditate on His fullness, *who filleth all in all!*"

In the beginning of June, Mr. Garnon left Harewood, and took charge of the parish of Harborne for several weeks. This was a situation much endeared to him, on many accounts. He formed an affectionate attachment to the person and family of a revered friend, George Simcox, Esq. with whom he for some time resided. It was from under his hospitable roof that he was married, at Harborne Church, by the Rev. Edward Burn, on Thursday the 18th of July, to Miss Mary Dennis Rock, of Birmingham. The solemnity and interest of this union were enhanced, by the consideration of the important duties which they had in prospect; and by the earnestness and affection with which their Christian Friends united, in commending them to the care and blessing of Him, in whose cause they were about to serve in a foreign land.

An extract of a Letter, written at this time, will shew the high sense which he retained, under the trial of parting from his friends, of the engagements which he had entered into at his Ordination. It was addressed to one of his associates on that solemn occasion—the Rev. William Carus Wilson. "Our feelings will be called into exercise; but, if governed by love to Christ, this will give them a just direction; so that we shall, in all

things, make our wills subservient to His will. I cannot but feel separation from my dear friends—and the leaving of my native country, perhaps never more to return. But shall I repine? Whose am I?—You, my dear friend, can testify, with others, that I gave myself up to be a Labourer in the vineyard of our Lord and Master, Jesus Christ; and that I promised to feed his flock *willingly, not for filthy lucre, but of a ready mind.* Surely I am thine, O Lord! I am not my own; I am bought with a price."

In this spirit and temper he set forward on his work in Africa, *not knowing the things that should befall him there*, but prepared to meet them as a Christian.

Mr. and Mrs. Garnon, after taking leave of their friends and their country, embarked on board the *Diana*, Captain Lawson, on September 29th, for Sierra Leone. During the voyage, relying on his God in humble and filial confidence, he was happy amidst storms and tempests; trusting in Him, *who holds the winds in his fist, and the waters in the hollow of his hand.* The prevailing desire of his heart to do good to others manifested itself while on board, in the instruction, as he had opportunity, of those who sailed with him.

Africa now became generally associated with the objects before him. In a Letter to the Rev. W. C. Wilson, after passing the Canary Isles, one Sunday Morning, he writes—"The sun was rising just above the lofty Peak of Teneriffe, and with his rays dispersing the clouds and mists which generally hang around its brow. It was a glorious sight; and reminded me of Jesus, the Sun of Righteousness, who is for the healing of the nations; and of that happy time, when He shall rise upon benighted Africa with healing in his wings, to scatter the mists of ignorance and superstition which render it a land of even Egyptian darkness."

In three weeks, the *Diana* anchored off Senegal. "Some of the natives," Mr. Garnon wrote to a friend, "came on board. They have little clothing. One had some Greegrees about his neck. I asked him for what reason: he said, to preserve his life, and that no knife might cut him. In order to convince him to the contrary, I affected to cut him:

he cried out, and began to cross his forehead. He then said that it was to preserve him from accidents; that he gave two dollars for one, and it was very good. I directed him to Jesus Christ for preservation and salvation: to Him he must pray, and put no trust in his Greegrees."

On landing at Senegal, it proved to be a grand festival with the Mahomedans. Melancholy evidences abounded, on all sides, of a country buried in the shadow of death. His mind was deeply impressed with a sense of the invaluable privilege of being born in a Christian Land, where the holy and peaceful religion of Jesus is proclaimed.

Mr. Garnon was strongly urged by Major Peddie, at the head of the Expedition into the Interior to discover the Source of the Niger, and who was then at Senegal, to preach a Farewell Sermon to the party engaged. He would have gladly complied; but much lamented that he was prevented, by orders to go on board early on the Sunday Morning. Major Peddie, and two other Senior Officers, died, as is well known, with about fifty men, when they had proceeded scarcely more than 200 miles. In writing afterwards to a friend, and mentioning his having seen the setting forward and the return of one of the largest expeditions into Africa, he says, "Some who have returned are not very willing, I believe, to go again; but they say the honour of the thing obliges them. Farewell such honours!—I once sighed for them, but found them not. I was told that glory was to be found in arms: I sighed for that also; and enjoyed it, as I thought, for some years. I endured all difficulties then, as a good soldier; yet I never found this glory: till at last it was told me that true glory was to be found above

—and that it consisted in Grace imparted here, as an earnest of Glory hereafter."

On Sunday, October 3, the *Diana* sailed for Goree, where she stayed a few days. Mr. and Mrs. Garnon here visited Mr. and Mrs. Hughes, stationed at this Island by the Church Missionary Society; and examined into the state of the Schools. On the following Saturday they sailed for Sierra Leone. The ship stopped, for a day or two, at the British Settlement in the Gambia, then quite in its infant state; and anchored in St. George's Bay, off Free-town, on the 21st of November.

The view of the Peninsula of Sierra Leone, when sailing up the River, is striking and beautiful; and the face of the country quite different from any which they had before seen on that coast. The mountains, which extend a considerable distance from West to East, form a noble chain; and, on a near approach, present a very picturesque appearance, from the thick and lively verdure with which they are constantly crowned. Here and there is a spot cleared, with a house and a farm. These pleasingly vary the scene. The Church at Leicester Mountain, from its conspicuous situation, soon arrests the eye of the stranger; and affords, to an enlightened mind, pure satisfaction and delight, when it is considered that this is but one of the several buildings that are erecting for the instruction of the Heathen.

The first intelligence which met Mr. Garnon was the death of several who promised to be useful in the Colony: but he was not discouraged: his language was, "Lord, I desire to be thine!—enable me to give up my life cheerfully in this work, if thou shouldst require it!"

[To be continued.]

Reports of Societies.

SEVENTH REPORT OF THE NATIONAL EDUCATION SOCIETY:

DELIVERED AT THE ANNUAL MEETING, AT THE CENTRAL SCHOOL, IN 1818.

(Treasurer—Joshua Watson, Esq. of Drummonds', and at Sikes, Son's, & Co.'s)

"THE Committee of the National Society, it is observed, "have had the satisfaction," in their former Reports, "of stating the progress which the System of Education was making, throughout this Kingdom and in different parts of the World. They are happy in being able to

announce, that its progress, during the present year, has kept pace with that of former years; that a considerable accession has been made of New Schools to the number of those heretofore established; that the zeal and energy of the Public, in extending the operations of the System, remain unabated; and that the blessings which it carries with it, as they are diffusing themselves through a wider range, are more strongly felt and more universally acknowledged."

FUNDS.

The Funds being exhausted, it became necessary to adopt some effectual measures for their renovation. A Public Meeting was, in consequence, called on the First of May, of last year. The proceedings at this Meeting we gave at pp. 222 and 223 of the Volume for 1818. To the contributions there mentioned, may be added One Hundred Guineas from his Royal Highness the Prince of Saxe Coburg; and Five Hundred Pounds from each of the Universities of Oxford and Cambridge, "being the Third Donation which those Venerable Bodies have granted from their public funds, toward extending generally the blessings of National Education."

Upward of 6500*l.* was contributed, it appears, between the time of the above Meeting and the Anniversary; and an increase of more than 200*l.* has taken place in the Annual Subscriptions, principally by a number of Subscribers consenting to double their subscriptions.

On this subject it is stated—

The Committee entertain the sanguine hope, that further additions to the Annual Subscriptions will be made, so as fully to provide for the unavoidable Expenditure of the Establishment; and to leave the sum contributed by Donations to be wholly appropriated to the very important object of directly establishing the System in different parts of the country.

CENTRAL SCHOOL.

This Establishment continues to answer its several designs—in the Education of a number of poor children, in presenting a model of the National System to visitors

from all quarters, and in training Masters and Mistresses in the perfect knowledge of that System.

On the Education afforded by this Establishment to the poor, it is said—

The number of Children, now on the Lists of the School, and in a course of regular attendance, is, Boys 582, Girls 298. The average number of Boys for the last year has been 606; that of Girls, 305; and, adding the numbers of the present to those of former years, the whole number of those who have received education here, since the first establishment in 1811, amounts to more than 4300—a fact, which shews, in a very satisfactory manner, the effect which this single Institution has directly had, in the course of so few years, on the morals and conduct of the lower orders.

On the second object of the Central School, in its exhibiting a model of the System, the Report states—

Visitors from all parts of the Kingdom, many of whom are of the highest rank, and amounting on the whole to nearly 5000, have inspected it, at various times, during the course of the last year; and have uniformly expressed the greatest admiration of the excellent discipline which is maintained, the order and regularity with which the whole is conducted, and the singular improvement which the Children make in useful elementary knowledge.

On the third object it is said—

But perhaps, after all, the most extensive benefit of the Central School is derived from the diffusion of the System, through its Training Masters and Mistresses. The number of Masters admitted in the last year, and retained by the Society for the purpose of being sent to such Schools as may apply, is 42—of Mistresses admitted for a similar purpose, 22. The Schools supplied with permanent Masters and Mistresses are, 41;

those supplied with temporary Masters and Mistresses, 35: 35 Boys and Girls have been sent out for the purpose of arranging Schools: 74 Masters have been sent from the country to be trained in the System, and 26 Mistresses. Thus the total number of Schools which have been directly assisted with Instructors from the Central School amounts to 211.

The benefits of the National System are communicated, by means of the Central School, to Schools for the higher departments of Education; Conductors of such Schools having, in several instances, requested and received perfect instruction therein.

PROGRESS OF THE SYSTEM AT HOME.

The New Schools added to the Society, in the course of the year, amount to 230; bringing the total number of Schools in Union to 1239.

The returns of Scholars are defective; but, taking a moderate average, the augmentation this year may be estimated at 25,000; making, with the 155,000 reported last year, the total of 180,000 Children in the Schools in Union with the Society. To these may be added 50,000 in Schools conducted on its principles; carrying the total number of Children under instruction, in Schools either directly united with the National Society, or formed essentially on its plan, to 230,000.

PROGRESS OF THE SYSTEM ABROAD.

Nova Scotia.

The School established at Halifax, for Boys, is continually increasing in numbers and usefulness; 260 Boys having been received into it within ten months from its first formation. The example of its success has encouraged the formation of a Girls' School, for which 1000*l.* has been liberally subscribed.

Nor are the benefits of the Institution, in that quarter, likely to be confined to Halifax. Masters have already been trained there for the purpose of conveying the System to other parts of North America. Among others, the Governor of New Brunswick, Major-General Smyth, has formed the project of immediately

establishing a similar School in his Province: a proper Master has been sent to Halifax for instruction, and the sum of 300*l.* subscribed for the erection of a suitable building.

Honduras.

At this Settlement, the improvement which the Children have made, and the order and regularity introduced among them, are mentioned by the Conductors of the School with peculiar satisfaction. They conclude a very interesting Report, with expressing the gratification which they feel that their Settlement is clearing itself from the allegation of neglect of duty; not only by an increasing attention to the Sacred Ordinances of Religion, but by the ample provision which they have made for the Education of every Child in their community.

Sweden.

In the Reports of the last and preceding years, it was stated, that the National System had been carried to many different parts of Europe; to France, Russia, and Switzerland. Sweden is now to be added to the number. In June last, an application was received from the Swedish Minister, for a Native of Sweden to be permitted to attend the Central School, for the purpose of learning the System, who had been sent from that Country, under Royal Authority, with that express design. He was admitted into the School, and had every facility allowed to him that could be required for obtaining the most perfect instruction. After remaining in attendance at the School a sufficient time, he has returned to Sweden.

Nice.

It lately occurred to several English Residents at Nice, and especially to Mr. Morton Pitt, on perceiving the wretched state of the large and destitute population there (consisting of 80,000), the total want of instruction for the lower classes, and the abject state of vagrant idleness in which the Children swarm about the streets and roads, that an attempt to introduce the National System of Education would, if prosecuted with success, be attended with the happiest effects on the moral condition of the lower orders. Accordingly, application was made to the Society, in January last, for some sets of the Elementary Books; together with such full instructions as might be required for the

formation and conduct of a School. The request was immediately complied with, and the books sent by the earliest conveyance. It was the intention of those who take an interest in the project, to form, without delay, a Committee at Nice, for the purpose of carrying it into execution; and, as a first step, to cause the Elementary Books to be translated into the Italian Language.

Bombay.

The Committee, in their Report of last year, mentioned the formation of a Society for promoting the Education of the Poor within the Government of Bombay; and that the communications which they had received from Archdeacon Barnes of the zeal and energy with which the cause was supported at that Presidency, afforded the fairest promise of successful results. By a subsequent Letter, a request was communicated from the Archdeacon, in the name of the Society there, that a Master, thoroughly instructed in the System at the Central School, might be provided and sent out with the least possible delay: themselves engaging to defray the expense of the passage, and to give a liberal salary, to commence from the period of his leaving England. It was found, on inquiry, that Mr. Cooper, who has conducted the National School at St. Martin's to the satisfaction of Archdeacon Pitt and the Committee of that Parish, was willing to engage in the situation. The East-India Directors have kindly consented to grant him a passage, and he has now left England for his destination.

PECUNIARY GRANTS.

Grants have been made as follows:—

To Burslem, in Staffordshire, with a population of 10,000, the sum of 800*l.*—to Lancaster, 200*l.*—to Tipton, near Birmingham, containing within the Parish more than thirty widely-scattered Villages, and between 10 and 11,000 inhabitants, 200*l.*—to Andover, 150*l.*—and to eight other places, 100*l.* each.

The whole number of grants made in the course of the year has been 63; and the sum paid on this account amounts to 2592*l.* 10*s.*

June, 1812.

CONCLUSION.

The Committee cannot refrain, before they conclude, from expressing their firm and confident hope, that a very material improvement in the religious and moral condition of the lower classes is progressively taking place, from what is now doing, and is likely to be further done, by the National System of Instruction.

They have stated already, that, according to the best estimate which they can form, about 180,000 Children are now receiving education in Schools united with the Society; and 50,000 more in Schools mainly conducted on its principles, but not actually received into Union. And when it is considered, what a rapid succession is continually going on in the individual Children who compose these Schools, and how considerable a portion of the whole number are annually sent forth into the mass of Society having imbibed the useful instruction there afforded, they derive the most gratifying anticipations of what may be effected, in the progress of years, by so large a part of our population, trained from their early years, by wholesome discipline, to religious and moral habits, and in attachment to the Establishments of their Country, in Church and State.

In regard to the happy effect of the National Education in preserving the rising generation from the taint of evil, they have great satisfaction in mentioning a fact, for the truth of which they are permitted to allege the authority of the Recorder of the City of London.

The public mind has been shocked, in the two or three last years, by numerous instances of early depravity in Children of this Metropolis, who have been systematically trained to the most flagrant breaches of the Law. Inquiries have been diligently made into the history of these Children; and it has been ascertained, that, while the whole of those who have been committed for being concerned in these guilty connexions amount to the fearful number of 497, only 14 have been found amongst them who have received Education in any of our National Schools. Now, when it is recollected, that, in the Central School alone, more than 4000 Children have been educated, and many thousands more in the different National Schools in and near the Metropolis, the Committee cannot help considering this fact as affording a gratifying proof of the solid and per-

manent efficacy of those impressions, which the discipline of the National Schools fixes in the youthful mind.

But, while so much real good has been done and is now doing, it should be well remembered, that much remains to be done; and that there is as yet no room for a relaxation of those exertions, which have hitherto proved so effectual in maintaining and extending the National System. If Schools on this plan have been formed in every Diocese in the Kingdom, and if the whole number in the Union amounts to upwards of 1200, still it should be called to mind, that many populous Parishes are now without any National School, and that the whole number of Schools already established falls very far short of the number of Parishes in the Kingdom.

On these grounds it is anxiously hoped, that the contemplation of the good already effected will only serve to stimulate the friends of the Society to increased exertion and activity in maintaining it. The General Committee acting, as they have done from the first, under the firm impression that to afford to the Public the fullest proofs of the uses of the Society, is to take the most effectual means of ensuring to it continued support, have never hesitated in employing, without reserve, the funds entrusted to them; when favourable opportunities presented themselves of applying them with advantage. They have the satisfaction of finding the wisdom of their course of proceeding fully justified in the event: for not only have they succeeded, beyond their hopes, in establishing the National System; but they have derived the most satisfactory proofs of the approbation of the Public, in the liberality with which they have twice renewed their exhausted funds. With these impressions they will continue, in the exercise of their best discretion, faithfully to apply the sums placed at their disposal; being fully convinced that the more they can plant this admirable system, with deep and strong roots, in every part of the Kingdom, the more they will advance the cause of true Religion, and promote the solid welfare of the State, together with the happiness, present and eternal, of those Individuals to whom its blessings are extended.

APPENDIX.

From the Reports of the Societies and Schools in Union, given,

as usual, in the Appendix, we quote a passage from the Report of the Meole-Brace School, near Shrewsbury, in proof of the

Efficiency of the System in improving the Mind.

After every Reading Lesson, the class are questioned upon the meaning of it by the Teacher; and then all—the difficult words are spelt, and, at the same time, written by the whole circle on their slates. This last practice not only conduces, without the smallest loss of time, to improvement in writing, and almost suffices for Writing Lessons for the Girls, but is of still greater value, as effectually securing the attention of all, and greatly facilitating perfect instruction in spelling and reading:—whilst the practice of questioning is found exceedingly to promote the understanding of what is read, and to fix Holy Scripture in the Children's memories.

Upon the whole, your Committee can confidently report, that the progress of the Children, during the last year, has been very satisfactory; and creditable, in a high degree, to the exertions of both the Master and of the Mistress. All who have learned to read, have learned in so perfect a manner, that it can scarcely be possible for them to forget what they have acquired; and all the rest are in a fair way to do the same. Owing to the excellent method of classification adopted, every Child's mind is fully exercised, and none is thwarted or discouraged by being over-tasked: so that all are acquiring industrious habits; and all in such manner advancing, as to afford every reason to expect that not one, who shall remain in the School a reasonable time, will eventually be dismissed untaught. And, as the mode of tuition employed almost constrains every child to reflect upon the subject and matter of his lessons, all are in perpetual habits of endeavouring, at least, to understand the Scriptures; and the majority appear actually to have digested so much of them, that it is presumed few will depart without such a measure of religious knowledge, as will enable them hereafter readily to profit by the Discourses of those who are to build them up in our most holy faith.

This passage may serve as a reply to an objection which we have heard against the System of Mutual In-

struction, as mechanically storing the memory, without opening the mind to a discernment of Truth. In proportion, indeed, as the Children are left to instruct one another, that instruction must be mechanical; and were there no other benefit obtained by Education, carried on as it now is on so large a scale, than the storing of the memory with Truth, it would be worthy of all the cost and labour bestowed: but

competent and conscientious Teachers will render the System, by their own vigilant superintendence and exertions, an efficient means of imparting knowledge; as we see actually done in the present instance. The Appendix abounds, indeed, in testimonies to the increase of religious knowledge, and the improvement in behaviour among the Children of the Society's Schools.

REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL:

DELIVERED FEBRUARY 19, 1819.

(Treasurer—Charles Bicknell, Esq. Spring Garden Terrace.)

WE refer to the head of "Home Proceedings" for an analysis of the Sermon preached before the Society, at the last Anniversary, by the Lord Bishop of Gloucester. From the Abstract of the Society's proceedings, we shall here give the chief particulars.

RECEIPTS AND DISBURSEMENTS.

The Benefactions, Legacies, Subscriptions, Dividends, and Rents of the Year, have amounted to 4905*l.* 5*s.* 2*d.*; and a Grant has been made, by Parliament, in aid of the expenses of the Society in the North-American Colonies, of 8912*l.* 10*s.*; making the Income of the Year 13,817*l.* 15*s.* 2*d.*

Of the Expenditure, the sum of 12,597*l.* 17*s.* 8*d.* has been paid on account of Salaries and Gratuities to Missionaries, Catechists, and Schoolmasters; and of Exhibitions to Scholars at the College in Nova Scotia—455*l.* for Officers' Salaries—164*l.* 10*s.* for Books sent abroad—and 330*l.* 17*s.* 3*d.* for Printing and Incidentals: making a total of 13,548*l.* 5*s.* 8*d.*

INCREASE OF MEMBERS.

The List of Members of the present year contains 320 Names; that of last year 206: being an increase, in the course of the year, of 114, or more than one-third of the whole number. Beside these Members, Ten Ladies are mentioned as Annual Subscribers.

The venerable Bishop of Durham is denominated, in the List, the

"Father of the Society," having been a Member since the year 1762.

DISTINCTION BETWEEN CORPORATE AND ASSOCIATED MEMBERS.

We beg to call the attention of our Readers to the opportunity which the Society has lately afforded to all benevolent persons of aiding its designs, as Contributing and Associated Members.

All persons, contributing not less than Twenty Guineas in any one year, or subscribing not less than One Guinea annually, become Contributing and Associated Members. The Government of the Society is vested in the Corporate Body, which has hitherto been considered as consisting of all Members subscribing not less than Two Guineas annually, and being admitted by ballot. Of such Members, the last List contains, as has just been stated, 320. It is intended, as these shall be diminished by death or other causes, to reduce the Corporate Body to the number originally mentioned in the Charter, by which the Archbishop of Canterbury and Ninety-three other persons were incorporated.

Of the whole ninety-four thus originally named, thirteen were appointed as Ex-officio Members, to be succeeded as Members of the Society by such persons as should succeed them in their offices. These were, the Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Dean of Westminster, the Clerk of the Closet, the Dean of St. Paul's, the Archdeacon of London, and the Regius and Margaret Professors of Divinity in Oxford and Cambridge. The Annual Publication of the year 1784 first gave a List of these Members by Charter, wherein the Clerk of the Closet seems inadvertently to have been omitted; and that List, of twelve instead of thirteen Ex-officio Members, has been since annually reprinted.

The remaining eighty-one Members, appointed by name in the Charter, consisted of the following persons in various ranks and offices of life:—five Bishops, four Lay Peers, one Clerical and four Lay Baronets, seven Knights, one Serjeant-at-Law, one Dean, two Archdeacons, one Prebendary, eight Doctors of Divinity, who were also Chaplains in Ordinary, twelve Doctors of Divinity, two Doctors of Physic, nineteen Esquires, four Merchants, three Masters of Arts, who were also Chaplains in Ordinary, one Bachelor of Divinity, and six other Clergymen.

The Corporate Body, when reduced to the above number, will thereafter be filled up, as Vacancies shall occur, from the Contributing and Associated Members.

We are happy to hear that the Members of the Church are availing themselves of the opportunity thus afforded of assisting the designs of the Society; and we hope to hear that these designs receive a steady and increasing support, both from them, and from other benevolent persons, not of our own com-

munion, who desire to extend the empire of Truth and Piety in the Earth.

MISSIONARIES.

The Missionaries and Schoolmasters are as follows:—

Newfoundland—four Missionaries, at salaries of 200*l.* each; one Station, beside, being vacant; and eleven Schoolmasters, whose salaries amount together to 160*l.*

Nova Scotia—one Missionary at 400*l.*, seventeen at 200*l.* each, two Stations vacant, and one Assistant at 100*l.*; fourteen Schoolmasters, whose salaries amount together to 200*l.* and four Stations vacant; with five Schoolmistresses, receiving altogether 45*l.*

New Brunswick—nine Missionaries at 200*l.* each, one Station vacant, one Assistant at 120*l.*, one Minister at 100*l.*; eleven Schoolmasters, receiving salaries amounting together to 145*l.*, two Stations vacant; and one Schoolmistress at 10*l.*

Cape Breton—one Missionary at 200*l.* per annum.

Upper Canada—one Missionary at 275*l.*; three at 220*l.* each, five at 200*l.* each, one Schoolmaster to the Mohawks at 20*l.*, and one Catechist to the Mohawks at 10*l.*

Lower Canada—one Missionary at 215*l.*, and six at 200*l.* each.

Gold Coast, Africa—Mr. James Collins, as Missionary, Catechist, and Schoolmaster to the Negroes, at 50*l.*

New South Wales—two Schoolmasters at 10*l.* each.

Norfolk Island—a Schoolmaster and a Schoolmistress at 10*l.* each.

—
We extract the following passages from the Proceedings of the Society.

SUNDAY IN NEWFOUNDLAND.

The great obstacle to religious improvement throughout this Island, arises from the impression produced by the words of an Act of Parliament, for the encourage-

ment of the trade, by which ships, clearing out for that Island, were not subject to any restrictions from carrying on their operations on the Sabbath. It is now considered that this Clause, if ever requisite for the conduct of the Fisheries, is no longer so. Mr. Leigh [one of the Missionaries in the Island] has not failed to represent these circumstances to the Governor, seconded by a Petition from the great majority of the inhabitants, with a full representation of the innumerable evils to which this unnecessary Clause has given rise. Considerable hopes are entertained, that Government will view this relaxation in the same light; and that they will be disposed to recommend to the Legislature the repeal of a Clause, which has operated as an encouragement to the habitual profanation of the Sabbath.

Nothing can more clearly shew the duty of conscientious persons to watch the provisions of Bills in their passage through Parliament, wherein temporal interests may seem opposed to religious obligations. To prevent evil is better than to arrest it.

CONTINUED ILLNESS OF THE BISHOP OF NOVA SCOTIA.

It is with much concern that the Society have to report, that the very infirm state of health of the Bishop of Nova Scotia still detains his Lordship in England. The hopes that were entertained of his speedy recovery, upon his return to his native country, have been disappointed; and it has been deemed absolutely necessary for his Lordship to pass a second winter in England, before he ventures to encounter the severities of the climate in Nova Scotia.

NATIONAL SCHOOL IN NOVA SCOTIA.

Some notice of this establishment has already appeared in this Number. See p. 244. Further particulars are here given.

The National School is a source of continued satisfaction, and still rises in the public estimation. The new building was opened, early in the year, with an appropriate prayer and hymn. The Earl of Dalhousie, with the Members of Council, and more than two hundred of the most respectable inhabitants, attending on the occasion, were highly gratified by the whole arrangement.

Notwithstanding the liberal subscriptions that were raised, and a grant from the Legislature, the Trustees are still in debt, to the amount of £300; the expenses of the building exceeding £1900.

There are, at present, 250 Boys and 150 Girls, in regular attendance. Constant attention, however, is necessary for the preservation of its high character. Twenty-four Gentlemen of the first respectability have engaged to superintend the Boys' School, two in rotation attending each month; and thirty-six Ladies bestow similar attention on the Girls, three in rotation attending each month. The Countess of Dalhousie has been pleased to give a valuable example, by unwearied attention during the first month of the new arrangement.

Since the commencement of winter, a great number of the Boys have necessarily absented themselves, from the want of sufficient clothing. Upon the representation of these circumstances to the Governor, he removed the difficulty, by a donation of 400 pairs of stockings, 400 pairs of mittens, and 40 great coats.

Dr. Inglis assures the Society, that the sum of money placed at his disposal for the encouragement and support of Schoolmasters, while receiving instructions from Mr. West in the National System of Education, has been productive of very essential benefit; and, upon his representation that a further sum may be required for fully establishing the System throughout the Province, the Society have readily extended their assistance to the promotion of so important a measure.

DEATH OF THE REV. SAMUEL ANDREWS.

We notice the death of this venerable Missionary, on account of his long course of labour, and the known piety of his character.

The Mission of St. Andrew's was vacated late in the month of September, by the death of the late pious and venerable Missionary, the Rev. Samuel Andrews, after a service of more than fifty years, worn down with age and infirmities. His funeral was attended by an immense concourse of people, of all denominations and descriptions, both from the neighbourhood and the shores of America, who evinced the greatest anxiety to pay every possible mark of respect to his memory. In a Letter, dated June the 17th, 1818, only three months before his death, Mr. Andrews

reported, that, during the preceding year, notwithstanding his great age, he had only been absent from his duty one Sunday.

MOHAWK INDIANS.

The Rev. Robert Addison, Missionary at Niagara, reports, that the state of his health and the badness of the roads had prevented him from visiting the Indians during the last Summer. It was, however, his full intention to pass some time with them, in the course of a few days.

He is much concerned that the Indians have no better means of instruction, than the short and occasional visits which the great distance of Niagara from their Settlements will allow him to afford. Mr. Leeming, the Missionary at Ancaster, has been induced to extend his care to them: his distance is only eighteen miles. Upon Mr. Addison's suggestion, the Society have agreed to allow Mr. Leeming 20*l.* per annum for this extra duty; as, independent of the actual expenses incurred on the journey, appeals are frequently made to the charitable feelings of the Missionary.

In consideration also of Mr. Addison's long and faithful services, the Society have agreed to continue his allowance of 20*l.* per annum: depending upon his good-will and exertions in the cause, whenever opportunity may be offered. That his attention to the Indians has been of some importance, will appear from the circumstance that the annual Baptisms amount to 100.

A separate Mission will be formed among the Indians, whenever a suitable person can be procured.

PROCEEDINGS WITH RESPECT TO INDIA.

On this important subject, the following statement is given:

At the commencement of the year, his Grace the President stated to the Board, that, time having been now allowed for the due settlement of the Episcopal Authority in India, it did appear to him that the moment was at length arrived, when the operations of the Society might be safely and usefully extended in that quarter of the world; and that, with the security derived from proper Diocesan Controul, it now became the Society to step forward with some offer of co-operation with the Lord Bishop of Calcutta, in such plans as, with the concurrence of the Constituted Authorities for the Governments of India, his Lordship might be inclined to recommend.

We have already stated the measures which followed this recommendation; and have recorded the placing of 5000*l.* at the disposal of the Bp. of Calcutta, the application for a King's Letter, the Address of the Society to the Public, and the issuing and success of the Royal Letter itself, with the Bishop's plan of a College near Calcutta. See the volume for 1818, pp. 137, 221, and 222; and pp. 131, 192, 169, 170, and 209 to 212, of the present Volume. We shall be happy to report, from time to time, the progress of this good work.

Home Proceedings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

ANNIVERSARY.

THE Abstract of the Society's Proceedings, just given, was delivered, as has been stated, at the last Anniversary, held on the 19th of February. After the Annual Sermon, which was preached, on that day, before the Society, in the Parish Church of St. Mary le Bow, the Annual Meeting took place in the Vestry Room; when Thanks were voted to his Lordship for the Sermon, and the Proceedings of the Year were reported.

Sermon by the Bishop of Gloucester.

The Text, on which his Lordship's Discourse was founded, was part of the Twelfth Verse of the Fourth Chapter of Acts:—*There is none other Name, under heaven, given among men, whereby we must be saved.*

The Right Reverend Preacher considers—

1. What it is to be saved by the Name of Christ.
2. In what way, and in what regions, the Society is calculated and (it might seem providentially) directed, at this

time particularly, to spread this saving knowledge. 3. The Motives and Encouragements to this great work, as suggested by the Text.

Before his Lordship enters on the discussion of these topics, he considers, somewhat at large, the question of the salvability of the Heathen.

The Inspired Word of God, wherever it is simple and positive, must, we might suppose, have absolute undeniable authority in the establishment of doctrinal truth, and in the sanction of practical precept, for all who call themselves Christians.

But as, partly from the ambiguity of all known language, and partly from the almost infinite diversity of judgment and disposition, different senses may be often attached to the same words, the Authorised Documents of each Communion must surely furnish to its professed members, in reference to every passage involving important doctrine, the law and standard of interpretation.

Thus in the case before us, whatever gloss might be applied to the text by Christians of other Denominations, we of the Church of England are determinately fixed in our opinion by the comment of the Eighteenth Article: "They are to be accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature: For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved." Let then the Infidel select the text, as the favourite object of his attack: Let the falsely-called Rational Christian pervert, lower, and accommodate it to his own narrow prejudices: Let worldly-minded men of all Communions pass it by, as unintelligible, or inapplicable to any practical purpose. With us it is a prominent axiom of our Creed, an established principle of our judgments, a governing motive for our conduct: *There is none other Name under heaven, given among men, (beside the Name of Jesus Christ of Nazareth,) whereby we must be saved,*

Let us (as far as we can, consistently with a cautious regard to Scriptural Authority), with the Swiss Reformer, Zuinglius, and many wise and pious persons of every

age and Church, indulge our benevolent feelings in framing an idea of mercies in reserve for those, who seem precluded by inevitable ignorance from sharing in the blessings described in the text, or in conceiving a mysterious application of the merits of Christ to those who could not know Him, and of His Name to those who could not call upon it:—Or let us extract, perhaps, a still more probable hope, from the GENERAL definition of Faith in * the 1st and 6th verses of the xith Chapter of the Epistle to the Hebrews, and from the whole tenor and cast of that most forcible and comprehensive of all the Scriptural encomiums upon the Faithful. And let us trust, that this indispensable requisite of Faith, *THUS CHARACTERIZED*, may possibly have been found in some, upon whose eyes, at least as to outward view, the light of the glorious Gospel never dawned.

Let us thus gratify ourselves with the hope, that there MAY be a Faith, acceptable through Christ, in the MERCY of the Supreme Being, though clouded by an utter ignorance of the grounds of that mercy—a Faith, which springs from a conviction of sin and helplessness—a Faith, which generates a longing insatiable desire after clearer views—a Faith, which produces a strenuous and persevering effort to live up to the light vouchsafed, and to the defective standard, such as it may be, of morality and religion. The notions, and even the anticipations of a teacher from Heaven, which we meet with in the writings of † Plato, might be adduced as POSSIBLE fruits and evidences of such a Faith—and Scripture proof might perhaps be traced in the earnest expectation (the *σπουδαζοντες*) of the creature, and the groaning and travelling off creation for the manifestation of a Redeemer, as it is delineated by St. Paul in the viiith Chapter of his Epistle to the Romans, vv. 19—22. God forbid that we should venture to limit the POSSIBLE extension of that great attribute, to which we owe our all. But far be it from us at the same time to adapt the Divine dispensations and plans of mercy to our wholly inaccurate measures and conceptions.

* Faith is the substance of things hoped for, the evidence of things not seen. Without Faith it is impossible to please Him; for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him.

† Vide Apologia Socratis, and Phædo.

Far be it from us to be wise above that which is written, or incur the woe of adding to, or diminishing aught from the Volume of Inspiration. * Leaving to benevolent speculation the UNCOVENANTED mercies of God, we return to the far surer ground of the COVENANT directly revealed, and to the word of Him, who cannot err.

The text, after all, remains our safest guide on this momentous subject; and from it we may derive the strongest foundation for our arguments, and the liveliest incentive for our exhortations to promote the Propagation of the Gospel.

It might well be the preamble of our Charter, the stimulus of our Missionaries, the inscription on their banners in their march, and their closing hymn of praise in the consummation of their labours: *There is none other Name under heaven, given among men; (besides the Name of Jesus Christ of Nazareth,) whereby we must be saved.*

Having thus opened his way, the Bishop, in considering what it is to be saved by the Name of Christ, states, with great force and perspicuity, the doctrine of Salvation.

What is it to be saved by the Name of Christ? It is not merely an external privilege—incorporation into a visible Church—participation of ordinances—profession of faith, and worship of the lips. Thousands thus *surnamed themselves by the Name of Christ*, who shew by their lives,

and will discover by their doom, that they are not known by Him, that their names are not written in His book of life.

It is not merely an assent of the understanding to a barren system of doctrines: such knowledge may puff up, but cannot save. *Though we should understand all mysteries and all knowledge, and have not charity, (i. e. the love of God and man,) we are nothing.*

It is not a temporary impulse of assurance, nor a series of feelings, independent of any effect upon the conduct. They may generally be the product of a weak head and a warm heart; and are, of themselves, neither the means nor the evidence of an interest in the Redeemer, of union and communication with Jesus Christ. No, truly: be thou salvation, by the Name of Jesus, to be thus obtained, or were its possession to be evidenced by any such tests, the propagation of the Gospel and the conversion of the world would be a work of no mighty difficulty. Nations, under circumstances favourable to the diffusion of such knowledge, might almost be born in one day.

The Jesuits in Paraguay, in China, and in the Peninsula of India, adopted, in great measure, the former of these views. The converts thronged their houses of prayer: water scarce sufficed for their baptisms; and the Name of Christ soon passed from mouth to mouth, amid myriads of Native Disciples†. But the glory of man, not of God, was the chief object—was chiefly promoted; and we have too much reason to fear, that ‡ few who were thus taught to name the Name of Christ, departed from their iniquities; and that few gained any thing by their nominal change from their idols to Jesus Christ, besides a somewhat higher degree of religious talent to be abused, and a greater depth of condemnation.

The late account of the whole mass of Roman-Catholic Converts in India, by one § whom the interests of his Church

* It may not be thought irrelevant here to state, that the more positive opinion in favour of the salvation of the Heathen has Dr. Parrow for its chief advocate and defender, in his Four Sermons upon Universal Redemption. And that he is strongly supported by Dr. Macknight, with this difference perhaps—that Dr. B. adopts the first, and Dr. M. the second, of the hypotheses which we have just mentioned. This opinion has also met, and does now meet, with numerous and respectable followers among modern writers of our Church. The opposite sentiment, on the contrary, is decidedly and strenuously maintained by the celebrated Gerard Vossius, in his *Essay de Virtutibus Gentilium*, which is to be found in the third book of his *Historia Paganiana*, and by Bishop Pearson, in his Exposition of the Ninth Article of the Creed—the Holy Catholic Church. Bishop Beveridge also, in his Exposition of the Eighteenth Article, gives his full sanction to this view of the subject. —Dr. Hey, in his Comment upon the Thirteenth and Eighteenth Articles, affords an abundant supply of arguments and authorities on both sides of the question, but leans pretty obviously to the first opinion. The middle line is adopted, according to his usual custom, by Bishop Burnett, and, as is often the case with him, comes, perhaps, the nearest to reconcile the suggestions of our charitable hopes and wishes with the decisions of Scriptures, and the dicta of our Church.

† Vide *Lettres Edifiantes et Curieuses*; and the English Extracts from that work, in 2 vols. entitled, “The Travels of the Jesuits.”

‡ The Jesuit Joseph Acosta asserted, that, among thousands of Indians, who are said to be converted, there is scarcely one to be met with who knows any thing about Christ. Vide *Notes to the Bishop of Salisbury's Sermon for 1793*.

§ The Abbé Dubois, in his Letter to Archbishop Barnes, dated Mysore Country, 10th December, 1810. Amidst a variety of particulars respecting the miserable declension and depravity of the Hindoo Christians of the Roman-Catholic persuasion.

would have tempted to conceal the truth, but whose knowledge and integrity compelled him to confess it, affords an awful proof of the effect of ignorance or wilful mistake in the nature of that Salvation, which the diffusion of the Name of Christ is intended to confer.

Far different, then, from all these contracted and debasing views is the real nature of that Salvation. It is an inward work, wrought indeed, as far as man is concerned, by outward means, by the preaching of the Word and the administration of the Sacraments; and producing outward visible fruits in the conduct: but, still, it is an internal operation of the Holy Spirit upon the hidden man of the heart.

It is a change from darkness to light, from self-ignorance and self-satisfaction to self-knowledge and self-condemnation, from self-dependence to conviction of utter weakness. It is a change from low or gross conceptions of the Deity, his attributes, and his laws, to a full comprehension, as far as he has thought fit to reveal himself, of the omnipotent, omnipresent, omniscient, all holy, all wise, and all gracious Jehovah, and of his laws, *"holy, just, and good."* It is a change from total despair or reckless indifference as to pardon, obedience, and happiness in a future state, or from dependence upon the most absurd and painful methods of obtaining these objects, to a believing and cordial acceptance of all those unspeakable gifts so exactly suitable, so completely sufficient, which Christ has wrought out for us, and freely offers to us—atonement through his blood, ever ready for past sin—grace by his Spirit, ever ready for present infirmity—and perfect righteousness to supply the place of conscious demerit at the great decisive day. It is a change, lastly, to newness of life in thought, word, and deed, springing from these new principles, *as good fruit from a good tree* †. It is a change from earthly and carnal to high and heavenly views—from impure to pure—from malice, envy, and revenge, to forgiveness, contentment, and brotherly kindness—from the love of self and of the world, to the love of

God, and of man for God's sake—even to the love of Christ, that prime constraining motive to all that is *honest, just, lovely, and of good report.* It is such a change, begun here through the Word and Ministers of Christ, under the preventing and co-operating influence of the Holy Spirit, continued and advanced by the same means through life, and secured and perfected after death to all eternity. This it is to be saved by the Name of Christ—by Him, whose Name is the Mighty God—by Him, whose Name is Love.

Under the Second Head of his Discourse, the Bishop remarks, that the qualifications of the Society to enter on extended labours in India

—are to be found in the annals of her past achievements—the introduction and maintenance of pure Religion throughout that vast tract of country (which is now known by the name of the United States), while she was permitted to exercise her office among its inhabitants ‡; and in the records of her present exertions—the gradual establishment of the Protestant Faith and Worship in countries where Papal Corruption § so lately reigned triumphant.

To these may be added the sanction of the highest Authorities in the Church, and the confidence of the Government.

But, to look higher, her chief qualification is her close connexion with the Established Religion of these realms. Hence, we seek for the standard of her doctrines, the criterion of her religious sentiments and feelings, the touchstone of her spirit, and the gauge of her zeal—in the Articles, Liturgy, and Homilies of the Church of England. Hence, we hope to see her Missionaries men of faith and men of prayer—men of love, and men of judgment—duly qualified "messengers, watchmen, and stewards of our Lord ¶," sent forth "to seek for his sheep that are dispersed abroad, and for his children who

‡ In less than thirty years, above Sixty Churches were built under the auspices and with the aid of this Society: by the same means, that number was greatly increased during the subsequent forty-five years, and a competent supply of Ministers regularly provided.

§ In the year 1789, there was no Minister of the Church of England in Canada, nor of course any place of worship connected with our Communion. Now there are Sixteen Ministers, and even more Churches—which owe their origin and support to this Society.

¶ In the year 1748, Nova Scotia and New Brunswick were equally destitute, and these Provinces are now supplied with Thirty Clergymen by the Society.

personation, he makes this appalling and decisive statement: "In fact, for a period of nearly twenty-five years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found anywhere a sincere and undisguised Christian among the Indians."

* Epistle to the Romans, vii. 12. *The Law is holy; and the commandment is holy, and just, and good.*

† Vide Twelfth Article.

June 1819.

‡ Vide the Ordination Service.

are in the midst of this naughty world, that they may be saved through Christ for ever. HENCE, we entertain a strong persuasion, that, through her, Salvation by the Name of Christ will be proclaimed in its right, full, and spiritual sense—*His saving health among all nations*. HENCE, we humbly trust in God, that, through her instrumentality, that Name, which is the Rock upon which our Church is built, and which is the Seal and Passport to all her prayers, may be made known and precious—the pillar of fire, and the cornerstone of Salvation to multitudes, who yet *walk in darkness and in the shadow of death*.

Of the vast scene of labour now opening before the Society, his Lordship presents a striking picture.

To our Society, thus qualified, what is the scene now opening?—India, from the Indus to the Ganges; from Cape Comorin to the mountains of Himalya—India, which, including the Island of Ceylon, contains above 80,000,000 souls—subject to the sway, or acknowledging the paramount influence of Great Britain—Brethren, as subjects of the same earthly king, but strangers to the ties of Christian Brotherhood *—idolaters, or worshippers of the False Prophet; and therefore ignorant, as far as any BENEFICIAL knowledge is concerned, of that Name, by which alone they must be saved.

In less than a century, this mighty Power has grown up, from the precincts of an inconsiderable Factory, to an extent, which surpasses, at least in population, the most powerful Empires of Europe.

Arms, policy, and commerce long occupied the cares of all, who directed the energies of this growing State. As we spread our dominion over the bodies of men, the God of Captive India, the Prince of this World, seemed to invade, subdue, and rule our own hearts. The nominally Christian Conqueror, and the Conquered Idolater too, often differed little but in name. Careless of our own, we had no care for the souls of our subjects. A few bright examples of a contrary feeling—the almost solitary efforts of a few

Ministers †, sent forth from time to time by a Society cotemporary and congenial with our own, served but as foils to exhibit, in more glaring colours, the criminal neglect, the infidel indifference, which generally prevailed.

In process of time, the high moral feelings of the Mother Country, her ardent love of liberty, and her quick sympathies with the victims of oppression, were strongly excited in behalf of her subjects in this distant clime. The whole System of Government underwent a salutary change. The selfish feelings, which seemed to possess many public characters, and even private individuals, in their Indian Sojourn, received a severe and effectual check. The Natives were admitted to such privileges of the British Constitution as suited their condition: they were favoured, in many points, with the grants of our own wise and equal laws, and the fair administration of justice.

But, alas! that boon was still withheld, or suffered at least to be communicated in a measure far too contracted to make any general impression—that boon, which could alone sanctify all the rest, give them their full beneficial influence, and cause the millions of British India to feel indeed a fellowship with their Sovereigns.

At length the last barrier of worse than Infidel oppression (see 1 Tim. v. 8.) is broken down. The Legislature sanctions free communication of Christian Instruction; and establishes what was pre-eminently calculated to convey it through the safest and most wholesome channels, and to direct its distribution in the wisest and most profitable manner—a regular Form of Church Government for the European Residents; and surely, by anticipation, for the whole community of Native Converts.

The appointed Chief of the Establishment, so justly distinguished by his learned and able contribution to the defence of that fundamental doctrine of our Church—the Divinity of Our Lord, and by the eloquent pledge of his attachment to the cause of Indian Missions, has just had time to contemplate and embrace in his mind the vast charge entrusted to his care, and to exercise his personal superintendence even in Bombay and Ceylon, the most distant extremes of his Diocese. A glorious and successful war seems, as

* The 8 or 900,000 Native Christians, who are said to exist in the Peninsula of India and the Island of Ceylon, must be considered as an exception to this general statement: but their number bears but an insignificant proportion to the whole; and their moral and religious state affords, too commonly, but a faint distinction between them and their unbelieving countrymen.

† Vide Abstract of the East-India Mission Reports of the Society for Promoting Christian Knowledge.

it were, to have crushed the last enemies or rivals of our power on the Continent; and the formidable rebellion in the Island is, we trust, just sinking under the loss of its head.

Such then is the scene, and such are the favourable circumstances of a general and political nature, under which it discloses itself at this season to our Society.

And, to meet these circumstances, we find arising, in the country, coincident and correspondent advantages and facilities, of a nature still more closely connected with our object. The Word of God, just translated into most of the multiplied Dialects of India, is beginning to have free course—preparing the way of the Missionary, by exciting curiosity and interest; and abating the strangeness and offensiveness which would otherwise attach to his heavenly message—and prepared, itself, to be his oracle and his guide, his standard of reference, his storehouse of argument, and his inexhaustible source of exhortation and persuasion. The Liturgy, the most faithful transcript and the most worthy companion of the Bible—formed, as far as human imperfection will permit, after the model, and breathing the spirit of the prayer of Our Lord—has already, in part, assumed an Indian Dress; has already been heard on the banks of the Ganges; and has become the vehicle of the first-fruits of Indian Devotion.

In the people themselves, a new and peculiar desire of information upon religious subjects is rising at the same time. The chief press concerned in printing the Scriptures* can scarcely supply the demand; and the disposition to acquire knowledge, both in the high and low, in the children and the adults, is manifested by the thronged attendance upon the Schools, and by the Literary Society just instituted by the most considerable Natives in Calcutta†. The ancient superstition is severely attacked by some of its former votaries‡. The Babel seems to be tottering, and only to require the heaven-directed assault of a suitable company of

Christian Preachers to heave it from its base.

And, to crown the whole, an evident change has taken place in the European Inhabitants. Though they may still, perhaps, fall short of being exemplary models of that Church, which they represent to the Indian World; yet the scandals, by which their predecessors at least caused the Name of their God to be blasphemed among the Gentiles, are very greatly diminished; and the tone of conversation, the habits and manners of society, seem to be rapidly ascending in the scale of Morality and Religion.

Though still, perhaps, in general, far from feeling and exhibiting that lively interest in the temporal and eternal welfare of their poor Brethren which would become Christians and Churchmen, they are at last aroused from their sleep of awful carelessness upon this subject: they are shaking off their prejudices; and, in many instances, coming forward to claim their share in the new work of promoting the glory of God, the diffusion of the Name of Christ, and the salvation of benighted millions.

Every circumstance and symptom, therefore, of temporal condition, of spiritual advantage, of desire on the part of those who have to receive, and of willingness on the part of those who have to give, assuredly concurs to prove that India is at length about to stretch forth her hands to her God, and to draw nigh unto Him; and may we not then, in humble faith, and in reliance upon all past experience, conclude that He will not fail to draw nigh unto her?

Such, therefore, is the mighty work, and such the critical season, in which our Society is called upon to take that part, for which, as we have seen, she is, by her constitution and authority, especially qualified. Such is the honour, which we will humbly hope and pray may be conferred upon her—the honour of being a chief instrument in the hand of God to bring a number of souls, which is perhaps a tenth part of the inhabitants of the earth, to call upon the Name of Christ, and by that Name to be saved.

May neither this word, nor any one who is or who ought to be a member of it, shrink back, or start aside, or, through coldness of love and defect of zeal, fail of the reward promised to every faithful labourer, by person or by contribution, in such a cause! May the spirit, which, at

* The Printing-press at Serampore.

† Vide Report of that Institution; and the Rules of the Diocesan Committee for Native Schools, just established under the special sanction and superintendence of the Bishop of Calcutta.

‡ The efforts of Rammohun Roy, an eminent Brahmin, are particularly alluded to. He has now, it appears, thousands of native followers, adopting his views and renouncing the religion of their ancestors.

the distance of exactly one century from the present time, dictated that most truly Apostolic Epistle from the Archiepiscopal Palace to the first Protestant Missionary in India*, may the same spirit pervade and animate all our hearts—the hearts both of those who direct the councils, and of those who execute the plans of Missionary Benevolence! And may that fervent prediction, with which the Venerable Patriarch of our Coptic Communion cheered the first sowers of the spiritual seed in our Eastern Field, prove indeed a prophecy, and this the full harvest-time; when, in His very words, “Christ SHALL subdue unto Himself (through the labours of British Missionaries) the whole Continent of Oriental India!”

Under the last division of this able Discourse, the Bishop urges “the Motives which seem to be suggested by the Text—Compassion and Gratitude.”

The FIRST Motive is that

—feeling which God hath implanted in our hearts, in order to compensate for the dissimilarity of conditions, and the inequality of temporal and spiritual advantages. It is that sympathy, which the sight or recital of distress kindles in every well-disposed mind; and which, under the influence of religious principle, has prompted all the truly valuable and successful Missionary Endeavours, from the commencement of the Christian Era. It is compassion for the state of those, who know not the Name of Christ. And can there be presented a more full and affecting picture of that state, than in the case of India, and her 80,000,000 souls?

The distressing effects of this want of saving knowledge, so obvious in relation to this world, and so certainly to be presumed in reference to the world to come, (for without holiness no man can see the Lord)—these effects are best appreciated by an investigation into the moral character of the people.

Whatever may be the opinion of those who, absorbed in the selfish pursuit of power, wealth, or pleasure, found themselves well satisfied with a nation of flattering slaves, rendered gentle and attentive by habitual fear; whatever may be the opinion of such men, before whom, as

is well observed, the Hindoo wears a daily mask; the result of such an investigation, as founded upon really competent authority, is unfavourable to an almost unparalleled degree.

Disregard of truth is the characteristic feature of the people †. The benefits expected from our admirable forms of administering justice are, in a considerable degree, impeded by the uncertainty attached to the most solemn testimony §. Various are the cases in which falsehood is excused, and even justified. *As they believe and worship a lie, so is there ever a lie in their right-hand.* Have we not too much cause to fear that they are *trav* indeed, the Children of Satan, the Father of LIES; and, in a most striking manner, by their conduct prove their kindred.

Pride and tyranny are the predominant qualities of the Brahmins †; and cringing meanness, not Christian Humility, is the too common character of the lower ranks ¶.

* The Abbé Dubois, Mr. Ward the Missionary, and Dr. Buchanan, had each peculiar opportunities of access to the truth upon this subject; and their testimony concurs in justifying this representation. But a work, by Charles Grant, Esq. entitled, “Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to morals, and on the means of improving it,” (written chiefly in 1793, and printed by Order of the House of Commons, 15th June, 1813, and to be found in Vol. X. 1812–13, of the Reports of the House of Commons—East-India Company, 4th Part.) may well be considered, on account of the means of information, the abilities and the judgment—the experience and the character—of the author, as an indisputable and decisive authority. He adduces a host of writers, who all, however differing in most other points, combine in bearing witness to the correctness of his views upon the state of the Hindoos; and many more might now be added to his roll of evidence. To him, then, we shall refer for a testimony to various features of the character described. The following general statement may serve as a preface: it is found in page 31. He is speaking of “the universality of great moral depravity” among the Hindoos, and he thus illustrates it:—“A general moral hue—between which and the European moral complexion there is a difference analogous to the difference of the natural colour of the two races.”

† P. 26, Grant. “They want truth, honesty, and good faith, in an extreme, of which European Society furnishes no example. One conscientious in the whole of his conduct is, it is to be feared, an unknown character.”

§ P. 27. “No crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other; and to find, upon a minute investigation, that few probably of the evidences on either side have a competent knowledge of the matter in question.”

¶ Mr. Grant. “Power entrusted to a Native of Hindostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Towards dependants, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds.”

¶ Mr. Grant. “To superiors they appear full of reverence,

* Vide the Letter of Archbishop Wake to Bartholomew Zelger, p. 186. “Christian Researches respecting the Hindoos.”

* The malignant and the licentious passions are carried to an extreme, especially among the Priests, which meet with few parallels in the records of fallen man.

There is no country, in which the assertion of the Psalmist is more amply verified—*The dark places of the earth are full of the habitations of cruelty.*

The consignment, by the nearest relatives, of helpless age or desperate sickness, to inevitable and immediate destruction in the Ganges, the exposure of female infants, and the burning of widows, are all, if not sanctioned by their religion, vindicated by common practice—without punishment, without reproach*. Nor do they less delight in the effusion of their own blood, or in the agony of their own flesh. Self-torture, as various and extraordinary in kind as a distorted fancy can suggest, as exquisite in degree as human nature can sustain, is their chief mode of recommending themselves to the favour of their God; and their Moloch is gratified, from year to year, by Hecatombs of self-murder †.

But it seems to have been reserved to this people to reach the very acme of wickedness in this crime. The hatred of God manifest in their suicide, is, if possible, still further aggravated by the most consummate hatred of man.

Where other revenge for a supposed injury is not in their power, they are known to destroy themselves, expressly in order that the guilt of their death may rest upon their enemies; and in hopes, that, in the process of the Metempsychosis, to which they give implicit credit, they may have more speedy opportunity of wreaking their full vengeance upon the offender ‡. But thus fulfilling one part of the Apostle's

reverence, of humble and willing submission, and readiness to do every thing that may be required of them; and, as long as they discern something either to expect or fear, they are wonderfully patient of slights, neglects, and injuries."

* The testimonies to the fact of the existence of these practices are too numerous, and too well known, to require citation. The evidence of Pundits and chief Brahmins, assembled for the purpose by the Marquis Wellesley, is of itself sufficient. The number of women, who sacrificed themselves annually within thirty miles round Calcutta, was, upon an average, two hundred; and, in the whole of Northern India, it is supposed to fall little short of 10,000.

† The rites of the Idol Jagernaut afford a striking specimen of their religious suicide.

‡ Several instances are recorded of this astonishing fact—especially, as committed by Brahmins; and to it may be added the occasional practice of destroying a child or a relation, from the same motive.—Vide the accounts of the custom called *Dharma*, and Lord Teignmouth's Discourse. Asiatic Researches, Vol. IV. p. 337.

description—*Without natural affection—implacable, unmerciful*—they thoroughly maintained their resemblance to it in the other—*by giving themselves up to uncleanness, through the lusts of their own hearts.*

Over such scenes; Christian Decency draws a veil; but truth demands, and our purpose requires the assertion, that the sounds, the sights, and the acts of Public Indian Worship, the correspondent conduct of the Priests, and the faithful imitation of the People, may fairly contend in horror with the *sinistra* renown of the mysteries and the orgies in Pagan Greece and Rome §. *There is no peace, saith my God, to the wicked*; and the unnumbered miseries, that must spring from this depth of moral degradation—the troubled thoughts within, the soul that casteth up mire and dirt, the incessant strife of contending self-love || without, the joyless lives and the hopeless deaths—must all conspire to make us apply the lamentation of Jeremiah to fair and peopled India—*Was there ever sorrow like unto her sorrow!*

We shall surely then feel the full yearning of the bowels of compassion towards her. We shall be then, as Englishmen, amazed and confounded at the thought of our own *PAST* insensibility and negligence; which has allowed so many millions to undergo such a life, and close it with such a death, without an effort, which was not comparatively insignificant, to bring them to themselves and to their God.

And, to our deep remorse for the past, we shall add our strenuous resolution for the future. We shall think no sacrifice too great, by which we can hope to relieve this distress, of which the sufferer knows neither the cause nor the remedy, and which is therefore tenfold aggravated. We shall discover the cause and foundation; the root and the source, of all this evil, in their ignorance of the true God, and their worship of the false; for, according to the words of St. Paul, *Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.* We shall discover it in the ido-

§ Passim, throughout every authentic account of India.

|| We learn from Mr. Grant, that there seem to be but few instances of conjugal chastity, or domestic happiness, among the lower orders: p. 57, "Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of SELFISHNESS, unrestrained by principle, prevail to a surprising degree."

lary* of India—in its vain and superstitious observances—and in its ceremonial and pecuniary atonements—in the absurdity and gross immorality of much of her moral code—in the superlative unholiness of her Deities. We shall acknowledge this to be the obvious cause of all her vices and miseries, and shall not then hesitate as to the remedy. We shall do our utmost, through the instrumentality of our Society, to make India acquainted with that Name, which can alone heal her wounds and cure her disease—make the *liar speak truth*—humble the proud—set free the oppressed—turn the tiger into the lamb—and purify the unclean; that Name which can alone justify the penitent sinner—sanctify the believer—and save to the uttermost all who place their trust in its power.

If Compassion draw out our affections toward our poor brethren in distant climes, let *gratitude* complete and consecrate the work; and, lifting up our hearts to Him, who is our all in all, cause them to overflow toward those whom He may think fit to bless through our unworthy hands.

Do we acknowledge as a nation our pre-eminent obligations to our God and Saviour? an accumulation of earthly blessings, such as no people ever before enjoyed—power, wealth, and glory, just perhaps advanced to their loftiest elevation—social advantages and domestic comforts, growing and improving from day to day—a Constitution, the envy and the pattern of the world—and a Church, in its form Apostolical; in its doctrines and spirit, Scriptural; and, above all others, qualified to communicate at home, and to disperse abroad, the treasures with which she is entrusted—the *unspeakable riches of Jesus Christ*.

Do we ascribe all these blessings, as a free gift—to the undeserved intercession of our Lord Jesus Christ; and shall we not, then, *freely as we have received, freely give*? Shall we not seize this special occasion of offering, as our national tribute of gratitude, an unanimous Missionary Effort to the Most High? With such sacrifices He is well pleased, as furnishing the Work of His beloved Son, and hastening on that blessed period, when *all the kingdoms of the world shall become*

the kingdoms of our Lord and of his Christ.

And, lastly, to this common sympathy let each add his own personal concern—to this combined offering of gratitude, let each cast in his individual contribution—let each, as he best knows his own sin and his own wants, appreciate now the special value of Jesus Christ to his own soul, and the consequent claims of his Blessed Lord upon his devoted affection—let him act in obedience to that motive, and, in proportion to its demands, measure his service to the cause of Missions, by the recollection of his own debt to the Saviour; and ever keep in steady view, the name, the command, and the honour of the Incarnate God, who lived and died that he might live for ever.

Thus only will our Society, swayed, as one man, by the double impulse of confederate gratitude and personal obligation, answer to the call of India—*Come over, and help us!* Thus only will our Church, identified as she ought to be with such Societies, acknowledge and appropriate to herself the summons of the Evangelical Prophet: † *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Then shalt thou see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

Thus only will each individual among us escape his portion of the woe incurred by the buried as well as the mis-spent talent; and ensure, through the merits of his Saviour, his share in the glorious recompence—*They that turn many to righteousness shall shine as the stars for ever and ever.*

CHURCH MISSIONARY SOCIETY.

FIRST ANNIVERSARY OF THE PRESTON ASSOCIATION.

THE First Annual Meeting of this Association was held in the Town Hall, on Wednesday, the 21st of April; the Rev. R. C. Wilson, M.A. Vicar of Preston, in the Chair.

The Meeting was very ably addressed by the Chairman; and by

* Vide Mr. Grant's Observations, p. 39. He has a chapter expressly devoted to "the causes of the present situation and character of the Hindoos;" and from the full and able disquisition contained in it, we could not but deduce this result.

† Vide Isaiah lx. so judiciously selected for the service of the Epiphany.

the Rev. Messrs. Law, W. C. Wilson, Mark, Birkett, and Dixon; and by T. B. Addison, W. Rawstorne, W. Cross, and C. Swainson, Esquires. The sum of 263*l.* has been raised by this Association, in the last year.

The Rev. Edward Law, in the course of an able review of the whole of the Society's Missions, made the following remarks on its Schools:—

Particular attention has very judiciously been given to the encouragement of Schools. These seem to answer a threefold object:—

1. In training up the children themselves in the fear and the knowledge of God; beginning at an age, when the seeds of vicious propensities have not been matured by practice; and when there is every prospect, under the preventing and assisting grace of God, of training the young and tender plant to bear goodly fruit.

2. This attention to their offspring naturally produces, on the part of their parents, a kind feeling toward their instructors. They are, perhaps, led to inquire, and to examine—to seek after the true and living God, if haply they might find him—and many a striking remark, or forcible passage of Scripture, is often carried home by the children, and conveyed with singular force to the hearts of their parents and others, laying, perhaps, the future foundation of a life devoted to the service of their Redeemer.

3. This system affords the opportunity of preparing Native Teachers, who will, on their conversion to Christianity, display a corresponding feeling of compassion for the spiritual wretchedness and wants of their countrymen, and an earnest desire to alleviate them. I do not say they will possess greater zeal and Christian courage than those who have gone forth from this country: the thing is scarcely possible. But they will, of course, possess a more accurate knowledge of their native tongue; together with a more intimate acquaintance with the peculiar customs, feelings, and idolatrous superstitions, which may happen to prevail among them, and the most effectual means by which they may be opposed and subdued.

On the Indian Missions, Mr. Law observed—

Though neither ourselves nor our children may witness the evangelization of

the whole of this populous region; yet it will be a source of unfeigned satisfaction, and it is a privilege for which we ought to feel grateful, to be allowed to lay some of the first stones for the erection of the glorious fabric.

SECOND ANNIVERSARY OF THE CHANNEL ISLANDS' ASSOCIATION.

THE Annual Meeting of the Channel Islands' Association was held at Guernsey, on Friday, the 14th of May, and was most respectably attended; Sir James Saumarez, Bart, G. C. B. President of the Association, in the Chair. The Meeting was addressed by the President; by the Rev. Messrs. Mourant, Guille, Valpy, Brock, Bradley, Isdell, and Bellenger; and by Messrs. Poore and De Moulpied. The Report was written, in French, for circulation through the Country Parishes, where that language only is understood.

Sermons were preached, at Trinity Chapel, by the Rev. T. Brock; and, at Bethel Chapel, by the Rev. William Guille. The Collections amounted to 91*l.* 11*s.* 6*d.*

DEPUTATION TO IRELAND.

ON Monday, the 12th of April, the Assistant Secretary left London on a visit to Ireland; and was joined, at Holyhead, on Wednesday the 14th, by the Rev. George Almond, of Askham Bryan, near York. They arrived in Dublin on Thursday, the 15th; and on the following day proceeded to Cork, to assist in the forming of an Association in that City.

On Sunday, the 18th, the Rev. Dr. Quarry preached for the Society, at St. Peter's, Cork, an able and impressive Sermon from Psalm ii. 8. The Collection amounted to upward of 62*l.*

The Meeting for the purpose of forming the Association was held in the Assembly Room, on Monday the 19th; the Worshipful the Mayor of Cork in the Chair. The room, which is large, was well filled. The Assistant Secretary having stated

the nature and design of the Society, and detailed its proceedings in its various Missions, the Rev. Thomas Clarke, the Rev. George Almond, the Rev. Henry Irwin, the Rev. Benjamin Swete, John Swete, Esq. William Flemyng, Esq. and the Rev. John Magee, moved or seconded the Resolutions for establishing the Association. A Collection was made at the door. The Mayor of Cork expressed his regret at being obliged, on official business, to leave the Chair, before the Meeting was concluded, and called Major Green to take his place.

The whole sum contributed, including money collected by the Provisional Committee, amounted to about 200*l*.

Vice-Presidents :

Rev. Dr. Austen, W. Flemyng, esq.
Major W. Greene, Rev. Dr. Quarry,
J. Bruce Roberts, esq. St. L. Aldworth, esq.

Treasurer :

John Swete, Esq.

Secretaries :

Rev. H. Irwin, and J. W. Topp, Esq.

Immediately after the Meeting, the Assistant Secretary and Mr. Almond returned to Dublin.

On Thursday, the 23d of April, the Annual Meeting of the Hibernian Auxiliary Society was held in the Rotunda. It was much more numerous attended than in the preceding year; there being, probably, little short of 2000 persons present. The President, the Right Hon. Lord Viscount Lorton, was in the Chair.

The Motions were severally made or seconded—by the Right Hon. the Earl of Gosford, and the Hon. James Hewitt—the Assistant Secretary, and Paulus Æmilius Singer, Esq.—the Right Hon. Lord Viscount Jocelyn, and the Rev. Robert Daly—the Rev. Wm. Bush, and the Hon. and Rev. Robert Maude—the Rev. George Almond, and the Rev. Henry Irwin—the Rev.

Peter Roe, and the Rev. Dr. Hamilton—the Rev. Archdeacon Digby, and the Rev. Wm. Purdon—the Rev. Joseph H. Singer, and the Rev. Benjamin W. Mathias.

The Lord Bishop of Elphin, having heard that he had been considered as hostile to the Society, attended the Meeting; and, in a forcible Address, expressed his good wishes in behalf of the Institution. The Meeting was distinguished by the manifestation of much Christian Feeling. The Rev. Henry Irwin having stated, in the conclusion of his Address, that there had been a Collection after the Meeting at Cork, it was determined that plates should be held at the door on this occasion, when 60*l*. was collected.

The Rev. George Almond preached for the Society, at St. George's Church, on Sunday Evening. About 60*l*. was collected.

A Meeting of the Drogheda Ladies' Association was held on Saturday, the 24th; at which the Rev. Messrs. Roe, Almond, Irwin, Wade, and others, assisted.

On Sunday, April the 25th, the Assistant Secretary preached at Belfast; and attended a Meeting there, on the following morning. The Annual Meeting was held in the afternoon. The Belfast Association raised above 200*l*. in the course of the last year; and will continue, it is probable, to send this sum yearly.

The contributions of the Hibernian Society were nearly doubled in the last year.

The Assistant Secretary left Belfast, by the Steam Packet for Glasgow, on Monday, April the 26th; and Mr. Almond left Dublin, the same day, for Edinburgh.

FIRST ANNIVERSARY OF THE EDINBURGH ASSOCIATION.

On Thursday, the 29th of April, Mr. Bickersteth preached in the Episcopal Chapel of St. Peter. The General Meeting was held in

the Assembly Rooms, George Street, on Friday the 30th; the Right Hon. the Earl of Elgin in the Chair. The Report having been read by the Rev. C. H. Terrott, the Assistant Secretary detailed the nature of the Society's exertions in Africa, and gave a general view of its other Foreign Transactions. The Meeting was also addressed by the Rev. Messrs. Almond, Grey, Craig, and Terrott; and by Capt. Crawford, Robert Hepburn, Esq. and by the Noble Chairman. It was numerously attended. About 60*l.* was contributed, including the Collection after the Sermon.

SERMONS IN HEREFORDSHIRE AND WALES.

SEVERAL Churches having been offered for the use of the Society; when the Rev. Henry Davies attended the Annual Meeting of the Hereford Association, which he was then unable to occupy, Mr. Davies afterward availed himself of these offers, and was accompanied therein by the Rev. Henry Gipps.

On Monday, the 17th of May, Mr. Davies preached at Whitchurch; on Tuesday, the 18th, at Oxcop; on Wednesday, the 19th, at Longtown; on Thursday, the 20th, at All Saints, Hereford; on Friday, the 21st, at Dormington; on Sunday, the 23d, at Burghill and at Almeley; on Monday, the 24th, at Clifford; and on Tuesday, the 26th, at Glasbury, in the Morning, Mr. Gipps preaching there in the Evening of that day. Mr. Gipps had also preached for the Society at St. Devereux, on the 18th; and at Ewas Harold, on the 19th. The Collections amounted to nearly 90*l.*

At the Glasbury Sermons, Fifteen Clergymen were present, and the sum of 32*l.* 6*s.* 1½*d.* was collected. The impression made by Mr. Davies's detail of the facts which he had seen, and by his affectionate and solemn addresses to those who heard him, will not soon be forgotten.

June, 1819.

FORMATION OF THE SUDBURY BRANCH ASSOCIATION.

THE Assistant Secretary preached at All Saints, Sudbury, on Wednesday Evening, the 26th of May; and at St. Peter's, on Thursday Evening the 27th; and again on Sunday Afternoon, the 30th.

A Meeting was held in the Town Hall of Sudbury, on Thursday the 27th, for the purpose of publicly establishing the Association, which has for some time existed, as a Branch of the County Association. The Rev. H. W. Wilkinson was in the Chair. The Motions were severally made or seconded by the Rev. Messrs. Hallward, sen. and E. Bickersteth; Nottidge and Bailey; E. Pemberton and Hallward, jun.; Fowke and Snape; Julian and H. T. Bull; J. Bickersteth and Knottesford.

Treasurer,

Rev. H. W. Wilkinson.

Secretary,—Rev. J. Bickersteth.

Assistant Secretary,

Mr. Abraham Syer.

The Collections amounted to above 50*l.*

The Assistant Secretary also attended a Meeting, chiefly of poor people, at Acton Vicarage, on Friday Evening. This small village had contributed 15*l.* to the Society.

THIRD ANNIVERSARY OF THE YORK ASSOCIATION.

AFTER preaching in Herefordshire, Mr. Davies proceeded into Yorkshire; and preached two Sermons at York, on Sunday, the 30th of May; one in the Afternoon at St. Crux, and the other in the Evening at St. Saviour's. The Assistant Secretary having arrived at York from Suffolk on Tuesday Evening, attended, with Mr. Davies, the Anniversary Meeting of the Association, in the Town Hall, on Wednesday the 2d of June, when the venerable Patron of the Association, the Rev. William Richardson, presided. Many of the York and neighbouring Clergy were present.

Mr. Richardson opened the Meeting, by stating his gratification at seeing a company, so numerous and respectable, assembled together for so important a purpose. He was an old man, and could recollect when such subjects were almost unheeded; but he thanked God that he had lived to see a growing zeal for advancing the Kingdom of Christ in the world, and was rejoiced to find that people's minds were now engaged so warmly in considerations of this nature.

After some farther remarks from Mr. Richardson, the Assistant Secretary entered into a general detail of the proceedings of the Society; and was followed by Mr. Davies, who reported what he had himself witnessed in India. On Wednesday Evening, Mr. Bickersteth preached at the Church of St. Michael le Belfrey; and, on Thursday Morning, he and Mr. Davies met, first the Gentlemen's Committee, and afterwards that of the Ladies. An increasing spirit of zeal and love prevails in this city. The Collections amounted to 128l.

FIFTH ANNIVERSARY OF THE HULL, BEVERLEY, AND EAST-RIDING ASSOCIATION.

From York, Mr. Bickersteth and Mr. Davies proceeded to Hull. Mr. Davies preached at St. Mary's Church, in that town, on Friday, the 4th of June; and, on the following Sunday, at Hessele in the Morning, and at St. John's, Hull, in the Evening. The Assistant Secretary preached at St. John's in the Morning, and at Drypool in the Evening; and at St. John's on Tuesday Evening.

The Annual Meeting was held in the School Room, in Salt-house Lane; Alderman C. Bolton, one of the Vice Presidents, in the Chair. From the Cash Account, it appeared that the Receipts amounted to 817l.; being an increase of above 100l. compared with the preceding year. The several Motions were made

or seconded, by the Rev. Messrs. King, Bickersteth, Dikes, Davies, Green, and Scott; and by Mr. Isaac Wilson and Captain Orton.

Mr. Scott moved the following Resolution respecting the King's Letter, requiring Collections for the Society for the Propagation of the Gospel in Foreign Parts:—

That this Meeting, rejoicing in every fresh proof of a growing disposition, on the part of the Christian World, to obey the Saviour's command, by *preaching the Gospel to every creature*—hails, with peculiar satisfaction, the call now made, by Royal Authority, upon the Universal Church of England, to contribute to the work of evangelizing our fellow-subjects in India, through the medium of the Society for the Propagation of the Gospel in Foreign Parts; and trusts, that whenever the Collections shall be made, in obedience to that call, the friends of the Church Missionary Society will be found among the most ready and most liberal of the contributors.

Mr. Scott made the following striking remarks on the change which had taken place in the public sentiment and feeling, in the course of a few years.

On the Renewal of the East-India Company's Charter in 1793, Mr. Wilberforce with some difficulty drew from the House of Commons a cold assent to a Resolution, recognising it as a duty of the Legislature to promote, by proper measures, the moral and religious improvement of the British Subjects in India. But this Resolution, though carried in the Commons, was neglected in the Act of Incorporation; and when Bishop Porteus endeavoured to procure its adoption by the Lords, he met with little support, even from his Episcopal Brethren. And, all this time, the British Nation looked on, in silent apathy, upon what so nearly affected the temporal and eternal interests of fifty millions of their fellow-subjects; and out of the doors of Parliament scarcely a tongue was heard to whisper in the cause of God and man!

But, after a lapse of twenty years, the time came round (in 1813) for that Charter to be renewed again. And then—Oh blessed be God for the change which appeared to have been working its way in the sentiments and hearts of British Christians! Nine hundred petitions then loaded

the tables of Parliament, in which more than 500,000 individuals asserted the duty and claimed the liberty of endeavouring to communicate, by all peaceable and proper means, the Gospel of Christ to the countless myriads of our Indian Population. Opposition was vain; nor was opposition then meditated, except by a few interested or misinformed men. The minds of our Legislators were altered, as well as the minds of the people.

And now, behold the result!

Behold it in India! Our Reverend Brother from that quarter has told us, on his own knowledge, of the Governor-General in his College Speech at Calcutta, of the Bishop of Calcutta from his Chair, of the Clergy from their pulpits in India, of Civil Servants of the Company, of Military and Naval Officers of the Company, of Indian Rajahs themselves—all recommending and adopting means by which Christian Knowledge may be diffused among the Natives. He has told us of the Natives anxiously purchasing education for their Children in Christian Schools; yea of Brahmins declaring the reading of the Scriptures can do no harm, but must rather promote piety!

Behold again the result at home!—A little while ago, the attempt to promote Christianity in the East was pronounced dangerous—now it is acknowledged to be safe and necessary. It was pronounced visionary—it is now declared to be practicable and wise. "The time," it was solemnly proclaimed, "is not yet;"—but now, "induced by a variety of favourable circumstances," the Venerable Society for Propagating the Gospel utters the memorable words, "The time, they trust, is arrived." But a little time back, Missionary Undertakings, altogether, were treated by many as the schemes of visionary or designing men; and the Clergy who supported them with any zeal, were esteemed ill-affected, fanatical, and vain-glorious persons—but now, the "using of our utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian Faith in Heathen Lands," is an object which comes forth commended to us by the authority of the Most Rev. the Archbishops and the Right Rev. the Bishops, and countenanced by the approbation of His Majesty's Ministers: and, by the command of his Royal Highness the Prince Regent, acting in the name and in the behalf of His Majesty, "exhortations from the pulpit"—in other words, Mis-

sionary Sermons for the promotion of this object—are to be forthwith preached in all Churches and Chapels throughout the United Kingdom.

Here, pausing and looking back, I cannot but exclaim, with admiration and gratitude, *It is the Lord's doing; and it is marvellous in our eyes!*

Royal Letters, I am well aware, have been heretofore issued, for the assistance of the Society for the Propagation of the Gospel; but none, for forty years past: none ever, under such circumstances, after such discussions as have of late years taken place—and none ever for such objects; to enable the Society to enter upon new fields of labour, never before proposed for its cultivation. Under all the circumstances of the case, it is no less than the sanction of the British Church and the British Government, deliberately and solemnly given, to the despised cause of Christian Missions. *Herein*, then, both for the Mission's sake, and for my Country's sake, and for my Church's sake—*herein I do rejoice, yea and I will rejoice.* And I trust that every friend of the Church Missionary Society will feel himself called upon—by his zeal for the diffusion of the light of the Gospel, by his love to the Missionary Cause, and by his attachment to the Church of England—to promote the object of the Royal Letter, to the utmost of his power.

First Anniversary of the Beverley Branch.

On Saturday, the 4th of June, the Anniversary Meeting of this Association was held in the School Room at Beverley; the Rev. Joseph Colman in the Chair. The Rev. Thos. Dikes, the Rev. Henry Davies, and the Assistant Secretary, attended on this occasion. A Collection was made at the doors.

Formation of a Ladies' Association at Hull.

On Tuesday, the 8th of June, the Assistant Secretary met the Ladies subscribing to and collecting for the Hull Association; and, after addressing them on the advantages of forming a separate Association, as at York and other places, and of holding Monthly or Quarterly Meetings, Resolutions were proposed and approved for that purpose. Mr.

Bodley was appointed Treasurer; and Miss Lee and Miss Mayelston, Secretaries.

The Collections at this Anniversary of the Hull and East-Riding Association amounted to about 150*l*.

FIRST ANNIVERSARY OF THE LINCOLN ASSOCIATION.

On Wednesday Morning, the 9th of June, the Assistant Secretary, accompanied by the Rev. John Scott, proceeded from Hull to Lincoln. Domestic circumstances required Mr. Davies's return to his family. The Meeting was held in the Guildhall, and was much more numerous attended than in the former year. The Rev. G. Quilter, the Vicar of Canwick, was in the Chair. The Reverend Messrs. Bickersteth, J. Mayor, Cholmeley, Scott, Myddleton, Sibthorp, Joseph Jowett, and Henry Clark, and Messrs. Cropper and Savage, severally addressed the Meeting. The Addresses were peculiarly animating and affecting. The Contributions at the door amounted to upwards of 16*l*.

SECOND ANNIVERSARY OF THE GAINSBOROUGH ASSOCIATION.

On Thursday, the 10th of June, the Assistant Secretary, the Rev. John Scott, and the Rev. J. Mayor, having proceeded from Lincoln to Gainsborough, the Anniversary of this Association was held in the Town Hall. The Report was read by the Rev. John Pridham, through whose indefatigable exertions, seconded by the friends around him, above 150*l*. had been raised for the Society in the year, in Gainsborough and its neighbourhood. The President, Gervas Woodhouse, Esq. was in the Chair; and the Motions were made or seconded by the Rev. Messrs. Bickersteth, Joseph Mayor, Pridham, and Scott, and Messrs. Metcalfe, Woolley, and Parnell. The Collection at the doors was nearly double the amount of that of the former year.

NOTICE RESPECTING AFRICAN CHILDREN.

SINCE the closing of the School Fund, as stated at pp. 132 and 133 of the Number for March, many persons have expressed their regret that circumstances have put it out of the power of the Society to continue to receive annual sums for the support and education of particular African Children, named by their benefactors; as they wished, in this manner, to associate, with the assistance which they should render to African Education, an expression of an affectionate regard to the friends, after whom the Children would be named.

The Society has felt that the change of circumstances in Western Africa required the closing of the separate School Fund. The Committee are desirous, however, of cherishing, so far as the nature of the case will allow, those benevolent feelings which have been awakened toward African Children. Though, therefore, all the Children of the Colony will, by the recent arrangements, be maintained and educated, independently of any particular contributions toward that object; yet the Committee will receive any sum not less than 30*l*. and will appropriate it to the benefit of a Child, to be selected from among the Scholars and named according to the wish of its benefactor, in the conferring of instruction and advantages which the Child would not otherwise receive. In the "Survey" in the Number for January, p. 4, it was intimated that the "Christian Institution," on Leicester Mountain, would probably be rendered a superior Seminary, for the purpose of giving a better education to the most promising Youths throughout the Colony: that plan is now in progress, as we shall soon have it in our power to shew to our readers. By further instruction, therefore, in that Seminary, and in various other ways, according to circumstances,

Benevolent Persons who may wish to appropriate a sum of money to the benefit of African Children bearing particular names, will have an opportunity of doing so, with a prospect, under the blessing of God, of permanent advantage to such Children.

In cases where the sum of 30*l.* can be raised only by successive contributions, the Committee wish those contributions to be reserved by the parties till the whole sum can be paid at once, as many mistakes and inconveniences have arisen from the payment of annual sums to the School Fund.

THANKS TO LIEUTENANT-COLONEL
JOHN MUNRO.

OUR Readers are well acquainted with the name of Lieut.-Col. John Munro. During his connection with Travancore, as British Resident at the Court of that Province, he has manifested the wisdom and magnanimity of a Christian Statesman. The Rannee of Travancore has rejoiced to profit by his counsels: and the result of those counsels has been, that the civil and social condition of her subjects has been rapidly improved; and it will continue to improve, so long as Colonel Munro's advice and plans shall be acted on: and, what is still more to the honour both of the Rannee and of her distinguished Counsellor, she herself, though a Heathen Princess, has cherished, with maternal care, the Syrians and other Native Christians of her dominions.

On the return of Colonel Munro to this country, the Committee could not but express to him their unfeigned acknowledgments for his kindness. At a Special Meeting, held at the House of the Society, on the 14th of June, CHARLES GRANT, Esq. one of the Vice-Presidents in the Chair, the following Resolutions passed unanimously:—

Resolved, That the cordial Thanks of the Society be presented to Lieutenant-Colonel John Munro, late British Resident in Travancore, for the very kind attention paid by him to the concerns of the Society in that Province; and for the zeal and perseverance with which he so ably and successfully laboured, during his Residency, to revive the Ancient Syrian Church, and to promote both the temporal and spiritual welfare of the Native Christians and other Inhabitants of Travancore.

Resolved, That Lieutenant-Colonel John Munro be requested to accept the office of Honorary Life-Governor of this Society.

UNITED BRETHREN.

LONDON ASSOCIATION.

IN the Volume for 1817, p. 505, the formation of this Association in aid of the Brethren's Missions was reported. We are happy to find, that its exertions have been successful. From its establishment to the close of last year, the Treasurer, John George Lockett, Esq. paid into the hands of the Conductors of the Brethren's Missions, the sum of 635*l.* 4*s.* 10*d.*

On the 23d of May, the Rev. Legh Richmond preached at Ely Chapel, in aid of the Association, from 2 Cor. v. 14, when upward of 42*l.* was collected.

In a subsequent part of this Number it will be seen, that an unexpected and distressing call on Christian Benevolence is made by the Brethren.

NATIONAL EDUCATION SOCIETY.

CITY NATIONAL-SCHOOL EXAMINATION.

ON Tuesday, May 18th, the Annual Examination of the Children of the City of London National Schools took place at the City of London Tavern. The Lord Mayor, the Bishops of London and St. Asaph, the Recorder, with several Aldermen, attended. The Lady Mayoress and others of the Lady Patronesses were present.

The Children, 1890 in number, having sung an appropriate Hymn, and joined in the Prayers, which were repeated very impressively by two of the Monitors, left the room; and, being arranged in classes, entered again, in succession, and underwent the customary examination, much to the satisfaction of a very numerous assembly.

EIGHTH ANNIVERSARY OF THE SOCIETY.

The Report of the Seventh Year has been lately put into circulation. An abstract of it appears in the preceding pages of this Number. The Eighth Report was delivered at the Anniversary held on the 27th of May, at the Central School in Baldwin's Gardens; his Grace the Lord Archbishop of Canterbury, President, in the Chair.

After the reading of the Report, the President, in moving that it should be printed, urged on the Meeting to make it their great object to carry an Institution, already productive of such extensive benefits, to the highest attainable degree of perfection. This would be effected with most certainty, by a steady prosecution of the original plan; and by admitting no alteration, but with the utmost caution and after mature deliberation. His Grace expressed his sorrow that it had been found necessary to reduce the number of Training Masters, from ten to six: these were persons from whom the greatest advantage was derived; but the state of the funds, it appeared, would not admit of their continuance to the extent of the former establishment: when this circumstance became known, he hoped that it would awaken public attention; and that benevolent persons would not hesitate to present an inconvenience, serious in itself, though apparently slight. The number of Schools united were not so great in this, as in the preceding year: the diminution arose from various circumstances: the

Institution had made considerable advance in the establishment of Schools; and the falling-off naturally arose from the approach which was making toward a general formation of them. There was one point of considerable moment alluded to in the Report—That the Expenditure exceeded the Receipts: this was a subject for regret, however small the difference might be: to keep the Institution in perfect security and perfect strength, it was highly desirable that the income should keep pace with the expenditure. His Grace concluded by expressing his hope that the Gentlemen present would do all that might be in their power, to forward that important branch of the establishment, the Central School.

The Bishop of London seconded the Motion, and the Report was ordered to be printed.

Mr. Justice Park congratulated the Meeting on the very satisfactory Report presented from the Committee. Having known, from personal observation, the great attention paid by his Grace the Archbishop of Canterbury to the interests of the Institution, the assiduity of his attendance at their various meetings, and the zeal with which he forwarded every thing connected with this humane and truly benevolent work, he could not refuse himself the pleasure of proposing the thanks of the Meeting to his Grace.

The Motion being seconded and unanimously agreed to, the Archbishop returned thanks for the manner in which the Motion was received; and expressed his determination to persevere in the performance of his duty to the Institution, and to do every thing in his power to forward its views.

The thanks of the Meeting were then voted to the General Committee, the Ladies' Committee, the Treasurer, Mr. Watson, the Secretary, and Dr. Bell.

The Meeting was numerous. The Bishops of London, Ely, and Peterborough, Mr. Wilberforce, Lord Kenyon, Sir Robert Peel, and other persons of distinction, were present.

for it, with advantage, particularly in all assemblages of Children.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ANNUAL EXAMINATION.

THE Annual Commemoration, by the Society, of His Majesty's Birthday, in the Examination of the Children educated in the Metropolis, took place, on the 4th of June, at Highbury Tavern.

The Duke of Sussex was in the Chair; and was supported by the Duke of Kent. A numerous assemblage of Ladies and Gentlemen was collected.

Between 3000 and 4000 Children were present. A number of Girls were first examined; then a number of Boys; and, afterward, some of the Children from the Jewish School.

The following Hymn was prepared and printed for the occasion. It is an improvement of the popular National Song of "God save the King;" and may be substituted

God save great George our King,
Long live our Noble King.
God save the King!

Grant, Lord, our heart's desire,
With zeal our Youth inspire,
'Till all in grateful quire
Thy glories sing!

God bless this favour'd soil!
Long be our Native Isle
Freedom's bright Throne!
Thy blessings shed around,
May every good abound,
And Hymns of Praise resound,
To Thee alone!

Thy choicest gifts in store
On George be pleased to pour,
Long may he reign!
May he defend our Laws,
And ever give us cause,
To sing, with heart and voice,
God save the King!

The Meeting was addressed by the Dukes of Sussex and Kent, by Mr. Joshua Van Oven (Vice-President of the Jewish School), Mr. Alderman Wood, Mons. Billing, and others. The Children then sat down to dinner, some on forms, and others on the grass; after which, the friends and subscribers dined together in the Long Room.

Foreign Intelligence.

SOUTH AFRICA.

UNITED BRETHREN.

WITTE REVIER.

Danger and Distress of the Settlement, from the attacks of the Caffres.

IN the "Survey," p. 11 of the Number for January, some account is given of the formation of this New Settlement, and of the promising circumstances under which it was entered upon. We are sorry to report, that a late irruption of the Caffres has exposed the Settlement to great danger and distress. The Brethren have just circulated the following information on this afflicting subject.

London, June 7, 1819.

Ever since the Public Papers have given an account of an invasion of the Cape Colony by the Caffres, we have been under no small concern for the safety of the New Missionary Settlement of the United Brethren on the Witte Revier, which had been formed with the best prospect of success. Yet, while the reports in the Newspapers seemed not to rest upon any good authority, we were willing to hope, that, if not altogether unfounded, they might originate in some trifling occurrences, creating temporary alarm. Yesterday's post, however, brought a confirmation of the painful intelligence; and that the danger to our Settlement and the Mis-

asionaries on the Witte Revier was greater than we had supposed. The following Letters, which have been long on their passage, will give to our Brethren and Friends some account how they have fared, during the beginning of this horrid war with one of the most fierce and cruel nations of South Africa; but as to what they may have suffered in the sequel, we are left in suspense. We have no hope, but in the mercy of our God and Saviour, which has in so many instances been made manifest in the miraculous preservation of our Brethren and Sisters employed in the Missions, in the midst of the most imminent dangers. May these reports excite all who read them to fervent prayer; in behalf both of those dear servants of God, and of their Congregation!

We have since seen a Proclamation issued by the Governor, Lord Charles H. Somerset, dated the 3d of March, calling out the Farmers to assist the Military sent to the frontier under General Wiltshire; and placing the districts of Uitenhagen and Graaf Reynet under martial law, till the disturbance is over. His Excellency, on his late journey into the Interior in 1817, having penetrated into the Caffre Country, established peace with their Chief or King, T'Geika. Other Chiefs, not acknowledging him as King, have made war upon him; and extended their predatory incursions into the Colony, as stated in the Proclamation.

C. I. LATROBE.

The Missionary, Hans Peter Hallbeck, thus writes to Mr. Latrobe, from Gnadenthal, dated February 27, 1819:—

Previous to my setting out for the Witte Revier, in the beginning of this month, I wrote to you on the 6th instant, and informed you of my intention to visit the New Settlement. You will wonder how it happens, that you are again addressed by me from this place, so soon after my departure for the Interior. It is owing to very melancholy events on the frontiers of this Colony, which have already involved many families in distress and ruin, threaten destruction to the Infant Settlement on the Witte Revier,

and expose our Brethren and Sisters there to the most imminent danger of being all massacred.

On my leaving Gnadenthal, on the 9th instant, we supposed that all was safe and peaceful along the frontier; particularly as we knew that the Caffres had been but lately severely chastised. But in the neighbourhood of the Caffre Kuyls Revier, beyond Zwelendam, I met a Hottentot, bringing Letters from Brother Schmitt, by which I received the first intelligence of robberies and murders committed by the Caffres in the neighbourhood of the Witte-Revier. Soon after, on the Gowritz Revier, I met a courier, who brought sad news of the alarming state of the country between the Sunday's and Great Fish Rievers, and a long catalogue of murdered soldiers and inhabitants. These news were but too strongly confirmed, when I arrived at George Town. The Landdrost, Mr. Van Kervel, informed me, that 220 farmers and other inhabitants of his district had been commanded to march against the Caffres, part of whom were already on their way; and that, on account of the many horses and waggons required for the public service, I should find it impossible to proceed any farther, though I was furnished with a Government Order for relays. No waggons were going that way, on account of the disturbed state of the country; and the Caffres were already on this side of the Witte Revier. For these reasons, and knowing that if I even should be able to penetrate as far as the New Settlement, my journey would not answer the end for which it was undertaken, I resolved to return home as speedily as possible; in order also to relieve the anxiety of my wife, and the Brethren at Gnadenthal, and before the Commando from Zwelendam should put itself in motion.

I left George Town in the evening of the 16th, and arrived here on the 21st; to the great joy and surprise of all the inhabitants, who had already been under considerable concern for my safety.

Our anxiety about the Witte Revier increased every day, till, on the 27th, it was—shall I say, relieved, or rather augmented, by a Letter from Brother Schmitt, dated the 10th and 14th instant; and by a second, from the

Landdrost of George, Mr. Van Ker-
vel.

The latter wrote as follows :—

Colonel Cuyler informed me, by Letter of the 15th instant, that he heard that the Institution on the Witte Revier, belonging to the Moravians, had been attacked, but that they had bravely beat off the Caffres; and killed thirty of them, but lost all their cattle: I beg leave, therefore, to acquaint you therewith, and remain ever, &c.

Colonel Cuyler's information, however, does not appear to have been correct; as will be seen from the following extract of Brother Schmitt's Letter, which I will give you in his own words. On the 10th of February, he writes :—

Yesterday, between five and six o'clock in the evening, our herd being about five minutes' walk from our house, feeding upon an open plain, above two hundred Caffres rushed out of the woods upon them; and, though all the men instantly hastened with their fire-arms to the spot, drove off 235 head of cattle before our eyes. A great many of these naked fellows ran close to our dwellings, toward the herd. A general hue and cry was raised, and the Hottentots fired upon the thieves; but nothing could stop their progress. It is supposed that two of them were killed, and five wounded. We are astonished at the escape of nine of our men, who were watching the herd, and got all among the Caffres. Some of them were in the greatest possible danger. One was in the river, when the Caffres plunged into the stream; and saved himself only by keeping under water, while the banditti were swimming across it.

Brother Schmitt then describes the attack made upon their neighbour, Jacobus Scheper, jun. at the Slagboom Farm*, whose cattle they stole, killed his European Servant, and were prevented murdering his wife only by the great dogs defending their mistress; after which, the family took shelter with the Brethren at the Witte Revier. He continues :—

We now resolved to send two horsemen with a Letter to the Landdrost, Colonel Cuyler, at Uitenhagen, to represent to him our distressing situation, and to beg

for speedy assistance. But our messengers returned in the evening, declaring it impossible to cross the Sunday's Revier.

Caffres having been seen this evening (the 10th), close to our place, we expected nothing less than to be attacked during the night. The women and children had already, yesterday night, slept in the Church, thinking themselves safer there than in their dwellings; the place being also well watched.

On the 11th, I again sent off two men on horseback, with the Letter to Colonel Cuyler. Meanwhile, we and our Hottentots were employed in making a kind of rampart around our houses, with waggons and heavy pieces of timber, to guard against any sudden attack. Behind each projection, two, three, or four men were posted. In the evening came on a most tremendous storm of thunder and lightning. The rain was so very violent, that I have hardly ever witnessed such a shower. The messengers returned; and reported, that they had reached the crossing-place of the Sunday's Revier, but found the ferry-boat sunk. Two men from the opposite bank attempted to swim across, and fetch the Letter; but the stream was so powerful, that the rope by which they meant to work themselves across, broke, and the poor men were carried down the stream and out of sight. Whether they saved their lives or not, remains unknown.

The night passed quietly, for which we gave thanks to our Heavenly Father and Protector. Toward evening, some families came hither with a waggon from Graham's Town, with whom we obtained a reinforcement of seven men and four muskets.

The accounts which these fugitives brought from the eastward, filled our people's minds with fear and dismay. To us, the most painful of all was, a proposal of our Hottentots to quit the place; and fly into the Interior, toward the Bosje-man's Revier. I told them, that we could not possibly admit of it; but that if the Sunday's Revier had been fordable, we should have had no objection to retreat toward Uitenhagen; but, as it had pleased God to shut up that road, we should wait here with patience, trusting to Him for deliverance, and not lose our confidence in His mercy. Many of them then declared, that they were ashamed of having so soon spoken of running away; and they all remained quiet.

On the 13th, we had a peaceful day, and employed it to strengthen our fortifications. But, in the night of the 14th,

* For a description of this farm and family, see C. Lutzow's Journal, p. 217. See also Periodical Accounts, No. 25. Vol. VII. p. 62.
June, 1819.

twenty or thirty Caffres approached close to our place, without our perceiving it; and formed themselves into two parties, opposite our houses. This alarm prevented our meeting at Church, as we had intended; being obliged to keep on the look-out. As a Hottentot offered to take this Letter, and to try to swim across the Sunday's Rivier, I send it, together with the Letter to Colonel Cuyler. The farmers are assembled in the neighbourhood of the Bosjeman's Rivier, where the Caffres have robbed them of their cattle, set fire to the houses and corn-stacks, and murdered many people. As we could not but suppose that numbers of them are lurking about in the thickets all around our Settlement, we sent thirteen men as guard over the remaining cattle, three of them mounted on horseback.

Our Brethren and Sisters may easily conceive the anxiety which we suffer. Many of the Children cry out for food. Our people have lived chiefly on milk; and, as the Caffres have stolen the whole of the first herd, among which were all the milch-cows, they are in great distress. We are most afraid of a violent attack, the Caffres taking us by surprise; from which, may God in mercy protect us! Pray for us, for the help of man is vain! Thank God, we all enjoy good health.

J. H. SCHMITT.

I think this Extract is sufficient to give you an idea of the perilous situation of our poor Brethren and Sisters on the Witte Rivier, and to excite you all to fervent prayers for their preservation. I wish for nothing more than that they may be able to fly: for, if they remain, they must either defend themselves, and perhaps spill the blood of their assailants, or themselves be massacred; for the Caffres will certainly not rest, till they have avenged the death of those who fell on the 9th.

Throughout the whole Colony, a so-called Caffre Commando is now raising; and here we expect Mr. Cobus Linde, the Commander-in-Chief, to come in a day or two, when he will call out the most able of our men to join the troop. The distress of our poor Hottentots will thereby be greatly increased; the more so, as corn and provisions of all kinds are enormously dear. A muid of wheat, which, at the time you were here, cost four or five rix-dollars, now costs from twenty to twenty-six. Meat likewise is about four times as dear as it was three

years ago, and every other article of provision is in proportion. Pray do not forget our suffering poor. Several individuals here must perish, if they are not assisted by us; and our poor's box, owing to the high price of corn, is quite exhausted. Please to communicate what relates to the Witte Rivier, as soon as possible, to our Brethren and Friends. I hope soon to be able to give you further advice from that quarter.

I remain ever, &c. &c.

HANS PETER HALBECK.

Mr. Latrobe has informed us, that, since the circulation of the preceding intelligence, he has received a Letter from the Witte Rivier, dated the 2d of March. The Missionaries were in the same dangerous situation; and the Caffres went on plundering, and murdering those who opposed their thefts. They had threatened to seize the remainder of the cattle. Yet the Missionaries were determined to hold out, in reliance on their God and Saviour, hoping in His defence.

MEDITERRANEAN.

SYRIAC COMMUNITIES.

Proceedings of the Archbishop of Jerusalem.

THE Archbishop of Jerusalem has written to Professor Lee, from Paris, under date of the 6th of May. His Letter is in Syriac, and conveys his cordial thanks for the kindness shewn to him while in England. On his arrival at Paris, Baron de Sacy informed him, that he had been authorised by the Committee to provide him with the requisite printing-materials, at their expense, to the extent of 400*l*. They went to the Imperial Printing-office, to determine on what might be necessary for the Archbishop's purpose. It was found that preparation was already making to assist him; the King of France having, during the Archbishop's stay in London, granted 8000 francs (about 330*l*.) to this object. It was then deter-

mined, in consequence of this enlarged assistance, that the Archbishop should be provided with Syriac Types of three sizes. It was his purpose, however, not to wait for these types; but to proceed to Marseilles without delay, and, taking printing-paper with him from that port, to return home, in order to take the most prompt measures for entering on his labours.

INDIA WITHIN THE GANGES.

CHURCH MISSIONARY SOCIETY.

BURDWAN;

Method of Instruction.

THE advantages of Instruction by Dictation were detailed in a former Number (see pp. 116—118). In reference to the practice of this method in the Burdwan Schools, Mr. Robertson writes—

The books already in use are well adapted to circumstances, and must eventually work a mighty revolution among our Hindoo Subjects.

The first of the four Upper Classes is employed in committing to memory short Moral Sentences, such as the following:—

“Sincerity and truth form the basis of every virtue.”

“Loose conversation operates on the soul as poison does on the body.”

“Do to others as you would have others do to you.”

“Be more ready to forgive, than to return an injury.”

“Ingratitude is a crime so shameful, that the man was never yet found who would acknowledge himself guilty of it.”

“Use no indecent language; for indecency is want of sense.”

“The secrets of all hearts are known to God; therefore live in fear of God.”

“Honour the Government: it is the guardian of your person and property.”

Another Work has been prepared, with a Commentary: it contains the History of their False Gods, as related in the Shasters. In this Work, the wickedness of them whom they call Gods is shewn to be so atrocious, that

it is almost impossible for a youth to go through the preceding course of study adopted in Schools, without learning to despise such fabled deities. I am of opinion, that, with a little management and patience, we may introduce into these Schools any book that we please. What shall prevent us from impressing the minds of Youth with such principles as will necessarily overthrow Idolatry, by exalting them above it? It is Ignorance which enslaves men to a system so absurd and contemptible as that of Idolatry.

(MONGHYR.)

Opening for a Missionary.

Some account is given of this place at p. 26 of the “Survey” as connected with the Baptist Mission. It is about 250 miles N. W. of Calcutta, and is a Station of Invalids of the British Army. It will appear, from the following extract of a Letter from a Military Officer to the Rev. Daniel Corrie, dated Monghyr, March 13, 1818, that there is a promising opening for a Missionary of the Society. The Committee can only regret that it is not, at present, in their power to embrace the opportunities of usefulness which are thus multiplying upon them on all sides.

After your departure, the Society here expressed their regret that they were debarred the Means of Grace. They would have been most happy, could your labours have been continued among them. This was a general expression of all your audience.

An inquiry has been excited here, whether a Clergyman of the Church might not ultimately come hither. The inhabitants, Civil and Military, would all subscribe for the erection of a Church immediately, if there could be a prospect of a preacher. In this state of the inquiry, I turn to you, to know if one of the Church Missionaries could not be spared to collect a Congregation here.

There are between thirty and forty Europeans who wish to attend, besides people continually passing who might drop in. I should be most happy to see him in my house, and

have a room much at his service, if Mr. Greenwood, or any other, could be prevailed on to try this Station. The same facility would attend him, I think, of acquiring the language here, as at any other place.

I have particularized Mr. Greenwood, only from a paragraph which I saw in one of the Papers some time ago, that "he would have prayers in his house at Garden Reach;" and, as there are such ample means of instruction at Calcutta, I should think his Congregation could accommodate themselves there, and he find himself in a most delightful part of the Country, and his sphere of usefulness greatly enlarged, as the Pensioners here are superannuated men, and their children are without the means of education.

CHUNAR.

State of the Mission.

In the Numbers for January and May (see pp. 30, 31, and 220—222), some account has been given of this Mission. The Report of the Calcutta Corresponding Committee further states on this subject—

Mr. Bowley continues to labour with very encouraging prospects of increasing usefulness. His Journals, in which regular accounts have been transmitted of his public and private ministrations, distinguished as they have been by the simplicity of their detail, and by unequivocal evidences of the steady course and Christian zeal of their writer, must have prepared the Readers of the Missionary Register to hear that his labour has not been in vain in the Lord.

The Committee rejoice in being able to confirm these expectations, by communicating highly satisfactory information of the state of the Mission at Chunar, received from Mr. Corrie, who, with a view to inspect and report on the Native Christian Church under the charge of Mr. Bowley, took an early opportunity of visiting Chunar in the month of February last. His account of what he saw, and of what he judged advisable to recommend for the advancement of the Committee's object in that place, will be best reported in his own words.

We have already quoted, in the pages above referred to, some passages from Mr. Corrie's Letter. The following particulars of his visit to Chunar may be added with advantage:—

It was rather late in the evening when I arrived. I found several of the convinced Hindoos waiting to see me. Next morning, at seven o'clock, about eighty of the Native Christians attended for Divine Worship. They began by singing a Hymn on the sufferings of Christ, in native measure; the regularity with which they sung, and the earnestness that most of them manifested, greatly affected me. Mr. Bowley expounded the Parable of the Wise and Foolish Virgins; and concluded the Service with prayer, among other things, for a blessing on the King and on his Nobles in England and in India. I mention this, not as a proof of Mr. Bowley's loyalty, for that was known long before, but to shew how the labours of such men tend to attach the Natives of India to the British Nation, by uniting their most important interests. At ten o'clock, about 100 Europeans attended Divine Service in English; after which, twelve of their children were baptized, and eleven marriages celebrated. At 3 P. M. the Native Congregation again assembled, to the number of about ninety adults; when, after Evening Prayers, I endeavoured to explain to them and apply the Second Psalm.

BENARES.

Proceedings of the Rev. Daniel Corrie.

In the Number for April, p. 186, a few particulars were given on this subject. We now add some further statements from a Letter of Mr. Corrie to the Secretary, dated Benares, March 23, 1818.

The eldest of the Youths whom I have had so long with me, and who, on my first arrival, appeared averse to the work of instruction, has now joined me as a Teacher, and gives me great hope of his own piety, and great promise of usefulness among his brethren. He officiates in Family Worship with the Native Christians

around us; and, on Sunday and Friday Evenings, at our School in the Cantonments near the troops, where from thirty to forty and forty-five Native Christians attend for Divine Service: A pious Artilleryman, and an orphan lad who was with me in England, take the laborious part of the School. I am at this time soliciting funds from the Settlement here, for the support of this School; and have succeeded already pretty well.

Mr. Adlington is on his way down from Agra, with four of the Christian Youths whom I left there. They are coming with him for education. If his health will allow of it, he will then open a School in the city, where many have expressed a desire to learn English. The Baboo, Jay Narain, of whom you have heard, is anxious that we should take the management of his School Establishment. He has given us a house in the city, of which Mr. Adlington will take possession, on his arrival.

Another place I am anxious about, is Buxar, about sixty miles down the river, where there are about 100 Europeans and Native Christians. Mr. Bowley has been once there, since I arrived here; and thinks of it as I do, as a most eligible Missionary Station. At these places, the British are as favourable to us as we could wish.

The awful state of the Hindoo Population is strikingly depicted by Mr. Corrie, in the following passage of this Letter;—

I already begin to feel the want of some of those animating addresses which I heard often in England, and of which we now and then get a report here; and which, at this distance even, do us good, though divested of the glowing sympathy which so many kindred minds kindle in one another in your Missionary Meetings. Here, we have need of a double portion of the grace of the Holy Spirit, with less energy of mind and body to seek it. But our God carries on His own work, and will not suffer us utterly to despair, nor leave us entirely to the tendency of the discouragements around and in us.

The scenes around grow HORRIBLY FAMILIAR, or they would move a heart of adamant.

In a neighbouring district, with the Magistrate of which I am well acquainted, I find not less than, on an average, two widows are burnt every month! Six Lepers were buried alive, or drowned by their relatives, during the last year! About one hundred perished by drowning themselves in wells, with a view to be revenged on some one or other who had offended them*. The district is not large; and this may be considered as the very lowest estimate of the number of similar occurrences, throughout a similar extent of country, in all India.

But, not to speak of these enormities, the present season of the Hoooley, or Saturnalia, exhibits the whole Hindoo Population drunk, as it were, with the filthiness and abomination of idolatry. In all directions are heard the voices of parties, raving as if they would rend their organs of utterance, in songs the most indecent and disgusting—*Their throat is an open sepulchre!*

Mr. Corrie draws a just picture of the Labourers wanted in such stations of duty as these.

We cannot but greatly desire more help. Missionaries of our own Church, in particular, might greatly benefit many of their countrymen; while they would receive from them, in return, much assistance in their Missionary Labours.

At the same time, let your Missionaries ask themselves, Whether they can really renounce the world, so as to be content in India with the same kind of subsistence as they receive in England. Can they see so much heart in the work of the Ministry, as shall compensate for the absence of external show, and nominal rank? It becomes each one who comes hither, well to weigh these things, before he leaves his native land.

AGRA.

State of the Mission.

Referring the Reader to the information given under this head at p. 32 of the "Survey," we shall

* The Bishop of Gloucester, in his Lordship's Sermon before the Society for the Propagation of the Gospel, has referred to this sanguinary and diabolical superstition. The passage is quoted at p. 257 of the present Number.—*Editor.*

extract from the statement sent by Mr. Adlington to Mr. Corrie, under date of Feb. 13, 1818, from Agra, some particulars not there mentioned:—

I arrived here on the 30th January. I was much delighted with the exterior appearance of the Kuttra. Through the kind attention of some Christian Friends, it has been much improved. The first view of it excited sensations of gratitude and love to the Father of Mercies, for retaining a remnant to sing their mighty Maker's praise, amidst the devastations of time, the assaults of the enemy, and the backsliding of many. God has been very gracious in keeping dear Abdool steadfast: let us glorify God for this mercy, for it is very great. But the state of Abdool's health (who is suffering severely from hernia) and of the Kuttra Congregation, is such as to require the superintendence of an European Missionary. From forty to forty-five generally attend the means of grace there. Of these, eighteen are females, and twelve males: the remainder are the wives of the drummers, &c. in the field. A few have united themselves to this little flock, since your departure. The men, who are all poor, maintain themselves by weaving; and are assisted from the Chunar funds, as Brother Abdool sees fit. The females spin. A want of sincerity manifests itself in some of the females, of the Roman-Catholic persuasion, who secretly attend also at Padre Angelo's.

Abdool requires an Assistant: when he was adwell, I am informed that the Service on Sundays was omitted; or, if performed, was gone through by Abdool in much weakness, as it is natural to suppose.

Mr. Adlington's report of the state of the School is as follows:—

The School at Mr. Lyons's deserves immediate attention. There is a great want of elementary books. This School was begun under Mr. Lyons; and many of the Scholars have been brought to attend through his active exertions. The Master is Mr. Daniel, who instructs the Scholars as well as he can; but has not himself had means of education, to enable

him to instruct them to the best advantage. Mr. Lyons laments that he cannot give more of his time to the School, unless entirely supported by our Society. Mrs. R. procured subscriptions to the amount of 168 Rupees, to purchase books from Calcutta; and our friends here are very desirous of procuring a Schoolmaster, to establish the School on the New System. I have promised to introduce some part of Dr. Bell's System as occasion requires, and the disposition of the Natives will permit; and sand-boards have been commenced.

Of the Scholars, some are Roman Catholics, some Protestants, and the residue Hindoo and Mussulman Children. The Gospels, in English, Persian, and Oordoo, are read by all classes: and an inquiring spirit seems to exist amongst the Mussulmans, as they have been known to interrogate the son of the Assistant Teacher on the meaning of Scripture expressions; and, evidently, much good might be effected, were there some efficient person capable of managing the School, engaged under the Society, at Agra: for, though the greatest praise is due to Mr. Lyons for his assiduity in establishing the School when other instruments failed, yet his time is so much occupied by other engagements, that he is unable to attend to its concerns so much as the Institution requires; and Mr. Daniel, the Assistant, not being acquainted with the New Method of Education, proceeds but very slowly alone. Actuated by a desire to obtain some qualified person, the Society's friends at Agra made a subscription to defray his expenses; but as such a person has not been found, were the Committee to send one to Agra, there is little doubt but he would be provided for.

MADRAS.

It will be seen, from a Vote of Thanks to Lieut. Colonel John Munro, recorded in a preceding page, that this Mission has lost the distinguished services rendered by that Gentleman to its Travancore and Cochin Branches, by his return to this country. Mr. G. Casamajor also, an able and zealous Member of the Corresponding Committee at Madras, is returned

home for the recovery of his health; but will, we trust, be enabled to resume his station, after a season, with renewed vigour. A great mass of information, from all parts of the Mission, has been brought home by Mr. Casamajor, generally of a very encouraging nature. The substance of it will be laid before our Readers as soon as practicable. In the mean time, we shall extract, from former communications, a passage or two respecting the subject of Education, which has of late engaged much of our attention.

Advantages of employing Heathen Schoolmasters.

We have before stated (see p. 112), that there are different opinions on this subject. The testimony of Mr. Thompson on this point, grounded on actual experience, is decisively in favour of the system introduced by Dr. John.

In writing to the Secretary of the Society, he observes—

Since we have adopted the plan of establishing Schools for the Heathen separately, our Schoolmasters are themselves still Heathen; but they have been particularly trained and well examined, previously to their being appointed to their office. This is certainly a departure from what we had contemplated at the outset. We then inclined to admit none but Christians as Schoolmasters. We found, however, after a while, that, under this limitation, we were not gaining upon the Heathen as we wished. Many, who seemed not averse to submit their Children to our system and books, were suspicious, and stood aloof. With a view, therefore, to gain their confidence, and being well informed of the faithfulness which many Heathen, who had been employed under Dr. John and others, had shewn in the discharge of their duty as Mission-Schoolmasters, we determined, on a particular reference from Mr. Rhenius, to adopt the plan of teaching the Heathen by Heathen; and the result has fully satisfied us. Persons, who would not converse very freely with our

Christian Masters, come to these— inquire, examine, hear the explanations of one of their own people, and discuss points with them. Mr. Rhenius's Journal, and other papers, will shew you how ably, on some occasions, our Heathen Masters have vindicated the Scriptures; and their fidelity has appeared unimpeachable. Under this system, I am persuaded, we shall prevail to a far greater extent than under our original and more contracted one, and with a tenfold force against the strong-holds of Sin and Satan in India.

Caution in judging of the Desire of the Heathen for Education.

The following Extract of a Letter of Mr. Thompson suggests a seasonable hint on this point:—

You will all be much gratified with the numerous Petitions for Schools which we receive from the Heathen. Let us welcome these things, and all the fair appearances around us, with praise and thanksgiving. At the same time, in order to a correct apprehension of the case, I beg your particular attention to some remarks of one of our Committee, on my circulating Mr. Rhenius's applications to us to authorise the Schools requested:—

“I would, on no account, refuse a Petition,” he writes, “the prayer of which is for instruction: but I am satisfied that there is nothing peculiar in the desire expressed in these Petitions; and that we are liable to receive one from almost every Village in the Country, provided instruction be afforded gratis. Instruction, however desirable to these people, will be found, in many cases, a secondary consideration, when it is to be paid for. I am fully of opinion, that it will be extremely desirable to establish as many Schools as possible; and, if practicable, to introduce our system of principles into every house and family, by their means. Let us convert every rupee to the purpose of educating the young; and that, before the seeds of Idolatry take root. There is, however, one thing in the question of increasing the number of our Schools—Can we look after them? and can we do justice to the cause which we undertake? We lose

our object when we lose sight of superintendence. There is nothing in the Petitions for Schools. The Natives have a great desire to learn; but, generally, as it leads to promotion and worldly gain. I offer this suggestion, that you may not think we are making hasty advances toward improving their minds, or exciting in them more spiritual desires."

These remarks are of the greater importance, to prevent, in our friends in England, the sanguine expectations, which the numerous Petitions coming in, from time to time, are calculated to excite.

ASIATIC ISLANDS.

CHURCH MISSIONARY SOCIETY.

CEYLON.

THE safe arrival of the Missionaries Lambrick, Mayor, Ward, and Knight, with their determination respecting their Stations, was mentioned at p. 41 of the "Survey." Letters have been lately received, up to the end of October. The Missionaries were all well, and labouring at their several Stations.

From the communications received, we now extract some Letters, and shall give the rest as we may have opportunity.

Importance of Kandy as a Station.

This will fully appear from the following Letter of His Excellency the Governor, Sir Thomas Brownrigg, to the Noble President of the Society, dated Kandy, June 25, 1818:—

My Lord—

On the 22d Instant, I received the honour of your Lordship's Letter of the 30th of October, 1817.

In consequence of an unfortunate insurrection disturbing the Interior of this Island, I have been for several months in Kandy, and have not yet seen the Gentlemen whom you recommend.

Your Lordship may rest assured, that it will ever be my desire to protect and encourage the Preachers of Christianity, as well as to promote the great object of their pious labours.

It is far from my intention to interfere with the destination of these Reverend Gentlemen sent out by the Church Missionary Society, by giving any directions for their future residence; but the present situation of the town of Kandy, where I have been for many months, and am likely still to remain, makes the presence of a Clergyman highly desirable.

Since the appointment of an Archdeacon, the regular Chaplains, only three in number, are occupied elsewhere; and I mean to propose to the Missionaries just arrived, that one of their brethren should join me in Kandy, if it be not incompatible with the spirit of their instructions.

I have hitherto been unwilling to permit any Missionary to come into the Kandyan Territories; where the bigotted and ignorant Buddhist People are hardly yet fit to listen to a Christian Preacher, and where mischief might arise from the jealousy of a powerful and numerous Priesthood.

A gentleman of such enlarged mind and sound discretion as the Rev. Mr. Lambrick is described to be, would be just now most advantageously placed in Kandy. He would also have the best means of acquiring the Cingalese Language; and of thus qualifying himself to make use of the first opportunity to address the Natives, which the restoration of peace will, I trust, ere long afford.

But this, or any other proposition, shall be left to the judgment of the Missionaries themselves; who will, no doubt, be guided by their instructions from your Lordship and the Society.

With the sincerest wishes for the success of that Society in the propagation of the Gospel, and for your Lordship's prosperity and happiness, I have the honour to be, with great respect and esteem,

Your Lordship's
Most obedient and humble servant,
ROBERT BROWNRIGG.

Proceedings of the Rev. S. Lambrick, at Kandy.

It was stated, in the passage above referred to, that Mr. Lambrick, influenced by such considerations as those stated by his Excellency the Governor, had agreed to fix himself at Kandy. The fol-

Following Letter from him to the Secretary, dated Kandy, October 27, 1818, will show how seasonable was his arrival at Ceylon, when a post of such importance and promise was so utterly destitute of Christian Instruction.

I have had full employment for the exercise of my Ministry among the numbers of our countrymen here, both civil and military, and especially in the crowded Hospitals; but hitherto, I have been precluded from any public Missionary Exertions.

The town has been almost wholly deserted by the Native Inhabitants; ever since the Rebellion broke out; but we have now the greatest encouragement to hope that God is about to restore to us the blessings of peace; and, with it, the people will return. I cannot be permitted, at present, to preach to the Natives; but I have obtained authority to open Schools; and have engaged two of the Priests to be the Masters of them. They will conform to my directions.

I do not propose to teach the Children English, in these first Schools; but hold this out, as the reward of diligence and good behaviour in learning to read and write their own language, and such other things as shall be required from them. They will be taught especially to read the printed character, as a step towards their receiving the Words of Eternal Life.

A few days ago, the Governor, in the prospect of the Rebellion being speedily put an end to, proposing to return himself to Colombo, desired that I might be asked whether I would consent to remain here, after he had left. I took time to consider of it: and, after well weighing all the circumstances—the superior advantages which I have here for stu-

dy the language, the prospect of a door being opened for preaching the Gospel to tens of thousands who have never yet heard the joyful sound, the advantage which I have had of conciliating the good-will of many among the Priests and Head-men, whose influence is very considerable among the people—these things appeared to overbalance all that could be urged on the other side of the question. I therefore signified my assent; and, in consequence, the Governor conferred upon me the appointment of Assistant Chaplain to the Forces in Kandy, which, as long as I retain it, will save the Society my personal expenses.

I am applying myself as closely as possible to the acquirement of the language. My progress is not equal to my wishes: but I hope to surmount its difficulties, at least so far as to deliver a written sermon in it intelligibly, in less than a twelve-month; and, before that, I hope, long before, to be permitted to preach to the Natives through an Interpreter.

I need not, I trust, say that I hold myself at the disposal of the Society. If they think that I ought to return to Colombo, I am most ready to do so; but if they think that the hold which we have on the Kandyan Provinces, the head-quarters of Buddhism, which have never yet been summoned to submit to the Lord Christ, should not be relinquished, I hope they will send me a Colleague.

My situation is desolate indeed. I have learned here how to estimate the value of Christian Intercourse. How highly should I prize the advantage of one hour's conversation in a week with a Christian Friend!

I have had several very interesting conversations with Priests: two of them have taken the New Testament, with a promise to read it attentively.

Miscellanies.

ACCOUNT OF TWO HINDOO FAKEERS.

TRAVELS OF PRAUN POORY, A HINDOO FAKEER.

In the Sacred Books of the Hindoos, Eighteen Modes of Devotional Discipline are described. These are called by the general name of "Tupisya;"

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and are practised by such as aspire to a character of peculiar sanctity and merit, and to prevalent influence with the Gods.

One of these modes is denominated "Oordhabahu." The arms and hands are therein kept in a fixed position, above the head of the Devotee who practises this mode of superstition.

A figure of one of these Devotees, who stationed himself near Calcutta, was given in our Volume for 1816, p. 389.

In the Asiatic Researches, vol. v. Art. 2, there is an account of another, with a similar figure, by the late Governor Duncan. This man's name was Praun Poory. He lived at Benares, and is represented as a very intelligent man. At nine years of age, he secretly withdrew from his father's house, and proceeded to the city of Bethour, on the banks of the Ganges, where he became a Fakeer, about the year 1752. A short time afterward he went to Allahabad, to attend the great annual meeting of Pilgrims at that place. Hearing there of the merits attached to the Eighteen different kinds of "Tupisya," he made choice of that of "Oordhabahu." The first operation of this discipline he represented to be very painful, and to require preparation by a previous course of abstinence. It is obvious, indeed, that such a violence against nature as this absurd process implies, must be attended with restless irritation and pain, until feeling becomes extinguished in the limbs thus tortured into a forced position.

This poor creature seems, however, to have made his lower extremities pay for the imprisonment of his upper. Unlike the Fakeer of his order whose figure we before gave, and who sat with his legs tucked up under him till they became almost useless, Praun Poory appears to have exercised his rather unmercifully. The extent of his travels is almost incredible.

From Allahabad he traversed the whole length of the Peninsula, down to Cochin. From thence, crossing to Ramisher, he passed up the whole eastern coast to the Temple of Juggernaut, in Orissa. Returning, by nearly the same route, to Ramisher, he crossed into Ceylon, and paid his respects to the "Sreepud," a pretended print of the "Divine Foot" made on a mountain of immense height in that Island. From Ceylon he sailed to the Malay

Peninsula, and from thence again to Cochin. He now travelled up the western coast of the Peninsula, to Bombay; and continued his course, bending to the eastward to Hurdwar, where the Ganges enters the plains of Hindoostan. From that place of Hindoo Devotion, he set forward, westerly, through Cabul, and reached Meshid on the Caspian. Crossing to Astrachan, he reached Moscow in a journey of eighteen days. Returning to Astrachan, he traversed the whole of Persia; and, embarking at a port on the southern coast, sailed for Bussorah. After an ineffectual attempt to penetrate up the Tigris to Bagdad, he returned to Bussorah, and sailed from Muscat for Surat. From Surat he sailed to Mocha, on the Red Sea; and thence again returned to India. Landing at a port on the north-western coast, he travelled up the course of the Indus to Cashmere; and, entering Hindoostan, he reached Oude, and thence traversed Nepal into Thibet, penetrating to a great distance, to a sacred lake called Maun Surwur. Returning back through Nepal, he was charged with Despatches, by the administration there, to the then Governor-General, Mr. Hastings. After this, he was sent to Benares, with Introductory Letters to the Rajah and the British Resident. Some years afterward, Mr. Hastings bestowed on him some possession in land, which he continued to hold when Mr. Duncan saw him, in 1792. He was still so fond of travelling, that he made short excursions every year into different parts of India, and occasionally as far as Nepal.

Praun Poory delivered this narrative in Hindoostanee, while a servant of Mr. Duncan committed it to writing. His arms being wholly useless, he had exercised his memory with such success, that he enumerated the places through which he passed in these immense journeyings, and gave particulars concerning them, with surprising accuracy. Mr. Duncan had the utmost reliance on his not designing to impose in any part of his narrative; but considers that allowance must be made for inevitable defects of memory, in a relation extending through so many years, and comprehending such a number of objects.





PURUM SOATUNTRE, A HINDOO FAKER, OF BENARES.

In these extraordinary rambles, Praun Poory was sometimes brought into difficulties, by the necessity of keeping up the character which he had assumed. Fanaticism and superstition, operating on his young mind, might have led him to enter on this course of austerities under a conviction of its value; but, however honestly a Devotee may set out in pretending to extraordinary privileges and power, he must soon be exposed to wilful and habitual hypocrisy. Praun Poory confessed that he had fallen into this snare. Meeting, in one of his rambles, with a Native Army then in the field, the King, being troubled with an ulcer in his nose, consulted our Fakeer for a remedy. Praun Poory, having no skill in surgery or medicine, but finding it absolutely necessary to maintain his reputation inviolate, acknowledged, in relating the story, that he was

obliged to have recourse to his wits, in order to cover his ignorance, by insinuating to the Prince, that there probably subsisted a connexion between his Ulcer and his Sovereignty; so that it might not be advisable to seek to get rid of his disease, lest he should thereby risk the loss of his authority—a suggestion which met, he added, with the approbation of the Prince and his Counsellors!

But what a spectacle is this for the contemplation of a Christian! A poor Fanatic—with his arms locked together over his head, till they become shrivelled and immoveable—traversing, for forty years, tens of thousands of miles—an object of pity and disgust to the common sense and feeling of mankind; but of superstitious reverence to the millions who are, like him, blinded by the God of this World!

ACCOUNT OF PURRUM SOATUNTRE, A HINDOO FAKEER.

(With a Wood Engraving.)

This man, also, was living at Benares, in 1792, on a small provision which he enjoyed from Government. His ordinary position was reclining on a bed of iron spikes, as represented in the engraving. Mr. Duncan caused a portrait to be taken of him from the life, which appears in the above-mentioned Volume of the Asiatic Researches, and from which the accompanying engraving is taken. His proper name is Perkasanund; but he assumed the appellation of "Purum Soatuntre," which implies "self-possession," or "independence." He gave Mr. Duncan an account of himself, of which the following is the substance.

His parents had come from the Punjab on a pilgrimage to Juggernaut, and had reached Gopegawn, where he was born. When only ten years of age, he used to give himself up to meditation and mortification, lying on thorns and pebbles. This mode of life he had continued for ten years, when it was interrupted by his relations, who wanted him to think of marriage. He left home, in consequence; determined to devote himself to travelling. He penetrated far into Thibet, "proceeding," as he expressed it, "in religious progress

from hill to hill;" halting, at particular places, for devotional purposes, as well as to prosecute his studies.

Entering Cashmere, he travelled on toward the Caspian. Of one place he said, "I had here shut myself up in a 'gowpha' or cell; where I vowed to remain doing penance for a period of twelve years. Vermin or worms gnawed my flesh; of which the marks still remain. When one year had elapsed, then the Rajah opened the door of the cell: whereupon I said to him, 'Either take my curse, or make me a SER-SEJA' (bed of spikes); and then that Rajah made for me the 'ser-seja' which I now occupy."

This is a striking instance of that state of mind, which we mentioned (see Volume for 1816, p. 388) as common to these men. We repeat the passage: "These men are proud and arrogant, soon angry, and very malicious; and will call down dire curses on the heads of any that offend them, or who do not pay them proper veneration." The Rajah seems to have felt for the wretched self-tormentor; and to have opened the door of his cell at the end of a dreary period of twelve months, if haply he should be inclined to abate of his voluntary inflictions: but he was saluted with a

ferocity truly demoniacal—"Insolent intruder on my sacred works of merit, take on thee all the heavy burden of my curse! On one only condition will I free thee from that curse—put my resolution to a severer trial: give me an opportunity of claiming higher merit: make a bed of spikes for me, on which I may prove how far I rise above other mortals."

This appears to have been the meaning of the miserable man; and is it possible to produce more heart-rending evidence of the combined cruelty and pride by means of which the Great Enemy of Man tyrannizes and riots among the Heathen?

This "ser-seja" became from this time a sort of triumphant car for the wretched devotee. Praun Poory, so far as appears, made his immense journeys chiefly on foot: but Purrum Soatuntre was drawn on his "ser-seja;" contriving, doubtless, by some means, to prevent the full effect, at least, of the spikes on his body during the joltings of his long subsequent travels: for, on this very "ser-seja" of the Rajah, he travelled through the whole Peninsula, by Allahabad and Benares, to the Temple of Jugernaut in Orissa; and thence, by Ramisher near Ceylon, round again to Surat. There, after visiting Muscat by sea and returning, he stayed two years.

In giving this account of himself to Mr. Duncan, in 1792, he closed it by saying:—"It is now thirty-five years since I made 'Tupisyas' on this 'ser-seja.' I have been at every place of religious resort, and have no longer any inclination to roam; but, being desirous of settling in Benares, I have come hither. Three Yugs (Ages) have passed; and we are now in the fourth: and, in all these Four Ages, there have been Religious Devotees and their Disciples: and they are first to make application to the Rajah, or to whoever is the ruler of the place; for even Rajahs maintain and serve us: and it is befitting that I obtain a small place, where I may apply to my religious duties, and that something may be allowed for my necessary expenses, that I may bless you."

The Reader has already learned that Purrum Soatuntre obtained his object!

Mr. Duncan put, however, a very

unexpected question to the Fakeer. Remarking to him, that, in all the eighteen "Tupisyas," or modes of devotional discipline, mentioned in the Sacred Books, the one which he had chosen was not specified; and that it was to be inferred, in consequence, that he must have committed some great offence, in expiation of which he had betaken himself to his present very rude mode of discipline—"Declare, therefore," said he, "what crime you have perpetrated!"

His answer was to this effect—betraying at once his arrogance and his fanaticism:—"In the First Age, a holy man, named Agniburna, performed this discipline: in the Second Age, Ravono did this for 10,000 years: in the Third Age, Bhikma Pitamaha did the same: and, in the Present Age, I have followed their example during a period of thirty-five years; but not to expiate any crime or offence by me committed—in which respect, if I be guilty, may Vesveishuna strike me a Leper, here in Benares!"

But the torment of the "ser-seja" was not, of itself, sufficient for this extraordinary aspirant after the merit of self-torture. "During four months of the winter," he boasted to Mr. Duncan, "I have made 'jel-seja' upon this seat:" that is, in order to add to what he considered as the merit of this state of mortification, he directed that water should be made to fall on his head, night and day, in the cold season, from a perforated pot, placed in a frame at some height above him. Nay, he even refined on this "jel-seja" mortification; often ordering, in hot weather, that logs of wood should be kept burning round him! "And yet," says Mr. Duncan—such is the power of habit and of fanatical superstition!—"he seems contented, and to enjoy good health and spirits: neither do the spikes appear to be, in any material degree, distressing to him, although he uses not the defence of even ordinary clothing to cover his body, as a protection against them."

We shall add no more. The Christian will find, in these affecting statements, urgent reasons for more earnest supplications and increased zeal in behalf of the deluded Heathen.

OBITUARY.

DEATH OF A NEGRO WOMAN, AND A NEGRO MAN, IN ANTIGUA.

MR. THWAITES, who is employed by the Church Missionary Society, has sent home some account of these Negroes, who died, (like the aged Christian mentioned in our last Number, in the faith of the Gospel.)

Agnes Morris, a poor Negro Woman, sent a pressing request to Mrs. Thwaites to visit her. She was in the last stage of a dropsy. This poor creature ranked among the lowest class of Slaves. Her all consisted of a little wattled hut, and a few clothes. Notwithstanding her poverty, some wicked person had robbed her of almost all the few clothes which she possessed. She was obliged, in consequence, to work in damp weather with such slight covering, that she caught a severe cold, which terminated in a dropsy. Mrs. Thwaites finding her, at the commencement of her illness, in a very destitute condition, mentioned her case to a friend, who gave her a coat. When Mrs. Thwaites paid her last visit, on her entering the door, Agnes exclaimed, "Missis! you come! This tongue can't tell what Jesus do for me! Me call my Saviour, day and night; and he come. He da here!"—laying her hand on her breast—"he comfort me here." On Mrs. Thwaites's asking if she was sure of going to heaven when she died, she answered, "Yes, me sure. Me see de way clear, and shine before me"—looking and pointing upwards with a smiling face. "If da dis minute Jesus will take me home, me ready." Some hymns being sung, she was in a rapture of joy; and, in reference to the words of one of them, exclaimed, "For me—for me—poor sinner!" lifting her swelled hands—"what a glory! what a glory!" Her effusions of joy were so great, that she laughed two or three times; and then said, by way of apology, "Me can't help laugh. My Jesus is so sweet in my heart." Seeing her only daughter weeping, she said, "What you cry for?—No cry—follow Jesus—He will take care of you:" and, turning to Mrs. Thwaites, she said, "Missis, shew um de pa;"—meaning, the path to heaven. Many other expressions fell from her, of a similar nature, to the astonishment of those who heard her. She continued, we understand, praying and praising God, to her latest breath. This poor creature was destitute of all earthly com-

forts. Her bed was a board, with a few plantain-leaves over it. How many of these outcasts will be translated from outward wretchedness to realms of glory!

Mrs. Thwaites and I going to visit the sick on one of the Estates, we observed among the number assembled to welcome us, an old man, named Benjamin, weeping and praising God aloud. Not having seen or heard of him before, we were desirous of knowing who he was; and, on inquiring, found that he was an African, bore an excellent character, and was a real Christian. In his younger days, he had been taught to read by Mr. Baxter, Methodist Missionary, whose preaching had been the means of bringing him to the knowledge of the truth. Benjamin, being a constant Watchman, was incapable of attending Divine Service; but he had his Bible; and from that he derived light and comfort. Soon after our interview with him, Providence opened the way for his living in English Harbour for a short time. We had then many opportunities of seeing him, and he always appeared in the same state of mind, his language being generally that of praise. His eyes becoming dim through age, he could hardly read his Bible: we, therefore, gave him a pair of spectacles, with which he read a portion of the Psalms in such a way as plainly shewed that he felt it. It was evident that he had read much of Scripture, for he quoted it frequently. On one occasion, when reproving a woman who was not sincere in her Christian Profession, he said, "You are grasping the world; and what is a man profited if he gain the whole world and lose his own soul? You may deceive man, but you cannot hide from God—for whither shall you flee from His presence?" Soon after Benjamin was taken back to the Estate, he fell sick; and, a little before he died, requested to be taken out of bed—and put upon his knees, probably wishing to commend his soul to God in that posture, for soon after he expired.

— ib. Liverpool (St. George's, Everton) should be 'Present, 26l. Total, 245l. 15s. 3d.'

Missionary Register.

JULY, 1819.

Biography.

MEMOIR OF THE LATE REV. WILLIAM GARNON,
FIRST CHAPLAIN OF THE COLONY OF SIERRA LEONE.

(Concluded from p. 242.)

FROM HIS ARRIVAL AT SIERRA LEONE, TO HIS DEATH.

MR. GARNON, on arriving at the scene of his short course in Africa, entered on his office of Chaplain to the Colony of Sierra Leone with an earnest desire and prayer that he might be rendered instrumental to the present and everlasting happiness, both of the European Residents, and of the Settlers and Natives. He had engaged, with this view, to act as the Representative of the Church Missionary Society, in affording advice and assistance to its Missionaries. An important sphere of exertion thus opened before him; attended, however, with many difficulties.

Mr. Garnon commenced his Ministry at Free Town, on the 24th of November, 1816; and, for the twenty months that he survived, was enabled to labour with faithfulness, affection, and zeal. With a view to the edification of his congregation, he entered on an exposition of the Parables and Miracles of our Lord; interweaving such other passages as he deemed most applicable to circumstances, or suitable to the particular seasons commemorated by the Church.

Divine Service was held in the Court Room, twice every Sunday; the Church not being built. At Ten in the Morning, the Governor and Military attended; together with Europeans, and Nova-Scotia and Maroon Settlers, with some Liberated Negroes. In the Afternoon, at Three o'Clock, the troops assembled with a few Settlers. A small proportion of the Nova-Scotia and Maroon Settlers frequent the Established Church: many of them hav-

ing brought their own teachers from America, and others attending the Wesleyan Missionaries.

Early in January, 1817, Mr. Garnon assisted his Excellency Governor Mac Carthy in laying the foundation-stone of the Church in Free Town. He had ardently desired to see a building appropriated to the service and worship of Almighty God. It was a memorable occasion. A great number of the inhabitants attended, and the Colonial and Liberated Children were present to witness the solemn ceremony. Mr. Garnon read part of the Eighth Chapter of the First Book of Kings, from the 22d to the 53d verse; interweaving some observations on the subject and the occasion. The Old Hundredth Psalm was sung at the conclusion.

The First Anniversary of the Sierra Leone Auxiliary Bible Society, of which Mr. Garnon was Secretary, was held on the 7th of January. It was not so well attended as he had expected to see it; but he encouraged himself in the hope that this Institution, patronized as it is by the Governor, would yet flourish, and would ultimately diffuse its genial influence, by the exertions of European and Native Christians, through all the bordering tribes and nations of that vast continent. A stock of Bibles and Testaments which he took with him, from the British and Foreign Bible Society and the Naval and Military Bible Society, was deposited in the Colonial Library; after supplying the Schools, and the Troops which touched on their passage from Senegal and

July, 1819.

Goree to the Cape. To such Mahomedans as could read, he gave Arabic Bibles. Many of the Nova-Scotia and Maroon Settlers labour under great disadvantages, from not being able to read; but as their children are taught, it may be hoped that they will read the Sacred Volume to their parents, now that copies of it are become easy of access to them. Of the Liberated Negroes, many can now read well; and not a few have been brought, by the grace of God, to live under its influence: and it is truly delightful, and worthy of imitation, to observe how constantly the Scriptures are with them the companion of their leisure hours. The Reader may refer, for very encouraging evidence on this subject, to pp. 343—345, and 464—467, of the last Volume.

The Second Anniversary of this Society was held in January, 1818. Still but few of the Nova-Scotia and Maroon Settlers attended. The Liberated Negroes, it is confidently hoped, will, for the future, stimulate them by their example; as they are manifesting a willingness to aid every useful institution that has been brought before them.

Mr. Garnon was urged by the Governor to take on him the office of a Magistrate. He begged permission to decline, fearing that the union of that office with that which he already held might have an unhappy effect on the minds of the people. After a little longer residence, however, among them, he was prevailed on to accept it; finding that, in his particular situation, it would give him more influence in enforcing regulations for the good order of those committed to his charge. He found it necessary so to arrange the duties which thus devolved on him, as that he should not be always liable to calls of this nature. With the other Gentlemen, therefore, who held the office with him, he agreed that each should appropriate one day in the week.

At the latter end of April and the beginning of May, Mr. Garnon was attacked by Cholera Morbus. These attacks were, through divine mercy, soon subdued; but they awakened painful apprehension concerning him. As he well knew how rapidly this disease in Tropical Climates often terminates in death, he was led to

meditate much on the probable result with regard to himself; and his mind being deeply impressed with the responsibility attached to the station which he held as a Christian Minister, he endeavoured to improve this season by self-examination and prayer. He was mercifully recovered in a few days, and resumed his Ministerial Duties with increased vigour. On the following Sunday, he preached a solemn and affecting Sermon, from *Give an account of thy stewardship, for thou mayest be no longer steward*; selecting such Psalms for the Service as indicated the grateful state of his heart.

The Two Services on Sunday, at the Court Room, were continued till the beginning of July; and the evenings spent in the instruction of Children, who came to him at his house for that purpose. Finding, however, that the Afternoon Service was very indifferently attended, and the Rains setting in, he considered it advisable to suspend that Service; but, in its place, he undertook to visit the Military Hospital in the Afternoon; and in the Evening, to go to Soldiers' Town, about a quarter of a mile from Free Town, to preach to the troops and their families. He had no Public Lecture in the week; but had he lived to see the Church finished, he intended to open it once on the week-days, for the further instruction of the people.

From the first week of his arrival, Mr. Garnon had been in the habit of frequently visiting the different Towns in the mountains, which are peopled by Negroes who have been liberated from Slave Ships; and where they are not only trained to habits of civilization, but are brought under the sound of the everlasting Gospel. Here seems to be the gathering together of almost all the nations on this part of the vast Continent of Africa: and the inhuman traffic in Slaves is thus so wonderfully overruled by Providence, that these our fellow-creatures, debased by ignorance and sin, shall be taken in bonds to a place, where friends shall free their bodies from fetters, and where He has provided Missionaries to instruct them in the things which belong to their everlasting peace, and to bring them into that freedom which Christ bestows; *God is brought out of evil; and the Gospel,*

with all its blessings, is, by this unlooked-for means, diffusing itself among the sons and daughters of injured Africa! Missionaries from the Church Missionary Society are placed as Superintendents over these Towns. In their comfort and success Mr. Garnon felt the most lively concern. Though younger in years than most of them, he not only gained their affection and confidence, but sought to be a fellow-helper with them, that he might be a partaker of their joy. He delighted to instruct the Negroes, whether young or old: and his heart was often refreshed by these affecting seasons; while they evidenced their joy on his going among them, by their countenances and expressions.

As the Rains came on, sickness among the Europeans became very general. The Mission was soon deprived of two of its Members. Mr. Brennand, a Schoolmaster, but recently arrived, died in June; and, in July, the Rev. Leopold Butscher departed from the labours which he had long sustained on this coast. In referring to these deaths, and the many other losses which the Mission had sustained, Mr. Garnon thus writes, in a Letter to a friend:—

It is most affecting to see so frequently one and another taken from us, in the great Cause in which we are engaged. But the will of the Lord be done! "He moves in a mysterious way." His words are, *Be still! and know that I am God.*—*What thou knowest not now, thou shalt know hereafter.*

In consequence of Mr. Butscher's removal, the whole superintendence of the Christian Institution, at Leicester Mountain, devolved on Mr. Garnon. This was a charge for which he felt very anxious, and which materially increased his exertions; but his prevailing desire was, not to consider his own personal ease, but to do what he could in the service of his Heavenly Master. Much of his time was necessarily spent among the Children at Leicester Mountain, and they soon formed an attachment to him.

His health was wonderfully preserved during this rainy season, amidst great exposures, to which his official duties subjected him, so that he was generally able to discharge them. He seemed to fear nothing, when the path of duty was plain before him.

His faith was firmly fixed on God; as will appear in the following extract from a Letter to his friend, the Rev. W. Carus Wilson:—

When a soldier of the King, I have seen men fall on my right hand and on my left; but Death never came nigh me. And so I can say now: though exposed to frequent rains, and to Africa's hot sun, yet I am spared—and why? *Because the Lord has been my helper: therefore under the shadow of His wings will I trust!* Has he not said, *The sun shall not smite thee by day, nor the moon by night?* Have not I been exposed to both these dangers? Blessed be His name, *He that keepeth Israel shall neither slumber nor sleep!* Oh for more of this "precious" faith!

Toward all the Missionaries Mr. Garnon manifested a spirit of Christian Love; rejoicing with them in their prosperity, and sympathizing in their difficulties and trials. He was raised above that low jealousy of mind which cannot rejoice in the success of others, while it is withheld from our own labours; and was accustomed to say, that though he lamented that he could not discover those blessed effects from his own Ministry which he earnestly desired, yet he felt it an honour to be associated with those Servants of Christ who were made instrumental in promoting the Divine Glory in the salvation of immortal souls. The half-yearly Meetings, at which he presided, were held in his own house; and his spirit and conduct, on these occasions, will long live in the memory of those who assembled, as tending greatly to encourage them, and to cement them together in the indissoluble bonds of the Gospel. At one of these Meetings, held in November, 1817, he proposed that there should be a Prayer Meeting among them for the general success of the Mission once a month, but more especially for the one with which they were connected; and that they should also unite in contributing to the support of the Society. An account of these Meetings has already been given in Letters to the Secretaries of the Church Missionary Society from himself and the Rev. Mr. Johnson: see the Eighteenth Report of the Society, pp. 132—144; or the Missionary Register for 1818, pp. 464, 465. In witnessing and participating in these refreshing seasons, his heart was often over-

whelmed with gratitude and joy; and he would ardently wish that the Members of the Society could be present, as he felt that no Christian among them would ever repent of contributing his utmost aid to the promoting of the temporal and eternal welfare of these injured Children of Africa.

Early in January, 1818, Mr. Garnon, with his two esteemed friends, Mr. Johnson and Mr. Cates, visited the Bullom Shore, where Mr. Nylander had been long stationed. His account of this excursion, given in a Letter to a Member of the Committee—John Corrie, Esq.—will give some idea of the simplicity and cheerfulness of his manner on these occasions; and will serve also to discover the character and mode of thinking of the Natives:—

Yongroo is opposite to Sierra Leone, about eight miles from us; but, on account of a strong tide, cannot be reached by rowing that distance, the boat being carried away by its force. It commonly happens that the passage is four or six hours.

We spent the greater part of two days among the Bulloms, and made as many excursions into the Native Towns as we could. Though numerous, these Towns are very small.

Of course, we paid our first respects to King George, Mr. Nylander's Headman, and, in fact, King of the whole of Bullom. He is now in his hundred-and-third year; but possesses the use of all his faculties—very courteous, and extremely kind, if you will but be kind to him: but, as we had no presents to offer, we met with a common reception; and afterward parted, well pleased with having seen a King George on the shores of Africa. He made several inquiries after the good people in England—particularly mentioned the names of Wilberforce and Thornton—and was sorry to hear that Mr. Thornton was dead.

While we were there, Dalla Modu came. He is also a Headman, but subject to King George. He was rather a superb-looking gentleman, having a sword suspended from his right shoulder, and a silver chain round his neck; and was attended by eight of his people, armed with muskets. We were received by him very graciously, and seated in due order; and as Mr. Nylander informed him that I was the Marraboo, or Priest, to the Headman at Sierra Leone, I was immediately placed on his own stool; which is something like a Turnabout at a Fair, where you place your pence, in hopes that it may stop at some grand prize, deposited in the outer circle.

After some conversation with Dalla Modu, I was accosted by one on my right, whom I found to be his Armour-bearer, Privy-Counsellor, and Priest: so I thought him to be in office to Dalla Modu what I was to the Governor at Sierra Leone; and, as I had also been once engaged as an Armour-bearer, though I never came to the title of Privy-Counsellor, yet, on the whole, we two seemed pretty well matched: so I began my—"pallaver" thus:—"Marraboo! you sabby [know] God?" "Yes; me sabby too much;" that is, very well—"You pray God?" "Yes; five times a day."—"You think God hear you?" "Yes."—"Why?" "Because me pray Mahomed."—"Who is he?" "He! he all a same as Moses and Abraham. You be white man: you sabby book: me no sabby book, but me sabby that."—"Who told you?" "One man he come long tay country;" that is, afar off—"You think Mahomed be friend of God all a same as Moses! Why he no do what God tell him? Jesus Christ, he Son of God. He speak all the same; therefore he be God's friend. Now, Marraboo, think; Suppose Dalla Modu be your Headman: he make one law in your town. Suppose you come and say, 'Me no care for Dalla Modu'—you think he no make pallaver with you?" "Yea, too much."—"So God make pallaver with Mahomed, because he break His law." By this time he was risen from his seat, and about to leave; muttering as he went, "You be white man: you sabby book too much." "Well," said I, "suppose I do, I tell you true, yet you no care. Now I be all the same as one man that walk in a big path: I look one town, [i. e. I see,] I sabby where I go. You be all the same as one man that walk in the bush: you no look one place: you no sabby where you go. Then you live there: by and bye God come, he put fire in the bush, you burn for ever and ever."

Toward the latter end of this month (January, 1818), the Second Chaplain, the Rev. John Collier, arrived, with Mrs. Collier and others. Mr. Garnon received these friends with his accustomed kindness; welcoming them as fellow-labourers; and now indulging the hope that they should be able to extend their exertions.

In the beginning of February, Mr. Johnson being disabled from his labours by fever, Mr. Garnon went up to Regent's Town, in order to take his friend's post on the Sunday.

The situation of Regent's Town (he writes) is delightful. The first view which you have of it, in going from Leicester Mountain, is as you emerge from a thick wood and are descending into a valley. There, on a small eminence, stand the Church, the Parsonage House, and the Schools. In all directions are seen the houses of the Liberated Negroes. The whole is surrounded with "cloud-capt mountains," covered with an almost impenetrable forest. I arrived there about seven o'clock on Saturday Evening, and found his Communicants, to the number of seventy, assembled for religious edification, and to pray for the success of the Mission. I was much delighted to hear about twenty of them give a simple but affecting account of the state of their minds. They seem to labour under trials from without and from within—from their own country-people, and from the temptations of Satan and the struggles of a depraved heart. They speak strongly as to their good and their bad heart, the one opposing the other, so that they cannot do the things that they would.

Mr. Garnon noted down some of the expressions which he heard from the Natives at this Meeting. They will serve to shew the similarity of Christian feelings and conflicts under every clime; and will gladden the heart of the sincere servants of Christ, by manifesting the influence of Divine Grace among these people.

The first began thus—

"Trouble too much live in my heart. Me be poor sinner. Me no sabby any thing. Me no see, me no feel, till God open my heart. Me live long time in my country: me no sabby God: me sabby the Devil. Now my heart trouble me too much. Me think me have two hearts; one good, one bad. Good heart tell me pray—bad heart tell me no pray. I try pray God—my bad heart trouble me: he speak: he say, 'No pray: go work. One man come in your house: suppose you no go home, he thieve something.' I can't pray: me sinner too much." We exhorted him to prayer, and told him that these were the suggestions of the Evil One, and that he must therefore continue in prayer.

Another man related the opposition which he met with from his wife, who even proceeded to hard blows. Mr. Johnson said, "I'll put her in gaol." "No Massa," said he, "you can't do that. Suppose she beat me, me kneel down—me pray."

A third man stated the difficulties which he met with from his country-people when he talked to them about Jesus Christ. They called him "White Man's Child;" and told him that white man make him fool. He went one day to see some of them, and tell them "God's pallaver." Ten or twelve were present. One man, worse than the rest, said—"Me no want God. Me no want Jesus Christ. Where he live? Me no look him. Me want cassada to eat. Me no like white man's fashion: suppose me sabby white man's fashion, me be fool." The other answered, "Suppose you no sabby Jesus Christ, and suppose you die, you go to hell." "Hell!" said he, "what place that? I no look that place in my country." "Why Hell be one place where big fire live for ever and ever." "Ah!" said he, "I like that. Suppose you give me plenty of cassada to roast, that be good too much. Me sabby go there!" The poor fellow knew not how to reply to such a reprobate, while he continued, "What good thing Jesus Christ do for you? You sabby him—you be fool." But God graciously put a word in the mouth of his Servant which slew this Philistine. "Why," said he, "look me—look you. Me have good clothes: me be clean: me sabby Jesus Christ: me sabby God's book. Now look you—you no clothes: you be dirty: you be bushman" [that is, ignorant, senseless]—you no sabby God, but the Devil." This simple but just and striking contrast had a wonderful effect. The lion was tamed, and the monster changed into a man. He hung down his head; and seemed convinced that to know Jesus Christ will never make a man a fool. He has since never opposed, but willingly comes to hear the Word of God. A visible change has taken place in him; and we may hope that this was the beginning of good things to his soul.

Mr. Garnon thus speaks of a Sunday at Regent's Town—

On the Sunday we had Four Services, as is usual there. Early in the morning, was a Meeting for prayer: at Ten o'Clock, was the regular Morning Service, after which the Lord's Supper was administered: at Three, another Meeting for prayer: and at Half-past Six, Evening Service. It was a Sabbath greatly blessed to me, and, I believe, to the Congregation.

In referring, in the same Letter, to the consistent walk of these Christian People, he adds—

I am well satisfied with the conduct

of these dear Negroes. We could scarcely expect such evidences from those who have so long been far distant from God by wicked works and gross ignorance. Their general characteristic is HOLY OBEDIENCE. I have fre-

quently noticed the conscientious regard which they appear to have to the different duties allotted them for the day. When Mr. Johnson has been out, they often labour more than common to do a good day's work.

We cannot but interrupt the Narrative a moment, to observe that here is a very extraordinary display of the mercy and power of our Heavenly Master. Taken in connection with other instances of His manifest presence with His servants in other quarters of the great field of the world, it supplies abundant encouragement to all sincere Christians to bear up patiently under all the enmity and opposition which they have to encounter; uniting the wisdom of the serpent with the simplicity of the dove, and maintaining and extending their Master's Kingdom in that spirit of self-denial and heavenly love which alone will secure His blessing. It will be seen, in a future part of this Number, that Mr. Johnson is arrived on a visit to this country, and has brought with him the most encouraging reports of the increase of religion among his Negroes.

Mr. and Mrs. Horton, who had been stationed as Schoolmaster and Schoolmistress at the Christian Institution, having left the service of the Church Missionary Society, Mr. Garnon's anxiety and exertions for the good of the Children collected there were, in consequence, much augmented. Mr. Collier, however, greatly relieved him. He wrote to the Secretary, on the 10th of March—

Mr. Collier has been very active in rendering me his assistance; both in our own immediate station in Free Town, and in our concerns at the Christian Institution. Had it not been for his timely arrival and co-operation, I should have felt the charge which I had undertaken at Leicester Mountain more than I was able to bear.

He adds, in another Letter, of the 5th of May—

Had it not been for the seasonable assistance rendered me by my friends, Mr. and Mrs. Collier, I know not what we should have done. They kindly engaged to go up to Leicester Mountain, and take charge of the Institution, till their house in Free Town should be ready. On their return, we took up our abode there till last Saturday, when we were relieved by the arrival of Mr. and Mrs. Wilhelm.

The residence of which he here speaks was for about six weeks. Most indefatigably and cheerfully did he labour, during this period, in every way, to promote the welfare, order, and improvement of the Young Negroes, who were not a little pleased to

have him among them. Speaking of them, in a Letter to the Rev. W. C. Wilson, he says—

What are my feelings, when surrounded by this group of black lambs! When I hear the names of Wilberforce, Buchanan, and many more such Worthies, my heart is full.—I pray that they may become like those whose names they bear, in all holy conversation and godliness.

By his kind and affable manner of conducting himself towards these Children, and by his readiness to comply with every reasonable request which could conduce to their happiness, he won their hearts; and, at the same time, gained their respect, by the firm maintenance of authority. He loved to encourage and reward the diligent; but he failed not to reprove and punish the disobedient.

On Mr. Garnon's return to Free Town, he found Mr. Collier much indisposed, and quite disabled from duty. He continued thus for some time: on his recovery, it was agreed, that each should take his week alternately, for fulfilling their parochial duties; and that, in general, one of them only should remain in Free Town on the Sunday, while the other should preach in some other Town in the Colony which might be destitute, or should supply for any Missionary who from sickness should be unequal to perform his own services. This last arrangement could not frequently be carried into effect; Mr. Collier being soon taken ill again, and rendered

incapable of much exertion. Mr. Garnon, however, entered on the plan, in the hope of continuing it. He went early, one Sunday morning, to Congo Town, and preached there: thence, accompanied by many of his hearers, he proceeded to Wilberforce Town, where he preached also; returning home in the afternoon, after walking six miles, and having two Services.

Having found, by several months' experience, that it was inconvenient to have an Afternoon's Service at the Court Room, he proposed that the Troops should be brought down to a country-building near to his house, which was otherwise used as a School; and that Service should be held there—continuing the one at Soldiers' Town in the evening, as the weather would admit.

It was now early in July. The rains were again coming on, and the sickness usually attendant on this season began to appear. Some of the Missionaries, tried by these afflictions, received fresh proofs of his Christian sympathy and tenderness; while, by his cheerful piety, he enlivened and encouraged them in their hours of suffering. In the beginning of July, he rode to the different Towns in the mountains; and was received by all the Missionaries with that regard and respect which they ever manifested toward him. He entered with great feeling into all their proceedings; and returned home, much gratified that he had been thus able to accomplish his wishes, apprehensive that he should not have it in his power to repeat his visit till the end of the Rains: but, alas! little did his friends anticipate that this was his last visit to them.

The rains on the following Sunday were so heavy, that he was prevented from performing Divine Service, in the morning, at the Court Room: but he preached to the Troops in the afternoon, and visited the Military Hospital; and, in the evening, went to Soldiers' Town. The sermon which he had prepared for the morning was from the Miracle recorded in the Ninth Chapter of St. John's Gospel. After exhorting, in conclusion, those whose spiritual sight had been restored, boldly to confess Christ before men, he would have closed his Ministry among them with that animating exhortation—unconscious how strik-

ingly applicable they were to his own case—*Be thou faithful unto death, and I will give thee a crown of life.*

By the exertions of this day Mr. Garnon was much fatigued. Soon after he had retired to rest, he was suddenly called up by a messenger from Kissey Town, sent to inform him that Mr. Wenzel, who had been ill several days, considered himself dying, and begged that he would hasten to him. Shortly after, another messenger came with a similar entreaty. Mrs. Garnon, dreading the effects of such an unseasonable exposure, and especially under his particular circumstances, affectionately and earnestly remonstrated with him on the danger, requesting that he would defer his visit till the morning. He felt it uncertain, however, whether Mr. Wenzel might live till the morning; and, considering that his visit might be of importance to the aged sufferer, or to the Society with which he was connected, he thought it his duty to comply with the request. With a view to relieve the solicitude of Mrs. Garnon, he said to her, "My Dear, do not be anxious about me. I believe it is my duty to go; THEREFORE I am not at all afraid:" adding, "The medical attendant is sent for: surely, if he go on his business, I should not hesitate in going on mine." About two o'clock he set off; and scarcely had he mounted his horse, when the rain descended very heavily, and continued to do so for three or four hours; so that, in riding three miles, he was completely wet through.

No symptoms of illness immediately appearing, his friends had fondly hoped he might have escaped injury, though there was evidently in him a want of his usual energy. On the following Thursday Evening, he complained of head-ache; and the next morning, finding himself very ill, medical advice was immediately procured. His attack was pronounced inflammatory, resulting from his exposure during the night on his visit to Mr. Wenzel; and not the general fever of the country.

His sufferings now became very acute: but, on the following Sunday, he was considerably relieved by the use of the warm-bath. In an humble and thankful frame of mind, he said to his afflicted wife, who was over-

whelmed with gratitude to see her beloved husband better, "My dear Mary! I have suffered greatly; and I know you have felt for me, and prayed for me. This is a trial to us both; but it is needful, and I trust will be for our benefit. Our happiness hitherto has been uninterrupted—we have enjoyed many mercies. That gracious promise—*My God shall supply all your need out of his riches in glory by Christ Jesus*—has been powerfully impressed on my mind, from the first. My need is that of patience; and it shall be supplied to me."

On the Rev. Mr. Johnson's coming from Regent's Town to sit up with him, he inquired, with great affection, after all the Missionaries; and, with great earnestness, prayed, "May God bless them!" Finding himself continue very ill, he said to Mr. Johnson, "I should like to have more medical advice. I think it right to use all proper means, and then shall leave the event with my Heavenly Father, to whom I have long since committed myself and my all." More medical assistance was immediately called in; but still no serious danger was apprehended. His sufferings were at times great; but calmness and resignation pervaded his soul. When in pain and much weakness, he would cry out, as he frequently did, "I need patience;" he would always add, with firm confidence, "It shall be given me! It is a part of that need which shall be supplied."

The nature of his illness was such as to produce almost constant delirium; but, in his intervals of reason, his mind was firmly stayed on the Divine Promises; and those truths, which he had so faithfully and earnestly preached to others, were now its support and consolation.

Mr. Cates kindly succeeded Mr. Johnson in his attendance upon him; and, from that time, remained with him, night and day, as long as he continued in the body. Mr. Cates addressed to the Secretaries of the Society a mournful account of the trials of this season, in which various particulars are related of Mr. Garnon's illness and death, for which the reader may turn to the *Missionary Register* for 1818, pp. 481—484.

On the morning of the day of his death, he was considered better; but

an evident and distressing change suddenly taking place about four o'clock in the afternoon, those hopes, which his afflicted and anxious friends had so willingly cherished, were at once blasted. The Missionaries had all assembled at his house, for the purpose of paying the last tribute of respect to the memory of the late Mrs. Collier:—and now they united in earnest prayer, if so be that God would, in mercy, spare His young servant, and restore him to his family and the Church; or, if He had appointed otherwise, that He would afford sustaining grace in this trying hour. It was a season, the solemnity of which, under such peculiar circumstances, may be better conceived than described.

But the appointed time was come; and, early on the morning of the 29th of July 1818, his happy spirit was released from the body, and entered into rest.

At the early age of twenty-seven was this devoted Servant of God thus cut off, in the midst of increasing exertions and usefulness! What a dream is life! *All flesh is grass, and all the goodness thereof as the flower of the field.* Many and chequered were the scenes through which he passed in his short pilgrimage—exposed to innumerable dangers. When surrounded by the rude instruments of death on the field of battle, not one was suffered to pierce him. He was spared to labour and to fall in a nobler service—a Martyr in his Saviour's Cause!

In the exercise of his Ministry, it may truly be said of him, that he was *not ashamed of the Gospel of Christ*. His mind was so deeply impressed with a sense, both of the value and of the imminent danger of the souls committed to his charge, and of his own consequent responsibility, that he earnestly and boldly enforced on all, *Repentance toward God, and faith toward our Lord Jesus Christ*. The prevailing feature in his character and in his Ministry, was an affectionate simplicity, animated by fervent zeal. There was no aim at the display of himself, but a plain statement and a faithful application of Divine Truth.

The situation which he held as Colonial Chaplain subjected him to some difficulties; which did not, however, check his ardour, but led him still more

earnestly to attend for the faith, and were the means of establishing him with greater firmness in his Christian course, by shewing him more clearly where his strength lay. This growth of his own mind in grace was manifest in his temper and life; but more especially in his public ministrations, which became peculiarly solemn and impressive. He was ever anxious to maintain the true dignity of his office; and, with holy courage, testified his disapprobation of what he deemed likely to have an immoral tendency.

In thus labouring for the spiritual welfare of the Church, Mr. Garnon was ever attentive to her external discipline, knowing its conduciveness and even necessity to permanent edification. He strove that *all things should be done decently and in order*, and that the worship of God should be conducted with seriousness and devotion. Every one who attended his Ministry there can testify, that, with all earnestness, he reproved, exhorted, yea, intreated them by the mercies and judgments of the Lord, to turn unto Him. May his solemn and faithful admonitions, and his earnest entreaties, now that his voice no longer proclaims among them Salvation by the Cross of Christ, sink deeply into every heart! lest, at the Great Day, he should stand up as a witness against them.

In the care of the youthful part of his Charge, Mr. Garnon felt a peculiar degree of concern. The Colonial Schools, established in Free Town for the children of the Maroon and Nova-Scotia Settlers, were more immediately under his own eye. They had been formed on the British System; but, as the Church Missionary Society was about to take the whole charge of these and of all the Country Schools on itself, and had introduced the National System into the Schools already under its care, it became requisite that a uniform system should prevail throughout the whole establishment. Mr. and Mrs. Garnon had made themselves well acquainted with the National System, by a diligent attendance at the Central School in Baldwin's Gardens; and were thereby prepared to co-operate with the Society in its design of bringing all the Schools of the Colony into the practice of that System. Some difficulties, however, naturally arose in accomplishing this

July, 1819.

plan; and time and opportunities were to be waited for: but these and all other obstacles Mr. Garnon cheerfully bore up against, and watched every occasion of acting toward the young with the greatest advantage.

Beside his attention to the Colonial Schools, he procured a Schoolmaster to teach, on Sundays, a considerable number of Liberated Boys, who were training up in Free Town for Mechanics, and had them taken to Church. On the week nights, he instructed them himself, after they had finished their day's work. They used to form an interesting group at his Family Worship, which always concluded their instruction.

He visited the Military Hospital, once a week; and oftener, when necessary: taking care to have the Wards supplied with the Scriptures, and distributing such Tracts as he deemed applicable to the character and situation of the patients.

The improvement of the Colony in which he occupied so important a station lay thus, in every way, near his heart. This led him to promote, so far as he could, every useful Institution; whether it related to the welfare of a few individuals, or to the general good: and, in thus acting, he had but to follow the distinguished example of the Governor. He took an active part in the Poor Society, supported chiefly by Europeans; for the relief of those Settlers, who, from age or infirmity, became incapable of procuring a comfortable maintenance for themselves. In his visits to this class and his attention to their wants, he evinced his earnest desire to minister to their temporal and eternal happiness. In respect of these works of Charity, he laboured to impress on the minds of his hearers, the necessity of a right motive and end. A Sermon preached by him, for the benefit of this Society, from the Apostles' words—*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*—was especially directed to this end.

Mr. Garnon was naturally of a generous and amiable disposition; and, under the influence of Christian Principle, his heart was always open to the sufferings and distresses of others. With cheerfulness he often personally

ministered to the sick and afflicted: That spirit of Christian Charity glowed in him, which taught him to *weep with them that wept, and rejoice with them that rejoiced*. In the spirit of gratitude to his Heavenly Father for the many mercies freely conferred on him, he liberally contributed to the necessitous and destitute; and no calls of this nature were made to him in vain.

In the discharge of the relative duties of domestic life, he was most exemplary. It was AT HOME, as well as abroad, that he set a bright and lovely example of the power of Religion, to heighten every social comfort, and to sanctify every human enjoyment. As a Husband, she who can best testify to his character declares him to have been uniformly tender and affectionate: his sympathising heart soothed every feeling of anxiety and pain, while his cheerful piety animated and enlivened his whole conduct in this endearing relation. As a Master, he earnestly sought and prayed for the present and eternal happiness of those who served under him; and his deportment toward his native domestics did not fail to awaken their esteem and confidence.

The diffusion of the light of the Gospel, both in and around the Colony, was the prevailing desire of his mind. In a Letter addressed to the Secretary of the Church Missionary Society, a few months before his death, he writes—

I mentioned to you, in my last, a wish that I had of seeing you on the shores of Africa: but, if that be impracticable, I would hope that some judicious friend will visit us; not for six weeks, as Mr. Bickersteth visited Africa, but for six months, during the Dry Season. He would then be able to arrange many things, as to the Settlement of all the Brethren in the Colony, and to join with us in proposing plans for the extension of Christ's Kingdom beyond the Colony. We should not only have a sufficient number of Christian Teachers for the different Towns in the Colony, but two or three extra hands, in case of any being sick or dying; and to enable, in the Dry Season, one and another, by turns, to push forth among the Natives, and preach the Gospel to them. I should be very glad to enrol myself in the number, and take my turn; and, if it had not been for my engagements in the Colony, I should, as I had purposed, have

put this in execution, on Mr. Collier's arrival.

In writing, at the same time, to the Assistant Secretary, he says, in reference to some difficulties which had occurred—

I often think of you, in my different engagements; and anxiously wish you were near me, to advise in many important circumstances which occur. But as this cannot be effected when we wish it, there is great comfort in knowing that we have an Almighty Friend, who can direct us in the greatest difficulties. You sought His presence and aid, in all your undertakings, when in Africa; and surely He blessed you! I shall not repeat to you our troubles. They are noticed in my Letter to Mr. Pratt, and will, no doubt, awaken your sympathy: but they teach us, my Dear Friend, the very great necessity for a close examination into the motives and dispositions of all those who come out to labour among the Heathen.

On the same subject he thus writes to the Secretary, shortly after—

I have been led, by painful experience, to perceive the necessity of a strict and serious examination into the motives and views of all those who may offer themselves as Missionary Labourers. The consideration of local circumstances is not sufficiently attended to, by those who are about to engage themselves in a foreign land. The thought of going abroad, of seeing new countries, black faces, huge snakes, and wild beasts, captivates us for a time, and fills us with strange notions, as improper as they are absurd. Whereas, did such a man endeavour to lay these things aside, and inquire if he could give himself up to the same service as that in which he is about to engage, with regularity and constancy, in his own native land, he would then perhaps find himself better prepared to meet the real difficulties of his station: if he could not so give himself up, how would he be able to do it in Africa, among discouragements and temptations?

These sentiments, from such a man in such circumstances, demand the serious consideration of all who offer themselves to the work of Christ among the Heathen.

But his own career of labour was drawing to a close. And yet the nearness of that close was but little anticipated. He was, indeed, alive, and awake to the especial duty of

redeeming the time in such a field of labour as Africa; but both he and Mrs. Garnon had been favoured with an unusual measure of health. After a residence of nearly a year and a half in the Colony, including the Rainy Season of 1817, he wrote thus, at the beginning of May 1818—

I am happy to record again the tender mercies of our Heavenly Father toward us. We are still in the enjoyment of good health and spirits, which are a great treasure in Africa. I do not know that either of us has had a head-ache, more than what we might have expected in our native land. I pray that we may ever feel truly grateful to God for such signal mercies.

My wife is always very busy; whether in Free Town, or at Leicester Mountain. While there, she gained considerable strength, and was enabled to exert herself very much among the Children. A mutual attachment was soon formed between her and her little Charge; and they expressed much concern when "Mammy" left them. She has had the Colonial Girls' School for some time under her charge: this, and her own engagements, fully occupy her hands. We find it needful to regard the divine admonition—*Work while it is day*. The uncertainty of life in Africa calls upon us to do, with all our might, whatsoever our hand findeth to do.

And when his Lord came, He found His servant thus labouring. In less than three months after writing this, he was called, at an early hour of his day of toil, to enter into the joy of his Lord.

And he maintained the same spirit to the last. A very few weeks before his death he wrote to the Secretary—

The Bishop of London has honoured me with a very excellent and judicious Letter. We are, I trust, doing some good; but our situation, in Free Town, is peculiar. Pray for us, that we may be filled with all wisdom.

But his work was done! He is now no longer the subject of pain and weakness. No imperfection now mingles with his services—no temptations assail him—no shades of sorrow tinge his highest enjoyments. *The Sun shall no more smite him by day, nor the Moon by night. He shall hunger no more, neither thirst any more; for the Lamb, which is in the midst of the throne, shall feed him, and lead him to living fountains of waters. Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.*

Reports of Societies.

NINTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

DELIVERED, AT NEW HAVEN (CONNECTICUT), SEPT. 10, 1818.

(Treasurer—Jeremiah Egbert, Esq. Boston, New England.)

"IN what is now to be submitted," it is stated, "in the way of Annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first our Establishments Abroad, in their order; and then, our Operations and Objects of attention at Home."

FOREIGN MISSIONS.

BOMBAY.

Arrival of Messrs. Nicholls and Graves.

The Rev. John Nicholls and the Rev. Allen Graves, mentioned in the last Report (see our Volume for 1818, p. 90), as destined for India, embarked, with their wives, at Charlestown, on board the "Saco," on the 5th of October, 1817, for Bombay. A free passage, with

provisions, was granted them by the owner, the Hon. W. Gray; and benevolent individuals, in Charlestown and Boston, supplied them with many comforts. They were accompanied by a Lady who was under engagement to be married to the Rev. Samuel Newell, at Bombay. At that place they arrived on the 23d of February 1818.

*Mr. Graves stationed at Mahim, and
Mr. Nicholls at Tanna.*

Mr. Graves was fixed at Mahim, on the northern part of the island of Bombay; and Mr. Nicholls at Tanna, on the island of Salsette.

Of Mahim Mr. Graves writes, under date of March 27, 1818—

The Brethren had already two Schools at Mahim, and two or three in its vicinity; so distant that it was tedious to superintend them; and they judged it as easy for me to attain the language here as in Bombay, having intercourse only with Natives. Accordingly, myself and wife removed to this place on the 7th inst. We are about six miles from the Brethren, and seven or eight from the Fort of Bombay; and, owing to the difficulty and expense of any mode of conveyance, and the danger of walking so far in this climate, neither of us can frequently meet with the Brethren in their religious exercises; so that we spend most of our Sabbaths with ourselves alone, attending religious exercises at the usual time. We are truly happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. Mrs. Graves is attempting to instruct, in English, a number of Portuguese and Hindoo Boys, in our verandah.

Of Tanna, it is stated—

The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand—Hindoes, Parsees, Jews, and Portuguese, but chiefly Hindoes—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the Mission House at Bombay about twenty-five miles; and commands the passage (about a furlong broad) from the island to the neighbouring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions.

The Missionaries remark respecting these two Stations—

The occupying of these two Stations we consider a great and promising advance-

ment of our Mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and, in a little time, with a Divine blessing, it will extend the preaching of the Gospel to a great population, who are almost beyond the reach of the establishment at Bombay.

General State of the Mission.

On the 26th of March, the marriage of Mr. Newell to Miss Thurston was solemnised; and of the accessions to the Mission the Brethren speak in terms of high and grateful satisfaction. "Sixteen months ago," they say, "the Mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us; and we would bless his holy name for ever."

In the course of the last autumn, Mr. and Mrs. Bardwell were visited with heavy affliction: first in the death of their infant son; and then, about two months afterward, in the severe and very dangerous sickness of Mr. Bardwell himself. But the Lord was gracious; and the life of his servant was precious in his sight.

Beside these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last Anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the Mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are Preaching, Printing and dispersing portions of the Scriptures and other Books and Tracts, and the instruction of children in Schools.

Preaching.

Their manner of preaching was reported last year. It continues much the same. It is not to congregations, regularly convened for the purpose, at set times and places; but *Wisdom crieth without. She uttereth her voice in the streets. She crieth in the chief place of concourse; in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors, in the city she uttereth her words.* Every day our Missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves

as they find opportunity, to individuals, to families, to assemblages, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to the fountain opened for sin and for uncleanness.

They preach also in English, at the Mission House every Sunday, and at the Fort every Thursday evening; and look forward, with hope, to the erection of a House for the Public Worship of God.

Translation and Printing.

In the Report of the last year, it was stated that the Missionaries printed 1500 copies of a Scripture Tract, in Mahratta. They have since printed a large edition of the Gospel of Matthew, of the Acts of the Apostles, and of another Tract consisting of select portions of Scripture; all of which are translations made by themselves into the same language. They had also, at their last date, commenced the printing of a book, which they had prepared for their Schools.

"The translation and printing of the Scriptures entire," they say, "we calculate to continue until the whole shall be completed, should we live so long; but, in the mean time, we intend to prepare and print, in a series of Tracts or Numbers, an Abridgment of the Bible, in the regular order of events. The first Number, embracing the History of the period from the Creation to the Flood, is now ready for the press, and will be printed soon. The whole work will make a volume of 200 or 300 pages octavo." They have engaged, besides, to print an edition of the Gospel of Matthew, for the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a Tract, in Guzeratte, to be printed for them. "The greater part of these," they say, "have been distributed. The two Mahratta Tracts, printed by us, are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been distributed."

Schools.

On the subject of Schools, your Committee cannot do better than to give, at

large, the statement made by Messrs. Hall, Newell, and Bardwell, in their joint Letter of 6th April.

"Since we last wrote," say they, "the number of Schools has been increased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the Natives. Consequently we found less readiness in the people, to avail themselves of the advantages of schooling for their children. This circumstance only rendered it the more desirable that Schools should be established among them; and we were much encouraged to find, that, in less than two months, about 100 Boys were collected in these four Schools, with the prospect of an increased number.

"The whole number of Boys attending all the Schools, we estimate at 600. Many more are attached to the Schools, and attend more or less. Probably twice the number mentioned actually belong to the Schools; making in the course of a year twelve hundred, Jewish, Mahomedan, but chiefly Heathen Boys, instructed in reading, writing, and arithmetic; and what is much more, educated too, in some good degree, in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering anticipations. It animates our hearts; and we cannot but believe, that it will be not only satisfactory, but highly animating to our Christian Friends at home; by whose liberality these Schools are supported.

"In these Schools, we seem to see a thousand Hinnoe Hands at work, from year to year, in undermining the fabric of Hindoo Idolatry. We wish to assure our friends, that it is our determination to continue and extend the plan of Schooling, as far as their liberality and the blessing of God on our own exertions will enable us. The accession of two Fellow-labourers, occupying the important Stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of Schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing useful learning and Christian Knowledge in this benighted land."

In regard to taking Heathen Children, to be brought up as Christians, or to be educated in the Mission Family, your

Committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt, in regard to it, a very wakeful solicitude; lest, by any means, the benevolent feelings and hopes of individuals and societies should, in any respect, be disappointed. If, however, circumstances be duly considered, it will not be thought strange if little, in this part, has yet been done. It is only about two years, since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the Missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would, of course, be required, for selecting and obtaining suitable objects of the charity. But the Mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the Missionaries themselves have expressed a very deep interest.

Encouragements under want of Success.

On this subject both the Committee and the Missionaries suggest considerations worthy of the Christian Cause.

It would be the highest joy of the Committee, could they communicate intelligence of the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved Missionaries express themselves in moving terms—"We can now say, that, for years, we have preached the Gospel to the Heathen. But we are constrained to take up the bitter lamentation of the prophet—*Who hath believed our report, and to whom hath the arm of the Lord been revealed?* We know of no one who has been brought to the faith of the Gospel under our preaching. This severely tries, but does not discourage, us. We implore, and may all our Christian Friends at home daily implore, Divine Grace, that we may faithfully labour, and not faint; remembering the blessed promise, that

He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Though we now see no visible tokens of converting grace, yet we cannot but indulge the pleasing hope, that, out of the great number who have so repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of Divine Truth and Grace are now preparing them to turn from death unto life."

Feelings and views like these cannot be cherished and strengthened too assiduously or devoutly, by Missionaries themselves, and, by all who love the holy and glorious Cause of Missions. It would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The Husbandman is not discouraged, because he does not see his fields white for the harvest, as soon as he begins to clear his grounds, to plow, or to sow. The Merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the darkness and corruptions, and long-established mummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted Ministers of Christ labour among their people a much longer time, than the Missionaries have been labouring at Bombay, with very little, if any, visible success! How long did the Missionaries from Europe labour at Tranquebar, and how long in Bengal, before their hearts were cheered with any considerable fruits! Who should be discouraged, after what has been witnessed in Eimeo and Otaheite?—a nation born in a day, after twenty years of Missionary Labours and Sufferings, under circumstances of the darkest and most cheerless aspect!

Success, in the actual conversion of the Heathen, cannot indeed be too earnestly desired; and, when granted, is encouraging and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. It is the COMMANDMENT OF THE EVERLASTING GOD, THAT HIS WORD SHOULD BE MADE KNOWN AMONG ALL NATIONS—THAT THE GOSPEL SHOULD

BE PREACHED UNTO EVERY CREATURE. The question is, Has this commandment been fulfilled? Have we done, or are we doing, in obedience to it, all that belongs to us—ALL THAT WE CAN? It ill becomes Christians, especially at this late day, to fold their hands, and prudently wait to see the success of Missions, before they lend their aid to the work: what if all were to assume this attitude? the Last Trumpet would sound, before the work would begin! As little does it become those, who are engaged in this Cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure or slowness of success. It is ours, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel: it is GOD'S to determine the effect. If the desired success be delayed, it is a reason for the prayer—"Lord, increase our faith—our diligence—our willingness to make exertions and sacrifices;"—no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown; and a system of operations is advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with HIM to whom it belongs.

CEYLON.

General State of the Mission.

In the Report of the last year, an account was given of the commencement of our Ceylon Mission, reaching to the close of the year 1816; little more than nine months from the arrival of the Missionaries at Colombo, and about three months from their arrival at Jaffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the Missionaries was to form two divisions, occupying separate Stations; but to act in concert, and manage their general concerns, as composing one Mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta. At the commencement of the period, now proposed for review, Messrs. Warren and Poor had resided at Tillipally, making

beginnings in their work, about ten weeks; but Messrs. Richards and Meigs remained at Jaffnapatam, as the house assigned to them at Batticotta was not yet in a state to be occupied.

It will be gratefully recollected, that, by favour of the Government of the Island, the Brethren were allowed to take possession, for the purposes of the Mission, of the ancient Churches, Mansion-Houses, and Glebes, of the two Parishes, which they had chosen for their Stations. To put the buildings in a state of repair fit for use, was their first care; and a work of considerable time. The buildings at both Stations, when completed, will be very valuable. The Mansion-Houses are sufficient for their families: the Churches afford ample accommodations for their religious assemblies, and partly for their Schools: and the produce of their lands will be of no small convenience and value to the Mission.

But the liberality of the Government has not been limited to the buildings and lands in Tillipally and Batticotta. It has granted to our Mission, since its establishment, similar buildings and lands in six other parishes in the vicinity. Upon these also our Missionaries have bestowed some care. They have, besides, procured the building of a School at Mallagum, and another at Panditeripo; the former chiefly by subscriptions of the native inhabitants, the latter in great part by the liberality of an individual. It is their intention to establish Schools in all the parishes round. The preparations which they have made, and the advantages which they have secured, must be highly conducive to the great objects of the Mission.

Schools.

Immediately after their settlement at Tillipally, Messrs. Warren and Poor established a School at that place, for the instruction of Children and Youth, both in English and in Tamul. Shortly afterward they established another, at Mallagum; and they proceeded, as fast as circumstances would permit, to make arrangements for similar establishments at Milette and Oodooville.

"The School at Tillipally," say the Brethren, in a Letter of 27th Dec. 1817, "is in a flourishing state. Sixteen Boys are able to read, with a good degree of facility, the Tamul and English Testaments; and as many more, who are younger, are making good progress in both languages. The Boys in the School are

instructed in the principles of the Christian Religion, as fully as if they were the children of Christian Parents. Most of them have committed to memory two or three Catechisms in Tamul, and large portions of the Scriptures. They are now engaged in transcribing on ollas the book of Genesis. This exercise is particularly important, as the Tamul Old Testament is now out of print; and it is very desirable, that the absurd notions of this people, respecting the creation, the fall of man, and the commencement of Idolatry, should be corrected. On the Sabbath, immediately after the Morning Service, the Boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of Christianity.

For their other Schools they found it difficult to procure good Instructors. Some, whom they engaged, proved incompetent or unfaithful, and were dismissed from the employment. On account of this and other difficulties incident to the newness of their situation, they judged it advisable to contract their plan, until they should be possessed of advantages for extending it, to a compass and with an effect more proportionate to their wishes.

The situation of Messrs. Richards and Melgu did not admit of their engaging so soon in establishing Schools. It was not until June, that they found it convenient to fix their residence together at Batticotta; and, even then, they were still encumbered with the repairs of their buildings. But though they could not establish a regular School, a considerable number of Boys and Young Men received instruction in English constantly at their house; and, in the latter end of September, a Tamul School was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

The Missionaries have a high sense of the importance of taking Native Youths completely under their own care and direction; as this would withdraw them from the pernicious influences of their Heathen Parents and Connexions, and place them in the most hopeful way of improvement. "Upon inquiry," they say, "we are well assured that many active Boys may be found, whose Parents will gladly put them under our care, if we will support them. The Brethren at Tillipally have given much attention to the subject of supporting Boys; and have concluded, that, with twelve Spanish Dollars a year, they can, with the present

exchange of Spanish Dollars on this island, and the present price of rice, their principal food, support a Boy under twenty years of age, provided they can have thirty or forty to eat together. The Rev. Christian David, of Jaffnapetam, has a School on this plan, supported by Government; and there is one attached to the Tranquebar Mission. The good effects which must result from the establishment of Schools on such a plan are so obvious, that the Brethren at Tillipally have determined to embrace the present favourable opportunity of taking ten or twelve of their most promising Boys, who are anxious to put themselves under their constant care, and keep them in a building which they have erected in their garden, for the accommodation of the School. By this means, they will be able to keep the Boys from the influence of Heathen Society, and regularly employed in useful studies. The great importance of establishing Schools on this plan appears still more obvious, when we consider the great need there is of well-qualified Native Teachers; and the superiority which they will possess, in many important respects, over foreigners: particularly, if God should, as we would most devoutly pray, prepare them by His grace. Should the Board approve of this plan, they will give us all the assistance in their power for the support of promising Boys, at each Station: many of whom, without our support, cannot receive an education; but with the small pittance which they require, may be made, by the grace of God, distinguished blessings to multitudes of these Heathens, now sitting in the region and shadow of death. If proper Teachers could be found, Schools might now be established and superintended by us, in many parishes. Are there not many pious individuals in our native land, who will most cheerfully contribute for the support of one or more Boys? We feel persuaded that the Christian Public will not suffer an object so intimately connected with the success of our Mission among these Heathen People, to fall for want of support. We cannot surely be disappointed in the belief, that the pious zeal and liberal charities of our Sisters in the Churches, so often manifested on similar occasions, will be called forth for the support of this object: and little Associations will be formed, to rescue from the tyranny of Satan these unhappy youths, and bring them to the light of the Gospel of the Prince of

Peace. Their charities and their prayers will, we trust, ere long, cause many, who are now growing up in all the usual superstitions of idolatry, to rise up and call them blessed."

This forcible appeal has already touched many a heart; and, in answer to it, "pious zeal and liberal charities" HAVE been displayed, and "Associations for the support of this object" HAVE been formed. And your Committee are persuaded, that a design which promises so much for the advancement of the general cause will be liberally and effectually patronized, by this Board and by the Christian Public. The experiments made, and the facts communicated, by the Missionaries, afford ample encouragement for a steady and vigorous prosecution of the plan of establishing Schools and furnishing instruction, for the Heathen Children and Youth in the district of Jaffna, as fast, and to as great an extent, as the means at disposal and a due regard to the various objects of our several Establishments will permit.

Preaching.

At Tillipally, and in the neighbouring parishes, Messrs. Warren and Poor have preached stately on the Sabbath; and on other days, as they have had opportunity: as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there; and at Batticotta and in the vicinity, since their removal to their Station. Their preaching has, of course, been, for the most part, through the medium of Interpreters; but, in October, just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable; and, at the latest dates, were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions, both from the public and private instructions given them.

Individuals are mentioned, (of whom one has been employed as a Schoolmaster, another as a Teacher of the Missionaries themselves in Tamul, and another as an Interpreter,) whose minds appear to have received deep convictions of divine truth: and not a few of the Natives—Brahmins, Headmen, and others—have been excited to inquiry; and have expressed doubts respecting their own religion.

If the inquiry occur, why effects of this kind should appear so much sooner at Jaffna than at Bombay, it may be proper

to recollect, that, in Jaffna, rays of divine light, long ago scattered there by Missionaries, have pierced, and, in a measure, dissipated, the thick mists of Heathenism, and laid the minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that HE, *with whom is the residue of the Spirit*, is a wise and holy Sovereign, who giveth not account of any of His matters.

Account of Suppen, a Young Malabarian Confessor.

Messrs. Warren and Poor have entered in their Journal, March 21, 1817, eighteen months ago, an interesting record. "The case," they say, "of Suppen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become very interesting to us. He is the eldest son, the favourite of his parents, who have high expectations respecting him. His Father, who is a man of considerable property, placed Suppen under our care, about three months ago; to be instructed in the English Language. He committed him to us in a very formal manner; and said that Suppen was no longer his son, but ours. A few days before, Suppen had visited us. He told us, that, in consequence of reading a few chapters in the Bible which he received from a Native Christian, he thought that the Heathen Religion was wrong; and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to a very serious inquiry. He said that he would request his father to permit him to come to school, to learn English; though his principal object would be to learn the Christian Religion. His conduct, since he has been with us, has been uniformly good. His modest deportment and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief, that he has felt, in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Suppen took him aside, and told him in Tamul, as he (Suppen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian Religion; and, being convinced it was true, he wished to

receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother, &c.; and he wished us to know, that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavoured to prevent his serving Christ, his mind was somewhat relieved. As his parents were Heathens, he appeared to think that he must leave them, without reference to the treatment that he might receive from them. Perhaps, however, he foresaw the storm which has since arisen."

On the 20th of April, his Father, hearing that he had become a Christian, repaired to Tillipally; and, with fair pretences, took him from the Mission Family. Scarcely were they out of sight of the Missionaries, when Supyen was stripped, degraded, and treated with great abuse. At home, no persuasions or threats, no blandishments or severities were spared, to induce him to renounce Christianity. About a month after he was taken from the Mission House, his former companions gave a feast, which he was obliged to attend. He was solicited by the company to make an offering to one of the gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and kneeled down and prayed to the Living God. When his companions, looking through the curtain, saw him in prayer, they were afraid, and went and informed his Father. Supyen was carried home, and punished with severity. He told his Father that "Christ warned his Disciples to expect such treatment." Three or four weeks afterwards, "rudely seized by his Father and relations, his feet were pinned fast in the stocks, his hands and arms closely bound with cords, and he was severely whipped." His Father then brought his Christian Books, and burned them before him; and compelled him to write a Letter of recantation, which was sent to the Missionaries. He was kept bound in the stocks for several days, and received but very little to eat.

Still, however, he remained firm in his adherence to Christianity; which his parents and friends perceiving, after all other means had been employed in vain to shake

him from his steadfastness, he was sent, about the middle of September, to Kandy, in the interior of the island, where, it was supposed, he would be beyond the reach of Christian Influence. There he stayed about six weeks, conversed freely on religion with some of the Headmen, promised, at their request, to send them the Cingalese New Testament, and returned to his Father's house without any signs of apostasy. His sufferings after his return were extreme, until his Father, in the fore part of January, resolved on taking him to the coast, that he might live with some of his Heathen Relations there, where, again, he could have no intercourse with Christians. Having proceeded to the place from which they were to sail, just as they were about to embark, Supyen had the courage to remonstrate—"You have done many things," said he to his Father, "to turn me from the Christian Religion—but to no purpose. You sent me to Kandy, but I returned a Christian. If you now carry me to the coast, I shall return a Christian. For as I am a Christian in heart, I shall always be one." The Father abandoned his purpose. Supyen was sent back to Jaffnapatam; not to go to his Father's house, but to beg among the Natives, till his Father should return from the coast with a husband for his sister; and was told, that, as soon as his sister should be married, "he might go wherever he could find support." He was afterwards seen by Mr. Poor; and though desirous of going with him to Tillipally, was advised to remain at Jaffnapatam until his Father's return.

No later information has been received of this young Malabarian Confessor, of whom it may be devoutly hoped, that he is designed, by sovereign grace, to be an ornament to the Christian Cause, a blessing to his bewildered countrymen, and a crown of Missionary Rejoicing in the day of the Lord Jesus.

Illness of Messrs. Warren and Richards.

These two Missionaries had acquired considerable medical knowledge, which gave early promise of great advantage to the Mission. The Report states—

On this subject the Brethren, under date of June 1, 1817, write as follows—Our attention, since our arrival, has been much called to the sick around us. Many flocked to our doors, as soon as they were informed that we had the means of as-

sisting them. We have reason to believe, that God will bless our attention to them for their spiritual as well as temporal good. It affords us an opportunity of commending the GREAT PHYSICIAN to many from different parts of the district, whom otherwise we should probably never see, and at a time best calculated to leave a good impression on their minds. Our morning prayers are attended by many, who come for medical aid; at which time we take occasion to preach to them Jesus.

Preparations were making, through the active benevolence of the Rev. J. M. S. Glenie (then Chaplain of the District, but since removed to Point de Galle), and J. N. Mooyaart, Esq. to erect a Hospital; but the Committee remark—

—Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian Sympathy. At the latest dates, both Messrs. Warren and Richards were suspended from their labours, and languishing with disease.

Particulars are given, on this afflicting subject, in the Report. The Missionaries Meigs and Poor, in a Letter dated Dec. 27, 1817, in pleading for more aid, thus feelingly lament their loss:—

By the removal of our two Brethren, in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions, and fellow-labourers in the Mission, or as PHYSICIANS whose services our families, situated as they are at a distance from the European Settlements, greatly need, we cannot but regard their removal as a great affliction. But our minds are more deeply affected when we consider its influence upon the state of the Mission. Just at the time when we had nearly completed the necessary repairs for living comfortably among the Heathen, and in some degree prepared ourselves for engaging with undivided attention to the appropriate duties of the Mission with pleasing prospects of success, we are deprived of half our strength.

In October, Mr. Warren left Jaffna for Colombo; and in December, Mr. Richards followed. At Colombo they contracted for a passage to Bombay, as a voyage

was the most probable means of their restoration.

Death of Mr. Warren.

It appears, however, from advices received subsequent to the Anniversary, that the invalids did not sail for Bombay, but for the Cape of Good Hope. From that place they addressed a Letter to the Secretary, dated July 17, 1818. They wrote with entire composure of mind. Their Letter was accompanied by one from the Rev. George Thom, Missionary, at the Cape, of the London Missionary Society; who stated that the Physicians at the Cape thought Mr. Richards's recovery barely possible, but Mr. Warren's entirely hopeless. In the "Missionary Herald" for December, which is a publication connected with the Society, and in which this statement appears, it is remarked—

Though this intelligence is melancholy, it is attended with great consolations. The character which these Missionaries sustained at Andover, while pursuing their Theological Course; at Philadelphia, while attending Medical Lectures; on their Voyage to the East; and while resident at Colombo and Jaffnapatam—is such as to give unmingled delight to the friends of Missions. *They were lovely in their lives; and, it will probably be added, in their deaths they were not divided.*

Intelligence had, however, been received in this country of the death of Mr. Warren. By a Letter from Mr. Thom, dated Aug. 11, 1818, it appeared that he died, that morning, at Cape Town, aged 32. Mr. Thom says—

His last words were—"Is this Death?—Is this Death?—Yes! it is Death! it is Death! Come, Lord Jesus, come quickly. To-day I shall be with Christ! Tell Brother Richards—tell the Brethren at Jaffna—to be faithful unto death."

In the prospect of the death of these faithful labourers, the Committee mourned as Christians, but they were not discouraged. They close this subject with remarking—

Our Mission to Ceylon has been marked with signal tokens of the Divine Favour; and, notwithstanding the cloud on which our eyes have been fixed, its general state and prospects are highly encouraging. The climate, for a tropical one, is uncommonly salubrious: the living is cheaper than in almost any other part of India: the glebes and buildings in so many pleasant and populous parishes, assigned by the Government to the Mission, are acquisitions

of great importance: a translation of the Scriptures has already been made into the language of the people: and, in various respects, the facilities for communicating to them the knowledge of the Gospel, and spreading it extensively, are such as are seldom found in Heathen Lands. And it is the purpose of your Committee, trusting in God, to use all diligence in strengthening the Mission, and all care to prevent a failure of its hopes.

AMERICAN ABORIGINES.

In our abstract of the Eighth Report, we stated the commencement, in 1817, at Chickamaugah, of a Mission among the Cherokees, by Messrs. Kingsbury, Hall, and Williams; and the designs of the Board with respect to the Choctaw, Chickasaw, and Creek Nations. We shall now give the substance of the present statements on these subjects.

CHEROKEES.

Missionaries assembled at Chickamaugah.

The Rev. Daniel S. Butrick, from Boston, and the Rev. Ard Hoyt with his family, from Philadelphia, met at Savannah, and proceeded, by the way of Augusta and Athens, to Chickamaugah, where they arrived on the 3d of January, 1818. The Rev. Wm. Chamberlain and the Rev. Elisha P. Swift met, by appointment, at Pittsburg; and, after making considerable collections for the Society in Ohio, Kentucky, and Tennessee, reached Chickamaugah on the 10th of March.

Respective Employments of the Missionaries.

The Report states—

Of the Missionaries, thus assembled at the Cherokee Station, it was the design of your Committee, that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw Nation. Advice to this effect were duly communicated; and, on the 18th of March, the Brethren wrote as follows:—

"Your suggestions and instructions relative to designating the persons who should go to the Choctaws, immediately engaged our attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that Br. Kingsbury and Br. and Sister Williams will be the most suitable persons to select for this service; and that it will not be expedient to send any more from this establishment at present. The remainder of us, we think, may be more usefully employed here; and that it may be best to make a distribution of our labours somewhat in the following manner—Br. Hoyt to take the fatherly and pastoral care of the Institution and of the Church: Br. Hall to continue in his present station: Br. Chamberlain to take charge of the School, and superintend the labour and other exercises of the Boys while out of School: and Br. Butrick to pay special attention to the Cherokee Language, and act as an Evangelist. We wish, also, as far as practicable, to give Br. Chamberlain some time to attend to Cherokee. This distribution of our labours we cheerfully submit to the Committee, to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

The Name of "Brainard" given to the Station.

The health of the Treasurer, Mr. Evarts, requiring relaxation, he took a journey to the South, in the course of which he visited this Station, arriving there on the 8th of May, 1818.

From his communications to the Board we have compiled the following account of the situation and

condition of the Missionary Establishment.

The country of the Cherokees borders on the States of Georgia and Tennessee. Chickamaugh is a considerable district of this country, situated on a creek or river of the same name, which falls into the Tennessee. The boundary line between the States of Georgia and Tennessee has not been fixed, so that it is uncertain into which of these States Chickamaugh will fall, but it is expected to fall into that of Tennessee.

Chickamaugh being thus the name of a district, the Treasurer, in conjunction with the Missionaries, gave the Missionary Station the name of BRAINERD, in affectionate remembrance of that able, devoted, and successful Missionary.

Situation of Brainerd.

Brainerd is situated between 85 and 86 degrees of West Longitude, and between 35 and 36 of North Latitude. From Augusta, on the River Savannah in Georgia, a public road, of nearly 400 miles, is opened in a north-west direction to Nashville, on the River Tennessee in the State of that name. The last village on this road is called Athens, and is 95 miles from Augusta. From Athens to Brainerd the distance is 155 miles; it lies two miles north-east of the great road. Nashville is about 140 miles further north-west.

Brainerd lies on the Chickamaugh Creek, which here takes a north-westerly course, and then turns northward to the Tennessee; which river is distant fifteen miles, following the course of the Chickamaugh, but only six at the nearest place by land. The creek is navigable for boats to the Mission-House. The water of the creek, falling into the Tennessee which runs far north before it joins the Mississippi, passes 2000 miles before it reaches the Gulf of Mexico; while various rivers, which rise not many miles south of Chickamaugh, empty themselves, by a southerly course of 500 or 600 miles, into the same Gulf.

Description of Brainerd.

The Mission-House fronts the north-east. It has the dining-hall and kitchen in the rear; and several log cabins on each wing, for the accommodation of the children and some of the Missionaries. There are several other log buildings, for store-rooms, corn-houses, and stables. The School-House is sufficiently large to ac-

commodate 100 scholars, and to answer for a Place of Worship on the Sabbath. The buildings stand on a gentle eminence, and present an agreeable appearance. The Mission-House, School-House, Dining-Hall, and Kitchen, are built of hewed logs, having the interstices filled with mortar. The Mission-House has two rooms on the lower floor, with an open hall between them: the upper story has two lodging rooms; but, when finished, will have four. The principal expense of the buildings is defrayed by Government.

The cultivated land of the Missionary Farm lies in several fields, principally in front of the buildings, and amounts to forty-five acres. At the landing-place is what is called a Fish Trap, formed by a partial dam. It was rebuilt last year, and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will be worth more than 500 dollars—the sum which the Board paid for the improvements at the place. The fish are caught, as they pass down the stream, in the night. No preparation is necessary to catch them. On the first morning after my arrival, about forty fish were taken, the aggregate weight of which could not have been less than 150 lbs. When the water is high, none are taken; but, except at such times, they are caught at all seasons of the year. Once this spring 150 were taken at a time; and the next morning, 120: the largest weighed thirty pounds, and a considerable proportion from five to ten pounds each. Most of them are fat and good; some excellent, either fresh or when salted. A mill, which has been to the Brethren an object of earnest desire and attention, and cost them much labour, has been got into operation; and promises to be of great utility, not only to the Mission, but to the Cherokees at large.

Arrangements of the Missionary Establishment at Brainerd.

We shall now extract the Treasurer's report of the arrangements of the Missionary Family, thus happily settled among the hills and rivers of the Cherokee Aborigines of their country. Missionary Establishments in similar circumstances may derive important hints from this detail; and whatever is well and wisely done in any part of the great field of Christian Labour

should stimulate and encourage to imitation.

It was on Friday Evening, the 8th of May, just at sun-set, that I alighted at the Mission-House. The path which leads to it from the main road passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the Institution which I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

Early in the evening, the Children of the School, being informed that one of their northern friends whom they had been expecting had arrived, eagerly assembled in the Hall; and were drawn up in ranks, and particularly introduced. They are neither shy nor forward in their manners. To a stranger, they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

At Evening Prayers, I was forcibly struck with the stillness, order, and decorum of the Children; and with the solemnity of the Family Worship. A portion of Scripture was read, with Scott's Practical Observations: a Hymn was sung, in which a large portion of the Children united; and Mr. Hoyt led the devotions of the numerous family. If all the Members of the Board could hear the prayers which are daily offered in their behalf at this Station (and I presume at all others under their superintendence); and if all patrons and contributors could hear the thanks which are returned to God for their liberality; and especially if they could see a large circle of Children, lately rescued from Heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian Worship, one of them already a hopeful convert, and others thoughtful and inquiring—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the friends of Missions would be increased fourfold. These things are not less real, however, because they cannot be seen by every friend to the Cause.

The Mission Family, when assembled

for prayers, consists of the Missionaries and their Wives, Mr. Hoyt's Children, the Cherokee Children, occasional Visitors, the hired men, and the kitchen domestics. All these make a goodly number. The Missionaries lead at Family Prayers in rotation. The Children are called together by the house-bell. At the close of the Evening Prayers, they are wished a good night, which they reciprocate; and, soon afterward, the horn is blown, as a signal for them to retire to rest.

Half an hour before sun-rise, the horn is blown as a signal to rise; and, just as the sun appears above the horizon, the family assemble in the Hall for Morning Worship.

After prayers, the Children proceed to their different employments. The Boys, as they come from the Hall, file off to the right, and form in a straight line; the Girls to the left, to a log cabin assigned for their accommodation. The Boys are immediately joined by Mr. Chamberlain, their instructor; who has the charge of them, from the blowing of the horn in the morning till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence. They join the rank with great alertness in the morning, as tickets are given to those who are most distinguished for quickness and punctuality; and the fine of a ticket is imposed upon any one who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the Boys; as they are redeemed with little books, or such articles as the holders need. As soon as the rank is formed, the Boys are despatched to the various employments assigned them. Those employments which are of a permanent nature, are assigned by the week; so that there is a change of labour. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when any are taken; some, to assist in milking the cows; some, to hoe in the garden; some, to pound corn, &c. Some of the Boys are too small to do any thing; but, after all the above mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival, they planted an acre of corn before breakfast: on another, they planted six or seven bushels of pota-

tees, the hills being prepared: and these are fair specimens of their morning labour.

When breakfast is ready, the various Family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other Missionaries, where it is most convenient. The Boys sit at one table; the Girls, occasional visitors, and hired men, at the other. They take their seats at table at they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate.

After breakfast there is another period of labour, which lasts till nearly nine, when the School commences.

The morning labour is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labour in the evening. The only time which the Boys have for play, is a little while before dinner, and again at dusk. They labour as cheerfully and as effectually as any company of Boys that I ever saw. They handle axes and hoes with great dexterity. I have been more particular on this subject, as it has often been said that the children of Indians cannot be taught to work. Each detachment of Boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle.

The School is opened by reading a portion of Scripture, singing a hymn and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian Plan; a plan, not only excellent in itself, but peculiarly suited to catch the attention of Indian Children. The principal exercises are, reading; writing on sand, slates, and paper; spelling; and arithmetic.

When the Girls are out of School, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all (sixteen in number) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin, two card, and the rest sew and knit. They wash, mend, and often make their own clothes; and assist in mending the clothes of the Boys.

A Sabbath School, for the instruction of Blacks, has been kept up since last Summer. The improvement which a number of them have made, is truly wonderful. The greater part come, on foot, six miles; some, fifteen or twenty; and none less than two miles and a half. The number has varied from ten to twenty-five. Mr. Hall has paid particular attention to this School. The season for instructing these people is at the close of Public Worship. All pay the strictest attention to religious services.

Visiting Committee.

In order to strengthen public confidence, and to promote in other respects the interests of the Institution, the Board has appointed a Visiting Committee of the Cherokee School, consisting of Gentlemen whose residences are not too far distant from the Station, who are requested to report annually on its state and progress. The Committee paid their first visit at the end of May, a few days after the Treasurer had left; and confirmed, in all points, his account of the Establishment.

Last Accounts of the Mission.

From communications to the end of July, it appears that the Missionaries had not laboured in vain among the Natives. The Report gives the following view of the Mission:—

Eighteen months ago, at the place now called Brainerd, and consecrated to the Saviour of Men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness. Now, there are commodious buildings—large and fruitful fields—herds and flocks—a school of about sixty children and youth, collected from the surrounding forests; comfortably lodged and fed; instructed for the present world and for the world to come; and about twenty of them already able to read well—and a Church established on the foundation of the Apostles and Prophets; and to which, within six months, have been added ten or twelve, who before were strangers and foreigners, having no hope and without

God in the world! The people, who were sitting in darkness, now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Remarks on the Conversion and Civilization of the Indians.

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the Indians—that they may be brought to the knowledge of Christ, before they are advanced to civilization—and that the plan of instructing them in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian States, that, in proportion to the time and means employed, no Missions to the Heathen, since the Apostolic Age, have been more successful than those to the American Aborigines.

Nor has the success, in manifest conversions to God and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the way. In the days of Eliot, of the Mayhews, and of Brainerd, and now in our own day, rude children of nature and of the forest—men, and women, and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit, and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this, to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the Gospel that the nations of Europe were civilized; and by means of the Gospel may the tribes of the American Wilderness be civilized.

The Gospel prompts to general education: but tedious would be the process, and slow the advances of education, in

the vernacular languages of those Natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in English are rather imaginary than real. They are desirous of being taught, and of having their children taught, in English; and experiments at our Establishment have proved, that Indian Children, eight years old and upward, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making Translations of the Scriptures and of Elementary Books into the vernacular languages, is superseded; and the labour, and time, and expense of doing it, are saved. If, indeed, Bibles and other books were already at hand in those languages, it would be extremely questionable, whether any considerable use could be made of them. The Indians, old or young, would derive no benefit from them, UNTIL TAUGHT TO READ. But the young may as well be taught in English Books as in Indian; and the old would no sooner learn to read in Indian than in English; and, when once taught in English, they are brought into a new world, and the treasures of knowledge and the arts of civilized life are laid open to them.

CHOCTAWS.

Establishment of a Mission at Elnet.

The Committee being fully persuaded of the efficacy of the system brought into operation among the Cherokees, have taken measures to impart its benefits to other Aboriginal Tribes. The Rev. Mr. Cornelius, an active agent of the Board, visited, in the Autumn of 1817, agreeably to his instructions, not only the Cherokees, but the Chickasaws and Choctaws also; and met a large Council of Creeks within the Cherokee Limits.

The effect of his visit is thus stated in the Report:—

Everywhere he was kindly received, and found dispositions highly favourable

to the objects of the Mission. The Creeks wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them. The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw Nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies toward a civilized state. The Government Agent, Col. McKee, takes a lively interest in their welfare, and is disposed to exert his great influence in favour of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that the superintendence of the Choctaw Mission should be committed to him. He consented to the proposal; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo-Busha, in the Choctaw Nation, in about four weeks.

About the middle of June, Mr. Peter Kanouse, Mr. John G. Kanouse and his wife, and Mr. Moses Jewell and his wife, embarked at New York, having been designated as Assistants in the Choctaw Mission. They arrived at New Orleans on the 24th of July; on the 28th took the steam-boat for Natchez; and, on the 29th of August, reached ELIOT, the seat of the Choctaw Mission, and so named in honour of him, who has been called the "Apostle of the Indians."

This place is about 400 miles south-

west from Brainerd: and near the Yalo-Busha Creek; about 30 miles above its junction with the Yazoo. It is a fine country, in a situation supposed to be salubrious; and, by the Yalo-Busha, the Yazoo, and the Mississippi, will have a water communication with Natchez and New Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. McKee, could afford them; but many difficulties were to be encountered; and, for want of good labourers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes—"The Half-breeds and Natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look upon all white people who come into the country with a jealous eye."—"The prospect in this nation is, on the whole, favourable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is, the immoral and impious lives of multitudes of Whites, who are either passing through the Choctaw Country, or residing in it. Another is the prevalence of intemperance in drinking: this vice has of late increased to a most alarming degree. But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with His disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both Whites and Indians, preaching is better attended than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Eliot; and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Choctaws!

FOREIGN MISSION SCHOOL.

In the Volume for 1818, pp. 61—66, we gave a full report of the objects and state of this Institution; and, at pp. 41—52, some

July, 1819.

account of Five Youths from the Sandwich Islands, under education in the School. Of the peaceful death of the elder of these

Youths, Henry Obookiah, our Readers were informed in the same Volume, pp. 430, 431. The Committee feelingly lament his loss. Of the present state of the School they say—

The number of pupils is twenty;—six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three Sons of our own Country. Of the whole

number, eight are Church Members, of whom four are from the Sandwich Islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr. Daggett, the Principal, in an official communication just received, says, "The Scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment, as well as their application to study, has been very satisfactory."

NEW MISSIONARIES.

The abundant grace of the Lord Jesus continues to be displayed, in bringing forward Young Men of devoted hearts and furnished minds, to bear His Name to the distant Heathen. Messrs. Pliny Fisk, Levi Spaulding, and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn and Alfred

Finney, regular Licentiates for the Ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials: and not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.

The Donations to the Board, within the year past, have amounted to more than thirty-two thousand dollars, and the other sources of income to about three thousand. Though the receipts have surpassed those of the preceding year by about five thousand dollars, they have fallen short of the expenditures, which amounted to more than thirty-six thousand.

The number of Auxiliary Associations, under different names, which bring their collections to the Treasury of the Board, is about FIVE HUNDRED.

From year to year, as the plans and operations of the Board are extended, and its establishments and labourers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian Community have answered, in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

CONCLUSION.

It is as certain as any mathematical demonstration, that the Christian World is amply able to supply the means for evangelising the many millions of the Heathen. The duty is clear and imperious. JESUS CHRIST IS LORD OF ALL. The silver and the gold are *mine*. The world, with all its fulness, is *mine*: and His high command, that His Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion: no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent: every one who obeys it with a true and cheerful heart, will receive manifold more in this present world; and, in the world to come, life everlasting.

To many, indeed, the spirit of this New Era, as was that of our Saviour's Ministry, may be like new wine to old bottles: if occasionally infused into them, it may soon be gone. But, in others, it will remain; and the numbers of these, in whom it will be preserved, and be like a springing-well, will be continually and rapidly increasing. Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families and a hoarded provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their bene-

fluence to the narrow circles of their immediate connexions or communities, they may do good unto all men. *Their merchandise and their hire shall be holiness to the Lord: it shall not be treasured, nor laid up.* They will not give grudgingly nor sparingly. They will not wait to be solicited; but will come forward with their **FREWILL OFFERINGS**, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The Cause is

worthy. The treasures of Heaven have been freely given for it; and the treasures of the earth will not always be withheld. There is every reason for animated confidence and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in His strength and with humble waiting on His will.

Some Proceedings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

PLAN AND OBJECTS OF A MISSION COLLEGE, NEAR CALCUTTA.

We have now the pleasure to lay before our Readers the Letter to the Society from the Lord Bishop of Calcutta, mentioned in the Number for May. In this Letter, his Lordship developes, in a very able manner, as the Reader will see, his Plan for promoting the Christian Instruction of India, by the Establishment of a Mission College in the vicinity of Calcutta.

Letter from the Lord Bishop of Calcutta.

Calcutta, 10th Nov. 1818.

REVEREND SIR—

I have received your Letter, conveying to me a copy of the proceedings of the Society, in the month of March last, on the subject of India Missions; from which it appears, that the Society have placed at my disposal the sum of 5000*l.* and invite my more particular suggestions as to the most prudent and practicable methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a National Effort to disseminate in these regions our Holy Faith in its purest form.

In offering to the Society my opinion as to what may be prudent, with reference to the **SAFETY** of the measure, I can feel no embarrassment: the **DANGER**, generally speaking, of attempting to propagate Christianity in this country is not the difficulty with which we have to contend: ordinary

discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. In any attempt to enlighten, to instruct, or to convince, experience has abundantly shewn that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.

The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and their fears: and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what

is further required seems to be a preparation of the Native Mind to comprehend the importance and truth of the doctrines proposed to them : and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes :—

1. Of instructing Native and other Christian Youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

2. For teaching the elements of useful knowledge and the English language, to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy, and Moral and Religious Tracts.

4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

It may be expected that something should be offered in explanation of my meaning, under each of these heads.

1. One object proposed in this Establishment is the training of Native and Christian Youth to be Preachers, Schoolmasters, and Catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable Establishment, with the assurance of an adequate provision upon leaving it : and I am clearly of opinion, that though Native Teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The Native Christian is a necessary link between the European and the Pagan : these two have little in common : they want some point of contact : the European and Native mind seem to be cast in different moulds. If the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to ima-

gine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth : the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

It may have been observed, that I have mentioned the education of Native and other Christian Youth : in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European Parents : and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the South of India, specific proposals of this kind were made to me by Missionaries of the Society for promoting Christian Knowledge.

2. Another of the objects proposed is, to afford to Native Children instruction in useful knowledge, and especially in the English Language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism : the impediments to conversion are probably much greater than really rude and uncivilized life ever presents : the progress of our religion is here opposed by discipline and system ; and by these alone, with the divine blessing, can it ever make its way : the tenets of superstition are inculcated in early life : the popular writings are generally tales familiarising the mind with the achievements of Hindoo Divinities ; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded : they are not perceived to be truths, nor is there much disposition to examine them : they appeal to no recognised principle, and they excite

no interest: the Hindoo, if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European Knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped that, by enlarging the sphere of their ideas generally, we shall teach them to inquire at least, upon subjects on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words; but the Oriental, in learning our language, extends his knowledge of things.

The introduction of our language, however, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives, we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects

in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the Presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices:—of this disposition we should avail ourselves as far as we can. Neither is there a backwardness to attend Schools for instruction in general knowledge: the only restriction is, that we do not introduce the Scriptures, or books directly inculcating our religion; and even that is by no means rigidly enforced.

3. In the third place, I would make the Mission College subservient to the purpose of Translations. Much has, indeed, been done or attempted in this way; but by no means, as I have reason to believe, so much and so well, as to make this department of Missionary Labour superfluous or unimportant. We still want Versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many Versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer-book might accompany the Scriptures: hence also might emanate translations of useful Tracts; or original ones better adapted perhaps than any which yet exist, to the use of the Natives: and it would be proper to include under this head what probably has not yet been attempted, I mean something which might convey to converts an idea of the nature of Christian Society and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it; and at no period per-

haps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it; and be a point of union for the exertions of all, who would wish the Native Christianity of India to be that of the Established Church.

4. In the last place, I consider the College as affording great advantages to Missionaries coming from England, upon their first arrival: they would here live in the society of persons whose minds were directed to the same pursuits: they would have in the Moonshes attached to the Institution every facility for acquiring the languages: they would have the use of books; and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every Missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an Establishment.

It is obvious, however, that this plan will require considerable funds. The 5000*l.* already voted will probably be sufficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration: in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the Seminary, as Professors or Teachers; and these should be Clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or 600*l.* per annum; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless) might be induced to accept the appointments: in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two Moonshes or Native Teachers would cost together about 100*l.* per annum. Ten Students, as above described, might be fed and clothed for about 500*l.* per annum; and a small esta-

blishment of servants would require about 100*l.* per annum. These different heads of expenditure make up an annual sum of 2100*l.*, supposing three Professors; or 1650*l.* with two. Besides this, a Printing Establishment would in a few years require to be supported: and Native Schools would also be attended with some expense; about 36*l.* per annum for every School of one hundred children, besides about 20*l.* for building a room or shed: but for this I have little doubt that the liberality of the Indian Public would in great measure provide, as has lately been done with respect to the Schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which in the case of new and substantial buildings could not amount to any thing considerable for the first twenty years.

But we are to recollect, that our Institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every Missionary Station to be the residence of an English Missionary (a Clergyman), and one or two Missionaries educated in the College, and who might perhaps be ordained; or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things, when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable; to direct the course of proceedings, and to give respectability and energy to the Mission: while the Native Missionaries would be necessary, not only for the tasks assigned them, but to give the English Missionary easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many Stations thus constituted, the College, with the proposed number of Students, might in any given period supply: much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or

slower: but the admission might be so regulated as to supply any demand not beyond its actual power, which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten Students would very soon supply all that could be required for three Missionary Stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a Clergyman, he would require a salary of 250*l.* per annum, and his Assistants from the College from 150*l.* to 300*l.* each, according to the class of persons to which they belonged; or among them 350*l.* per annum;—and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small Chapel at each Station, to be built in due time, which might cost perhaps 500*l.* we should have three Missionary Stations well provided, at the expense of 600*l.* each, or 1800*l.* for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College; without any, in fact, till it should be found necessary to increase the number of Students.

But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest Authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the College, could not arise for some time: and even the whole of the charge for Students would not be immediate, inasmuch as the Professors or Teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of

the two English Professors, perhaps a very few pupils acquainted with our language, two Moonshes, and a few servants. In process of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants: but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The Clergymen, sent out to conduct the labours of the College, must possess considerable endowments; he, of course, especially, who is to be at the head of it. They should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: and without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the Professors and the Missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers; though they do not find it, or perhaps expect it, in their hereditary priesthood. Vacancies in the Professorships should, I conceive, be filled up from among the Missionaries; not with reference merely to seniority, but to merit and qualifications.

You will observe, that I have sup-

posed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when it is desirable that some Missionary Endeavours at least should have a visible connection with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by Authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors), that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us, as to be left entirely to persons whom none of the constituted Authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as Visitor; but he could not otherwise, in any degree which could be of use.

Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject: and here, if any where in India, is this aid to be looked for: besides that translators will here have access to books, which the College Library might not for some time supply. To these considerations I will add what is, indeed, but an indirect advantage, yet ought not to be wholly overlooked—that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

I have thus, Sir, complied with the request of the Society, in offering them

my sentiments upon the subject of their inquiry. In conclusion, I beg leave to add, that the crisis is such as not to admit of any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that, from my ignorance of the Society's further views and future resources, I cannot immediately avail myself of their vote of credit for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan, which I have recommended, is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast Peninsula in a degree, which, but a few years since, the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian State; and, in every view, religious or political, ought we to desire, that the Faith adopted, and the opinions imbibed, may attach the people to our National Institutions, and more firmly cement the connection of India with the British Crown.

I request you, Sir, to assure the Society of my cordial desire to forward their benevolent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

I am, Reverend Sir,

-Your most obedient and
faithful Servant,

T. F. CALCUTTA.

PROCEEDINGS OF THE BIBLE SOCIETY.

The proposal contained in this Letter of the Bishop of Calcutta has received the unanimous and cordial approbation of the Board. It was ordered that 3000 copies of the Letter should be printed, and distributed among the Members; and that measures should be taken for bringing into effect the plans of his Lordship.

CHRISTIAN KNOWLEDGE SOCIETY.

VOTE OF FIVE THOUSAND POUNDS TO THE
CALCUTTA MISSION COLLEGE.

THE East-India Mission Committee of the Society having agreed to recommend to the General Board, to vote the sum of 5000*l.* in aid of the design of the Bishop of Calcutta detailed in the preceding Letter, the subject came before the Board at a Meeting held on the 8th of June; the Rev. Basil Woodd in the Chair: when it was moved by the Rev. James Towers and seconded by Archdeacon Cambridge, and carried unanimously, that 5000*l.* should be granted in support of this great design.

CHURCH MISSIONARY SOCIETY.

VOTE OF FIVE THOUSAND POUNDS TO THE
CALCUTTA MISSION COLLEGE.

AT the Monthly Meeting of the Committee, held on the 12th of July—Charles Grant, Esq. Vice-President, in the Chair—a copy of the above-mentioned Letter of the Lord Bishop of Calcutta to the Rev. Anthony Hamilton having been read, on a motion by the Rev. Basil Woodd, seconded by the Rev. James Towers, it was unanimously

Resolved—That this Society cannot behold without a high degree of gratitude, the general interest at this time manifesting itself, through every part of the Kingdom, in favour of the Venerable Society for the Propagation of the Gospel in Foreign Parts; and contemplates, with peculiar pleasure, the zeal and readiness with which it has adopted the important Plan suggested by the Lord Bishop of Calcutta for establishing a Mission College near Calcutta, and the promptitude with which the Society for Promoting Christian Knowledge has agreed to support the said Plan: and that this Society, desirous of co-operating in the same great and common Cause, do now make a like Grant of 5000*l.* for the same purpose; and that its Corresponding Committee at Calcutta be empowered to express to his Lordship its respectful acknowledgments of the enlarged views which he has so emi-

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nently displayed in his plans for promoting the Conversion of the Native Population of India; and to request that he will be pleased to accept the sum hereby voted, to be paid by the Society's Corresponding Committee, in such manner and at such times as his Lordship may wish.

The Committee had the advantage, on this occasion, of acting under the counsel of a Chairman, perhaps of all men the most competent, from long experience and practical knowledge united to comprehension of mind and elevation of principle, to advise concerning the true interests of India. They had also the benefit of hearing from Lieut.-Col. John Munro, late Resident at the Court of Travancore, and from John Herbert Harrington, Esq. late Chief Judge in Bengal, both just returned from India, the most decided expression of the probability of good likely to result from the Bishop of Calcutta's Plan, if adequately supported.

We heartily rejoice in the co-operation of these Three Societies in this great object; and trust that this co-operation will tend to cherish a kind and friendly spirit among their Members, both in their proceedings at home and in their exertions among the Heathen.

ARRIVAL OF THE REV. W. JOHNSON, AND
MRS. JOHNSON, FROM SIERRA LEONE.

THE Rev. W. Johnson, with whose success among the Negroes collected at Regent's Town our Readers are well acquainted, has been under the necessity of leaving his Charge for a time, in order to accompany Mrs. Johnson to this country. Her state of health required an immediate return to England; and her debility was so great, that she needed the care and attention of her husband on the voyage.

They embarked on board the *Echo*, Captain Rowe, on the 22d of April; and landed at Portsmouth, after a long passage, on the 28th of June.

Some particulars respecting Regent's Town, and Mr. Johnson's temporary absence, may be seen under the head of Foreign Intelligence, in a subsequent page.

We are happy to report the gradual restoration of Mrs. Johnson's health, and the hope of her being able to accompany her husband on his return to Sierra Leone, at the end of the present Rains. He has taken advantage of this visit to England, to proceed to Hanover his native country, in order to see, perhaps for the last time, his Mother and other near Relatives.

**BISHOP OF ELPHIN'S SPEECH AT THE
HIBERNIAN ANNIVERSARY.**

In the last Number, p. 260, we mentioned the Address of his Lordship at the Annual Meeting of the Hibernian Auxiliary Society, held in Dublin on the 23d of April; and have now much pleasure in laying it before our Readers.

My Lord.—It had not been my intention to come to this Meeting to-day; and it is attended with no small personal inconvenience to myself, that I am now before your Lordship. But I have been impelled, by what I felt to be a duty to MYSELF, paramount to all other duties respecting my private concerns. I have hastened to this spot, because I have been accidentally informed, that it was reported of me that I intended to absent myself from this Meeting, because I was hostile to the object for which you are assembled. My Lord, I am not hostile to this Assembly, nor to the object for which it is collected. God forbid that I should ever be hostile to any Christian Assembly collected for Christian Purposes! If I were hostile to this Meeting, would I have this day conducted my whole family to the threshold of its door? Would I, if I were hostile to the purpose of this Meeting, allow my Children, from their small pittance, to contribute to the funds of this Society? No, my Lord, I am not hostile to the object for which you are assembled. It is true, that I neither myself contribute to the funds of this Society, nor do I take any lead or part in the concerns of its business; but it is not because I am hostile to what you are about: on the contrary,

I, from my HEART and SOUL, bid you God speed!

It is not necessary for me to trouble your Lordship or the Meeting with the reasons which actuate my conduct. Suffice it to say, that they appear to me to be cogent and salutary; and that they ARE the result of genuine, unprejudiced conscience.

Should, after this public and honest declaration, the breath of censure or asperity escape the lips of any person upon the purity of my Motives, however much I may regret it, I trust I shall bear it with Christian Patience and Christian Forbearance; well knowing, my Lord, that my heart is open to the Searcher of all Hearts, and that He, that judgeth me, is the Lord.

FIFTH ANNUAL MEETING OF THE SOUTHWARK ASSOCIATION.

This was held in the Spiritual Court, in St. Saviour's Church, Southwark, on Tuesday Evening, the 29th of June. The Assistant Secretary had preached for the Society, in St. Saviour's Church, on the preceding Sunday.

Charles Barclay, Esq. the President of the Association, having been called to the Chair, stated the object of the Meeting, and requested the Secretary, the Rev. W. Mann, to read the Report. Motions were severally made and seconded, by the Rev. John and the Rev. E. Bickersteth; the Rev. Solomon Pigott and the Rev. John Perowne (proceeding abroad as a Missionary under the Society); Francis Corbett, Esq. and the Rev. Dr. Lake; the Rev. W. Mann and the Rev. Dr. Thorpe.

FOURTH ANNUAL MEETING OF THE CLERKENWELL ASSOCIATION.

On Monday Evening, July the 5th, the Annual Meeting of this Association was held in Pentonville Chapel; the Rev. Thomas Sheppard, M.A. President of the Association and Minister of the Parish, in the Chair.

The Chairman opened the Meeting by an affectionate appeal to his Parishioners; and the Report having been read, the Meeting was

addressed by the Rev. James Towers, the Rev. W. Johnson (just arrived from Sierra Leone), the Assistant Secretary of the Parent Society, the Rev. John Perowne, Mr. Hassall from Parramatta, and by the Secretary of the Society.

The Collection at the doors amounted to nearly 20*l*. A peculiar interest was given to the Meeting by Mr. Johnson's simple and affecting detail of the progress of the Gospel at Regent's Town, in Sierra Leone.

MEETING OF THE SHELLEY ASSOCIATION.

The friends of the Society gladly availed themselves of the opportunity afforded, by the Rev. Daniel Wilson and the Rev. Henry Davies having come into their neighbourhood, to hold a Public Meeting at Bawtry. This took place, accordingly, on the 6th of July. The Room was crowded; and the windows and doors so thronged, that numbers were obliged to go away, not being able to get near enough to the windows to hear. It was a very encouraging Meeting. Upward of 15*l*. was collected.

FIRST ANNIVERSARY OF THE DONCASTER ASSOCIATION.

From Bawtry, Messrs. Davies and Wilson proceeded to Doncaster; where the Annual Meeting of the Association of that town and neighbourhood was held, in the Town Hall, on Wednesday the 7th of July; Henry Walker, Esq. President, in the Chair.

The Report having been read by the Secretary, the Rev. W. Ellis, Motions were severally made or seconded by the Rev. Messrs. Wilson, John Scott, Sibthorp, Edward Horne, Ewbank, Davies, and Serjeant; and by Mr. Rowland Hodgson and other Gentlemen. Above 22*l*. was collected.

THIRD ANNIVERSARY OF THE SHEFFIELD ASSOCIATION.

On Sunday the 4th of July, the Rev. Henry Davies preached for

the Society, in the Hospital Chapel, at Sheffield. On Thursday the 8th, the Annual Meeting of the Association was held in the National School Room; the Rev. Thomas Sutton, Vicar of Sheffield, in the Chair. The Chairman opened the proceedings of the day, by proving that the Missionary Spirit pervades the Formularies of our Church.

The Rev. M. Preston then read the Report, from which it appeared that the income of the last year had been 467*l*. 6*s*. 8*d*.; while that of the former year had been 172*l*. 18*s*. 3*d*. A Branch Association had been formed at Attercliffe and Grimesthorpe, and another at Eckington and Ranishaw.

The Resolutions were severally moved or seconded by the Rev. Messrs. Wilson, Davies, Blackburn, John Scott, Best, Serjeant, Spencer, and Harrison; and by Messrs. Brookfield, Carver sen. Todd, and Hodgson.

The Room was quite full. A feeling was excited, in behalf of the Heathen and of the Society, not likely to be soon or easily extinguished. Nearly 50*l*. was collected after the Sermon and Meeting.

On Friday Morning, the 9th, Mr. Wilson and Mr. Davies met the Children of the Schools; and addressed them on the Duty and Benefit of taking an interest in the promotion of Christ's Kingdom among the Heathen.

ANNIVERSARY OF THE ROTHERHAM ASSOCIATION.

The Meeting on this occasion, was held in the Chancel of the Parish Church, on Friday the 9th of July. It was well attended; and was addressed by the Rev. Messrs. Blackley, Wilson, and Davies, and by Mr. R. Hodgson. About 15*l*. was collected.

SIXTH ANNIVERSARY OF THE LEEDS ASSOCIATION.

Preparatory to the Annual Meeting, a Sermon was preached, on

Sunday Morning, July the 11th, at St. Paul's Church, by the Rev. Daniel Wilson.

The Meeting was held, on Monday the 12th, in the Music Hall. The President of the Association, Henry Hall, Esq. adverted more particularly to the loss which the Association had sustained in the death of William Hey, Esq., of whose character he felt himself unable to speak as he could desire, and whose absence left among them a sensible void. As a Magistrate, a Professional Man, and a Divine, he was equally distinguished. The force of his arguments at the Anniversary of last year, in favour of Missions in connection with the Church of England, had made such an impression on Mr. Hall's mind, that the strain seemed still to vibrate in his ear.

The President having read the Report, the Meeting was addressed in making or seconding Motions, by the Rev. Messrs. Parker, Schomberg, Wilson, Mortimer, Davies, Morgan, Wood, and Jenkins, and

by Mr. Sadler and Mr. W. Briggs.

On Wednesday Evening, July the 14th, Mr. Davies preached at St. Paul's Church.

The Collections at this Anniversary amounted to 101*l.* 11*s.* 4*d.*

ANNIVERSARY OF THE KNARESBOROUGH ASSOCIATION.

From Leeds Mr. Davies and Mr. Wilson proceeded, on Monday, July the 12th, to Knaresborough; where they attended the Annual Meeting of that Association, which was held under an awning, spread, as before, in the Vicarage Grounds. Motions were made or seconded; by the Rev. Messrs. Charge, Rogers, Wilson, Davies, Redhead, Almond, Cheap, and Ingleby, and by Messrs. Gallon, Charlesworth, Eteson, and Fisher.

From Knaresborough, Mr. Wilson returned to London.

On Sunday, the Rev. Henry Davies preached Two Sermons on behalf of the Society.

The Collections at this Anniversary amounted to nearly 60*l.*

Foreign Intelligence.

NORTH AMERICA—UNITED STATES BIBLE SOCIETY.

THE American Bible Society issues a Paper of Quarterly Extracts from its Correspondence. From one published in August, of last year, we shall quote a few passages.

Importance of Female Exertions.

In noticing the rapid extension of Associations of Females in support of the Society, the Directors say—

It is a circumstance which adds no little glory to the American Character, that, while other countries have greatly outstripped us in the early establishment and ample resources of their Male Associations, our Females were the first who have asso-

ciated, to any considerable extent, for benevolent purposes. Female Charitable Societies have spread through the land, with an almost electrical rapidity; and they contribute no small part of the sums which are annually raised for benevolent objects. The station filled by Women in society, no less than their natural tenderness, is admirably adapted to the successful application of these ennobling charities; and, certainly, the Female Character can never shine with so bright a lustre, as when employed in relieving the wants of the distressed, and furnishing to the destitute the means of Eternal Life.

Increase and Influence of Auxiliary Societies.

From the event just mentioned, the Directors would take occasion here to

remark, that it is on Auxiliary Societies that every extensive scheme of beneficence must rely for efficient and continued support. It is by means of its numerous Auxiliaries, that the British and Foreign Bible Society is enabled to pour out so vast a stream of beneficence as to make it the wonder of the world. It is on its Auxiliaries that the American Bible Society must depend for that patronage, which can alone enable it to reach those high destinies which Providence seems to have assigned it. It is by means of Auxiliaries only, that the grand scheme of spreading the Scriptures through the world, can be made to embark every man's feelings; for it is by minutely extended Auxiliaries only, that every individual in society can be personally called upon to aid in the promotion of the noble cause. It is by means of Auxiliaries only, that our own Society can hope to accomplish the good of which it is capable; and the Directors anticipate the period as not far distant, when an Auxiliary Society in every county, and a Bible Association in every neighbourhood, shall, in this region, as they have done in others, give perfection to the system of an universal distribution of the Word of God.

Extensive Views of the Society.

On the destitute state of a great part of our continent, the American Bible Society appears, very naturally, to have fixed a steady and compassionate eye. Emulating, in the extent of its views and the wisdom of its plans, the example of its great Predecessor in Europe, it gives fair promise of accomplishing a similar career of glory. The untried field of Southern America will open to its growing powers a sphere of action sufficiently expanded; and we trust, that the maturity of its growth will be signalized by other triumphs than those which, on the same fields, once encrimsoned the banners of Cortez and Pizarro.

BOARD OF FOREIGN MISSIONS.

Ninth Anniversary.

WE have already given, in the present Number, a full abstract of the Report delivered at the Ninth Annual Meeting of the Board. This Meeting was held in the Philosophical Chamber of Yale College, on

the 10th and 11th of September, 1818.

A Sermon was preached, in the Afternoon of the 10th, at the First Church, by the Rev. Dr. Spring, from Acts viii. 30, 31.

The Rev. Dr. Payson was appointed to preach the next Annual Sermon; and, in case of his failure, the Rev. Dr. Nott.

The Anniversary of 1819 was appointed for the Third Wednesday in September, at Boston, Massachusetts.

Among the other business of the Board, a Memorial was communicated from the Committee of the Foreign Mission School, on the subject of sending an agent to the Sandwich Islands, to prepare the way for establishing a Mission at those Islands, and was referred to the General Committee.

Visit of the Committee to the Foreign Mission School.

We extract the following report of this Visit from the official statement:—

After the meeting of the Board, the Committee went on a Visit to the School; when an examination took place into the improvement which the Pupils had made in public speaking.

Declamations were delivered in Choctaw, Cherokee, Otaheitan, Owhyhean, Chinese, and English. These Declamations, the English excepted, were composed by the Youths themselves. The Declaration of Honoree, in Owhyhean, was delivered with surprising force and animation. As he came to the part which most affected his feelings, the excessive agitation of his countenance and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience.

The English Pieces, except that of Hopoo, were extracts from the noblest parts of the Rev. Robert Hall's and Dr. Dwight's Sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from forests and islands

inhabited only by Heathens. They were generally delivered with great propriety.

The piece spoken by Hopoo was composed by himself, as a Farewell Address to the Scholars, in contemplation of the separation which would take place, should he first visit the land of his fathers, to bear the message of Salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Toward the close, he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in the ten-
~~street-mariner.~~

The whole exhibition and the prospects of the School were calculated to warm the benevolent heart; and to prompt to activity and diligence, in the great work of sending the Gospel to the Heathen.

Exertions of Females in Support of Missions.

We have already noticed the exertions of American Females in furtherance of the objects of the Bible Society. They are extending their labours to the support of Missions.

On this subject the Committee say, in reference to the zeal of some Young Ladies in this Cause—

Christian Females, throughout our country, should form themselves into circles for obtaining Missionary Intelligence, cultivating their benevolent feelings, and devoting a regular portion of their industry to the cause of Missions. This has been done in several places.

In reference to the assistance which may be rendered by Females to a particular branch of the Society's labours, it is said—

The inquiry has several times been made, Whether Females, in different parts of our country, have it not in their power to aid in the education of the Cherokee Children, by furnishing clothing, or in some other way by their industry. We answer, that they have it in their power to aid, not only in educating the Cherokee Children, but in promoting the success of every Mission to the Aborigines of our country. Garments made of plain,

durable cloth; and suited either for summer or winter, and for children of both sexes, from the age of six or seven to that of sixteen; will be acceptable and useful. The Females in the Mission Family are so constantly occupied in the more laborious concerns of the Establishment, that they can find little time to use the needle. It seems necessary, therefore, that they should be spared, as far as possible, the labour of making new garments.

WEST AFRICA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Departure of the Rev. W. Johnson, and Mrs. Johnson, for England.

We have already stated (see p. 317) the arrival of Mr. and Mrs. Johnson in this country. There are some circumstances connected with his temporary absence from his affectionate Negroes at Regent's Town, which our Readers will learn with much pleasure.

It being judged indispensable that Mrs. Johnson should return to England, and Mr. Johnson being earnestly advised to accompany her, his mind became much perplexed. He wrote in his Journal, on the 9th of March—

To leave my people seemed insupportable, and to leave my afflicted wife seemed equally so. Tears and restless nights were my portion. I saw my duty as a husband, on the one hand, to accompany my dear wife in her affliction; and, on the other, I feared to become a careless Shepherd; and, as trials of this kind seldom come by themselves, doubts and fears of my own state began to prevail, and I scarcely knew whether I was a Christian.

Heavy, however, as my trials have been, they have been blessed abundantly. The Discourses which I addressed to my people while under these conflicts of mind, have been made the means of great good. No less than fifty-two Negroes have been added, this last month, to the Church of Christ, and many more are Candidates for Baptism. O my

God, it has been good for me that I have been afflicted!

Mr. and Mrs. Jesty and Mr. Barrett arriving at the Colony on the 26th of March, Mr. Johnson felt that the way was opened for him to visit England; especially as he was aware that he might confer with the Committee, on the state and prospects of the Mission, with great advantage.

Mr. and Mrs. Morgan having been associated with Mr. Cates in the care of Regent's Town during Mr. Johnson's absence, and Mr. Wilhelm having undertaken to render the necessary assistance as a Minister, Mr. Johnson prepared for his departure. The following extracts from his Journal need no comment of ours. They will be read with gratitude and joy by all who know how to acknowledge the working of the Divine Hand.

April 11, 1819. *Easter Sunday*.—The Church was full at Nine o'Clock. I married 2 Couple, baptized 110 Adults, and 6 Infants, and administered the Lord's Supper to 233 Black Brethren and Sisters, and 4 White; myself making 258.

This was, indeed, as a Day of Pentecost, in Africa!

The Christian Church at Regent's Town now numbers 263 Communicants.

His Excellency Governor Mac Carthy having granted Mr. Johnson leave of absence, and the Missionaries and his Negroes agreeing that it was his duty to visit England, he embarked on board the *Echo*, as has been before stated, on the 22d of April; having preached his Farewell Sermon at Regent's Town, on Sunday the 18th, from 2 Cor. xiii. ver. 11:

The separation from his Negroes was very painful, on both sides. Hundreds, of both sexes and of various ages, accompanied him to Freetown, a distance of five miles of difficult road, and took leave of him on the shore with many tears:

regretting, in their ardent affection for the faithful Shepherd who had been made the means of collecting them out of the wilderness and bringing them into the Fold of Christ, that they could not be the companions of his voyage; and dismissing him from their shores with their warm benedictions, and a simple but striking expression of their love—"Massa, suppose ne water live here," pointing to the Sea, "we go with you all the way, till no feet more!"

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

Intelligence from the Missionaries on board the "Baring."

LETTERS have been received from the Rev. John Butler, dated off St. Jago, Feb. 21st; and on the 7th of March, when a little North of the Line: with one from Mr. Francis Hall, of the 7th of March.

Leaving the Downs on the 27th of January, they reached Madeira on the 10th of February, and sailed again on the 13th. On the 21st they made St. Jago, one of the Cape De Verd Islands; but did not touch there, as the weather became thick and hazy.

Divine Service had been regularly performed by the Missionaries in their Cabin; and by the Rev. Mr. Cross, when circumstances permitted, on the Quarter Deck. A School of seventy Men and Boys had been established among the Convicts, who were very attentive and orderly. The Scriptures and Tracts had been distributed, and were frequently seen in the hands of the persons to whom they had been given.

Tooi was perfectly recovered. The ship was very healthy, and was proceeding rapidly on her voyage.

Miscellaneous.

HINDOO SUPERSTITIONS AND CRUELITIES.

VOLUNTARY TORMENT.

We shall extract a passage on this subject from the Abbé Dubois' "Description of the People of India" (4to. London, 1817, pp. 413—416). It is our wish to make our Readers acquainted with the cruel Superstitions under which their Indian Fellow-Subjects are held in bondage, that, commiserating their wretchedness, they may pray and labour for their emancipation from the tyranny of that Evil Spirit, who hath his dwelling among the Heathen, and exults in the follies and cruelties which mark his reign.

Vows, which are absolved by suffering mutilation in various ways, or by enduring bodily torments, are very common among the Hindoos. They are generally undertaken on occasions of disease, or any other danger, from which they suppose they can be delivered by their efficacy.

One of the most common consists in stamping, upon the shoulders, chest, and other parts of the body, with a red-hot iron, certain marks, to represent the armour of their gods; the impressions of which are never effaced, but are accounted sacred, and are ostentatiously displayed as marks of distinction.

A practice very common among the Devotees consists in laying themselves at their whole length on the ground; and rolling, in that posture, all round the temples, or before the cars on which the idols are placed in solemn processions. On such occasions, it is curious to see the numbers of enthusiasts who roll in that manner before the car, over the roads and streets, during the whole of the procession; regardless of the stones, thorns, and other impediments, which they encounter in their progress, and by which they are mangled all over. It is in this class of enthusiasts that some individuals are found, so completely inspired by the demon of a barbarous fanaticism, or seduced by the first incitements of a delirious glow, that they roll themselves under the car on which the idols are drawn, and are voluntarily crushed under the wheels. The surrounding crowd of enthusiasts, so far from trying to prevent this act of devotion, loudly ap-

plaud the zeal of the victims, and exalt them among the Gods.

One of the severest tests to which the Devotees of India are accustomed to expose themselves, is that which they call in many places "Chidi Mari." The name arises from this species of self-infliction being generally practised in honour of the Goddess Mariamma (or Marima), one of the most wicked and sanguinary of all that are adored in India. At many temples, consecrated to this cruel divinity, a sort of gibbet is erected, with a pulley at the arm, through which a line passes with a sharp hook at the end. Those who have vowed to undergo the rough trial of "Chidi Mari" place themselves under the gibbet; from which the rope and iron-hook are let down. Then, after benumbing the flesh of the middle of the back of the votary by rubbing it very roughly, they fix the hook into it; and, giving play to the other end of the string, they hoist up to the top of the gibbet, the wretch thus suspended by the muscles of the back. After swinging in the air for two or three minutes, he is let down again; and, the hook being unfixed, he is dressed with proper medicines for his wound, and is dismissed in triumph.

Another well-known proof of devotion, to which many oblige themselves by vow, in cases of illness or other troubles, consists in walking or rather running over burning coals. When this is to be performed, they begin by kindling a blazing fire; and, when the flames expire, and all the fuel is reduced to cinders, the votaries commence their race, from the midst of

a puddle of earth and water, which has been previously prepared for the purpose; running quickly over the glowing embers, till they reach another puddle of the same kind on the other side of the fire. But, notwithstanding this precaution, those who have a tender skin cannot fail to be grievously burnt.

Others, who are unfit for the race, in place of going through the fire, take a cloth well moistened with water, which they put over their head and shoulders, and lift up a chafing-dish filled with live embers, which they discharge over their heads. This is called the Fire Bath.

Another species of torture submitted to, in the fulfilment of vows, is to pierce the cheeks, through and through, with a wire of silver or other metal, fixed in such a manner that the mouth cannot be opened without extreme pain. This operation is called "locking the mouth;" and is often protracted through the whole day. While under this discipline, the Votary repairs to the temple which he has come to visit, and pays homage to the god; or walks about, with ostentation, among the admiring throng: There are several temples frequented by this species of Votaries; and numbers of Devotees, of both sexes, are there seen, with their jaws thus perforated through the teeth, and their mouths completely locked.

I once met a fanatic of this sort, in the streets, who had both lips pierced through and through with two long nails, which crossed each other, so that the point of the one reached to the right eye, and that of the other to the left. He had just undergone this cruel operation, at the gate of a temple consecrated to the goddess Mari-amma; and, when I saw him, the blood was still trickling from the wounds. He walked in that state for a long time in the streets, surrounded by a crowd of admirers; many of whom brought him alms, in money or goods, which were received by the persons who attended him.

There are a great many other sorts of tortures and bodily pains, thus voluntarily inflicted by the Hindoos, with the view of rendering their gods propitious. Each Devotee chuses the sort which is suggested by an imagi-

nation heated with barbarous fanaticism; and, still more frequently, by the desire of acquiring a name, and becoming conspicuous among the people.

Some make a vow to cut out their tongues; and acquit themselves of their vow, by coolly executing it with their own hands. The custom is, when they have separated the half, or any other portion of that organ, at the door of the temple, to put it on a cocoa-shell, and offer it, on their knees, at the shrine of the deity.

This disposition of the Hindoos, to bind themselves by vows to painful or costly works in honour of their gods, is visible in all unpleasant circumstances that befall them, but particularly in disease. There is hardly a Hindoo who, in that case, does not take a vow to perform something or other when he recovers. The rich make vows to celebrate festivals at certain temples. Those less opulent offer, at the Pagoda, a cow, a buffalo, pieces of cloth, or trinkets of gold and silver. Those who are affected with any disorder of the eyes, mouth, ears, or any other outward organ, vow to their idols a corresponding resemblance of it in silver or gold.

Among the innumerable sorts of vows practised by either sex, the following, which is very common in all parts of the Peninsula, appears to me so curious as to deserve notice. It consists in the offering of their hair and their nails to the idol. It is well known, that the men in India have the custom of frequently shaving the head, and allowing only a single tuft to grow on the crown. Those who have taken the vow, suffer their hair and nails to grow for a long space of time; and, when the day of fulfilment arrives, they go to the Pagoda, and have their head shaved and their nails pared, which they offer up to the divinity whom they worship. This practice is nearly peculiar to men, and is held to be one of the most acceptable of all others to the gods.

In concluding our remarks on the Vows of the Hindoos, it may be proper to observe, that all such as relate to painful operations of the nature above described, with many others that are attended with bodily suffering, are always declined by the Brah-

mins, who leave the merit of them to the Soodras; and those of the latter class, who practise them, are for the most part fanatical sectaries of Vishnoo or Siva, particularly of Vish-

noo, who aspire by that method to the public admiration, rather than to do honour to the gods by such barbarous and ridiculous works.

HOOK-SWINGING. 4

(With an Engraving.)

ONE of the species of Self-Torture spoken of in the above extract is represented in the accompanying Plate; which has been engraved from a well-finished Drawing, taken from an actual scene of this nature by a Native Artist, and brought from India by the Rev. Daniel Corrie. The native character and costume are accurately preserved. The indifference manifested by many of the spectators of this cruel superstition, and the amusements and gratifications which others associate with it, are representations of what actually takes place on these occasions.

These tortures are sometimes undergone, as proxies, on behalf of richer persons. The poor wretch will let out his sufferings to hire; in order thereby to procure, as it is imagined, some benefit to an opulent neighbour, who would rather part with his money than his ease.

We shall extract a further account of this Superstition, from M. Sonnerat and Mr. Ward. It is practised, as will be seen, with some difference of circumstances and names in different places.

M. Sonnerat (*Voyage aux Indes Orient.* tom. I. p. 244) speaks of this practice as prevailing, under the name of "Quedil," on the coast of Coromandel, at the Festivals of the Goddess Mariatale. He has given a large engraving of a scene of this nature.

Those persons (he says) who consider themselves to have obtained some distinguished benefits from Mariatale, or wish to obtain such, make a vow to suspend themselves in the air. This ceremony consists in fastening to the skin of the Devotee's back two iron hooks, attached to the end of a long lever. This lever plays on the top of a mast twenty feet from the ground. As soon as the Devotee is fastened, the opposite end of the lever is weighed down, and he is hoisted aloft. In this state he is whirled round the circle as many times as he directs. He is commonly armed with a sabre and buckler, and gesticulates like a man in the act of fighting. Whatever he may suffer, he must not betray his feelings. If a tear escape him, he is driven from his caste: this, however, very seldom happens. He drinks a sufficient quantity of some inebriating liquor, to render him almost insensible to pain, and to lead

him to regard this dangerous adventure as a sport. After many circuits, he is let down; and is soon healed of his wounds. A speedy cure passes for a miracle among the zealous worshippers of the Goddess. Brahmins never assist on these occasions, but hold the ceremony in contempt, the worship of this Goddess being confined to the lowest Castes.

Mr. Ward (*View of the Hindoos*, 8vo. Book i. ch. 2. sect. 2) places this Superstition, under the name of "Churuku," among the voluntary inflictions of Devotees in honour of Siva. His account of it is as follows:—

Posts are erected in some open place in the town or suburbs; they are generally fifteen, twenty, or twenty-five cubits high.

In some places, a kind of worship is paid, at the foot of the tree, to Siva; when two pigeons are let loose, or slain. In the neighbourhood of Calcutta, the worship of Siva is performed at his temple; after which the crowd proceed to the Swinging-Posts, and commence the horrid work of torture.

The man who is to swing prostrates

himself before the tree ; and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers ; while another thrusts the hook through, taking hold of about an inch of the skin : the other hook is then, in like manner, put through the skin of the other side of the back ; and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated some other way ; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and, by their running round with the rope, the machine is turned.

In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes ; others half an hour, or more : I have heard of men who continued swinging for hours.

In the southern parts of Bengal, a piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear, and the wretch fall and be dashed to pieces ; but the whole weight of the body rests on the hooks.

Some of these persons smoke while swinging, as though insensible of the least pain. Others take up fruit in their hands ; and either eat it, or throw it among the crowd. I have heard of a person's having, at Kidderpore, a monkey's collar run into his own flesh, in which state the man and the monkey whirled round together ! On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth ; and swung for a considerable time, without any cloth

round his body to preserve him, should the flesh of his back tear.

On some occasions, these Devotees have hooks run through their thighs as well as backs. About the year 1800, five women swung in this manner, with hooks through their backs and thighs, at Kidderpore.

It is not very uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot. A few years ago, a man fell from the post at Kidderpore, while whirling round with great rapidity ; and falling on a poor woman who was selling parched rice, killed her on the spot : the man died the next day. At a village near Bujbuj, some years since, the swing fell, and broke a man's leg : the man who was upon it, as soon as he was loosed ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees ; and a Brahmin assured me, that he had seen four men swing on one tree : while swinging, this tree was carried round the field by the crowd.

In speaking of these and other acts of Self-Torture, Mr. Ward says :—

These horrid ceremonies are said to derive their origin from a King, named Vanu. He instituted these rites, and inflicted a number of these cruelties on his own body : he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Siva, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who at present perform these ceremonies, expect that Siva will bestow upon them some blessing, either in this life or the next.

OBITUARY OF MRS. CROSS, A NATIVE CHRISTIAN, AT CHUNAR.

IN the Volume for 1816, pp. 338 & 339, an account was given of the death, at Chunar, of Mrs. Bryar, a Native Christian Woman. She was the wife of one of the Invalids at that Station, and appears to have been the means of good to others. Mrs. Cross, another Native Christian, who died about a year after Mrs. Bryar, gave Mr. Bowley, who is labouring at Chunar, under the Church Missionary Society, the following account of herself :—

When I first became acquainted with Mrs. Bryar, and we took up our lodgings alongside of her birth in the barracks, finding that she had the Hindoostanee Prayers out of the Liturgy by rote; and used to be teaching them to others, I also took to learn them; but, during this time, I had no serious impressions of religion, nor any real care for my soul; and was quite ignorant of God, as to what is revealed of him in the Holy Gospels. In fact, I had more knowledge of the superstitions of the Heathens, than of the Religion which I professed; and I adhered to those superstitions, in some things.

It pleased the Merciful Lord, that, one night, there was an alarm given that the earth was quaking; and the people kept running out of the barracks, in great consternation. I followed them, with my infant in my arms. Being in great horror, I attempted, several times, to pray; but could not, for my sins confounded me. I remained thus for some time; not knowing whither to fly, or what to do; till, at length, I was enabled to utter the following short sentence of Prayer—"Lord Jesus! have mercy on me!" After this, having laid my child to rest, I sat down on a chair. My little black dog coming at that moment and fawning upon me, I uttered these words within myself—"O Tingy, Tingy, you are happy—that is more than I am. You are not a sinner. You have nothing to answer for. You have no account to give. As for me, I am a condemned rebel! I have a multitude of sins to account for."

From this time I began to use the Prayers which I had learned, but could obtain no peace. My daily failings and errors were enough to weigh me down, much more all my past sins. While in this state, I was repeatedly tempted to put an end to my sinful existence, so as I might not commit any more sins against so good and gracious a God. Now I perceive that it was the Lord alone, who, of his infinite goodness and mercy, prevented me.

After a while, my child died; and, some time before I was delivered of another, I was grievously tormented with the thought of dying in child-bed, with all my sins to answer for. This caused me to pray earnestly from day to day, but without knowing that Christ was the medium of access to the Father; and to

make many resolutions and vows, that, if the Lord would spare me this once, I would devote my remaining days to His service. This it pleased God to grasp me: but, after all his goodness toward me, I was again, in the anguish of my soul for the health of my child, prevailed on, by the entreaties of my female neighbours, to betake myself to my former superstitions. I again applied to Fakces and others, for medicines and charms: but this I could not do without great violence to my conscience, for my deep convictions of sin had not yet subsided. I had, doubtless, done all in my power to quench the strivings of the Holy Spirit with my soul; but, blessed be God! who did not deal with me according to my deserts; nor suffer the medicines and charms which I had used to have the desired effect; but counteracted all my schemes, so that my child died! I have great reason to magnify the Lord that it happened so; for this was the means of curing me finally of all my superstitions, and of leading me to seek for salvation and help no where but in Him!

After this I frequently associated with Mrs. Bryar, and heard her speak of the things of God: I also used to hear another Christian Friend; but I could not well comprehend him, because he spoke in English. But, feeling a great hanger-on and thirsting after the means of grace, I took to learning to read the English Testament, and attended the English Meetings when a few Soldiers met to worship God.

When the Hindoostanee Worship was opened, I heard the Word of God simply and clearly unfolded; and I now find, that I have gradually gained strength. I look to nothing, but what the Lord Jesus has done and is doing, for the pardon of all my sins, and for grace and strength to enable me to persevere in the faith unto the end.

Mr. Bowley bears an honourable testimony to this Native Christian. He says of her—

Our departed Sister has been a constant attendant upon Hindoostanee Worship, unless urgent necessity prevented her. Soon after my arrival, she took to learning the Hindoostanee Gospels, and made great progress. She could read through the whole Four Gospels, of the late Mr. Martyn's Translation, with great fluency. For the last six or seven months,

she, with another of her sex, agreed to have Hindoostanee Prayers and Reading with the other women, on the evenings on which there was no Public Worship. They met at her house, sung Hymns, read the Gospels, and prayed with one another. She was also the leader in a class of women, who read at the Church, before Worship, every Sunday Afternoon; and was one of the first who was entitled to one of the copies of the Hindoostanee New Testament, which the Calcutta Corresponding Committee of the Church Missionary Society had been pleased to send up as presents to those who made the greatest progress.

Her natural disposition was mild and modest; and this, sanctified by Divine Grace, made her a bright ornament of Christianity. All the Christian Graces shone brightly in her whole conversation.

These are great words concerning her; but every Christian at this Station would willingly give his testimony to the truth of this statement.

She was delivered of a still-born child, on the Sunday before her death. On the Saturday preceding, many women being present, we improved the subject of *What think ye of Christ?* and had Hindoostanee Prayers together. This proved to be the last Meeting which we held at her house. She was safely delivered, about three o'clock on the Sunday Morning.

On the Sunday of her death, I found her breathing very hard. This had been

the case with her, at intervals, for two or three days. I could not but think that her end was very nigh; and asked her if she did not find the Saviour, in this time of her extremity, to be precious to her soul. She felt great difficulty in speaking; but, on hearing this question, she summoned all her remaining strength, and replied distinctly, "Yes: I do!"

I spoke to her on the happy deaths of true Christians; and exhorted her to feed on the dying love of the Saviour, and not to suffer her Husband, or Child, or Mother to enter her thoughts between her Saviour and her soul; and bid her prepare for a speedy departure to join the blessed in Heaven, these to see her gracious Saviour face to face. After urging all around to resign her to her Saviour, and to rejoice rather than to give utterance to grief, I left her, about half past one o'clock. In about half an hour she breathed her last, without the least struggle or groan; so that the people that were about her hardly knew that her longing soul had taken its flight.

Thus did the most valuable member of the Christian Church at Chunar leave this scene of misery! Never did I behold a more humble or quiet lamb of Christ's fold. Oh that the Chief and Great Shepherd of Souls would renew all his professing people here, at least to her standard! May He condescend to pity us in our low estate, by raising up many more to follow her example, as she followed her Lord's!

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21, to July 20, 1819.

		Present.			Total.		
ASSOCIATIONS.		L.	s.	d.	L.	s.	d.
Clapham		198	5	6	1302	9	9
Colchester and East Essex } (Pentlow Branch)	School Fund	5	0	0	1767	9	10
Devon and Exeter		60	1	11	1422	3	8
EDINBURGH AUXILIARY		192	2	8	502	2	6
Foot's Cray (Kent)		4	6	0	32	12	0
Gainsborough	{ General Fund 72 2 0 } School Fund 10 0 0 }	82	2	0	559	0	8
Goudhurst (Kent)		2	8	6	3	8	6
Helston and West Cornwall (Marazion Branch)		4	0	4	187	5	1
Henley-upon-Thames		30	0	0	63	12	6
Highclere (Hants)		1	7	0	1	7	0
Horwood, Little (Bucks)		2	17	5	8	25	11
Iver (Bucks)		12	0	0	124	5	0
Kendal		4	4	0	526	10	8
Knarsborough		100	0	0	763	11	10

Missionary Register.

AUGUST, 1819.

Reports of Societies.

TWENTY-FIFTH REPORT OF THE LONDON MISSIONARY SOCIETY

DELIVERED MAY 13, 1819.

(Treasurer—William Alers Hanky, Esq. 7, Fenchurch Street.)

AFTER an affectionate tribute to the memory of the late Treasurer of the Society, Joseph Hardcastle, Esq. the Directors proceed to the consideration of the Foreign Proceedings. They have entered into these much at large than in former years; the Report and Appendix extend to 143 pages. We shall endeavour to abstract all the important facts.

SOUTH SEAS.

The outline of the statements respecting this Mission was given in p. 44 of the "Survey," and a Narrative of its beginning and progress in the Number for March. Idolatry had been renounced, and the profession of Christianity become general, in the Islands of Otahete, E Tapuananu, and Tetaroa; and in those of Huahine, Raiatea, Borabora, and Mārua—the first four denominated Georgian Isles after our Venerable Sovereign; and the others called Society Isles after the Royal Society, at whose instance the expedition under Cook was fitted out in 1768.

We abstract the following particulars respecting the progress of the Mission.

Tefasora, one of the Chiefs of Borabora, passed over to Mārua, a small island about fifteen miles to the westward of Borabora; and there related to its Chiefs the surprising events which had recently come to pass in the Society and Georgian Isles. The Chiefs of Mārua openly renounced Paganism, and the inhabitants united with their Chiefs in professedly embracing Christianity.

A number of the inhabitants of the Paumotu Islands also renounced Heathenism, and made a profession of Christianity. These Islands are situated from twenty-five to fifty leagues eastward of Otahete; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

The circumstances which led to this event are related; and details are given of the meetings held for August, 1819.

the public and social instruction of the Natives, and of the establishment and work of the press.

Of the religious state of the natives it is said—

Private prayer is supposed to be universal, and the instances of repentance numerous.

Some peculiar difficulties, however, arisen out of this state of things. On this subject it is observed—

Amidst these promising appearances there were circumstances in the situation of the Islands, as well as in the affairs of the Mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social and customs of the Islanders, but the civil regulations, had been in-

blended with their superstitious rites: when, therefore, idolatry was renounced, and Christianity established in its room, their political and social systems suffered a total derangement. This change affected, more or less, every custom and usage; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands; but now they are applied to, from all quarters, for counsel and direction, not only in moral and religious, but in political and civil affairs. Desirous of pursuing their former line of conduct, they had informed the King and the Chiefs, that, as their object in residing among them was only to convey to them the knowledge of the true God, and Jesus Christ whom he hath sent, they must still decline all direct interposition in their political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal Chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare. On presenting this recommendation, they engaged to furnish such counsel on the several points which should call for their attention, as their acquaintance with the Scriptures, and the Laws of Britain and other civilised nations, might enable them to impart. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the Chiefs. In his answer to the Missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him, on the subject of New Laws and Regulations; and it appears that his subsequent conduct toward the Brethren had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition.

The Baptism of the Natives, the proper situations for the newly-arrived Missionaries, and the pro-

fitable employment of the people, were also difficult questions.

On this last point it is said—

Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people has been forcibly attracted and variously occupied, by the interesting changes and new avocations which have been consequent on the fall of their idolatry and the subsequent introduction of Christianity: but, when the novelty of these changes has passed away, when the Natives shall be generally instructed, when their new customs are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits.

With this view, the Directors sent out Mr. John Gyles, in the summer of 1817, on the recommendation of the Rev. Samuel Marsden, "whose valuable services to the Society cannot," they say, "be too highly estimated or too frequently acknowledged." Mr. Gyles is to devote himself to the instruction of the Natives in the "cultivation of the sugar-cane, and other indigenous plants of the Islands, with the cotton and coffee trees."

A vessel, which had occasionally occupied the Missionaries for several years, was launched on the 10th of December, 1817, and named the "Haweis." It sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors propose to send out a Superintendent of the Mission, to reside, as their Representative, in the Islands; and an Agent, for the management of its temporal concerns, to be resident at Port Jackson.

The Directors, after calling on the Society to unite with them in thankful acknowledgment of the "blessing of that Jehovah, the true knowledge of whom has been

imparted, by their instrumentality, to the perishing Natives of these Southern Isles," observe that they cannot—

—avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who, in his providence, had ordained that the enterprises of Navigation should discover to Europe the existence of these Islands, under circumstances which threatened the total extinction of the inhabitants. Infanticides, human sacrifices, frequent wars, and the prevalence of diseases which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his Letters, speaking of the mercy of God in sending his Word to the Islands, observes, that, "it came to the small remainder of the people." Tati, a Chief of Otaheite, said that "it was an instance of the goodness of God that he had sent forth his Word to the people of that Island, and had not punished them as they deserved;" adding, that "if God had not sent his Word at the time he did, wars, infant murder, human sacrifices, &c. would have made an end." The population of the Islands, which was rapidly decreasing, will now probably be continually on the increase; there being already an observable difference in the number of little children and infants.

This part of the Report is concluded with the following summary of the particulars of the important change which has taken place in the Islands:—

I. An entire subversion of Idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which Christianity has been introduced.

INDIA BEYOND THE GANGES.

CHINA.

The labours of Dr. Morrison are still confined by the rigour of the government.

Dr. Morrison expected to be able to finish the writing part of the alphabetic portion of his Dictionary about the beginning of November last. He had drawn up and printed, at Macao, "A View of China, for Philological Purposes;" also, for private distribution, a Series of Lectures delivered at that place in the

II. The abolition of Infanticide, and of the Arreey Society,* which contributed so much to support this horrid custom.

III. The extinction of the practice of murdering Prisoners taken in battle; and, it is hoped, the prevention, for the future, of the evil of War itself, the pregnant source of so many other evils.

IV. The suppression of vain and pernicious Amusements.

V. The establishment of a species of Domestic Intercourse among the members of the same family, formerly unknown in the Islands.†

VI. An universal Reformation in their moral sentiments, as well as social habits.

VII. The professed reception of the Christian Religion, by the inhabitants of the Islands generally; and the apparently cordial reception thereof, by considerable numbers among them.

VIII. The erection of numerous Places of Christian Worship, and the establishment of Schools, especially in Otaheite and Eimeo.

IX. An almost universal observance of the Sabbath Day; and a regular attendance on Public Worship, not only on the Sabbath, but also on other days of the week.

X. The institution of Prayer-Meetings and Family Worship, and the observance of Private Devotion.

To this catalogue, at no distant period, we trust, the Directors will be able to add—the formation, among the people, of Christian Churches, and the due administration of Christian Ordinances—the institution of Marriage—the employment of Natives as Public Teachers of Christianity, and as Schoolmasters—the introduction, generally, of many of the useful Arts and Comforts of Civilized Life; and the establishment, throughout the Islands, of a regular system of Productive Industry.

year 1817. In addition to these labours, he had translated and printed, for the use of the Chinese, the "Morning and Evening Prayers of the Church of Eng-

* The Arreey Society was distinguished for its barbarity and licentious manners, and restricted to people of the higher rank.

† "The men, women, and children, now all eat together; and, although this may not appear to be of much consequence, yet the former custom led to many and great evils."

Extracts of a Letter from Mr. Hayward.

land," and the "Psalter," divided, as in the Prayer-Book, for each day in the month. At Malacca, the printing of Dr. Morrison's Translation of the Psalms had been completed; and that of other parts of the Sacred Volume was in progress, under the superintendence of Mr. Milne, who is also printing a small work of Dr. Morrison's, entitled, a "Retrospect of the first Ten Years of the Chinese Mission."

It had been for some time the earnest desire of Dr. Morrison to visit England, in which the Directors had intimated to him their entire concurrence; but, under a strong impression of the importance of the labours in which he is engaged, he had determined to sacrifice his personal feelings to his public duties, and had accordingly, for the present, abandoned his intention.

MALACCA.

The visit of Mr. Milne to Canton, and his return with improved health, together with the arrival from England of Mr. Thomsen and Mr. Slater, were mentioned in the "Survey," p. 20.

At Batavia, Mr. Slater had been attacked with the fever of that place. Having entered, at the beginning of 1818, on the study of Chinese at Malacca, he was obliged to give up the labour, and to repair to Canton, in the autumn of that year, for the recovery of his health. From Canton he wrote—

My Journal, for seven months, would only communicate the state of my mind—nothing of active exertion in the service of the Mission. I was called to a more trying part of a Missionary's duty—to SURFER THE WILL OF GOD, AND TO ALLOW OTHERS TO PERFORM IT.

Much kindness was shewn, on this occasion, by Medical and Naval friends. At Macao, Mr. Slater soon recovered; and gladly availed himself of Dr. Morrison's assistance in studying Chinese. He left, for Malacca, on the 24th of November.

Schools.

A Malay and English School is under the care of Mr. Thomsen; and a Malabar School also, in

which there are about fifty Scholars.

Mr. Medhurst has the charge of the Chinese Schools, of which there are three Day and one Evening. Of these Schools it is said—

The language with which the Chinese Children resident in Malacca are best acquainted, is the Malay; but their parents prefer that they should be taught the language of China. This predilection accords with the object of the Missionaries, who are desirous, from the Chinese Schools, to raise up persons able to instruct their own countrymen in the knowledge of Christianity, and thus eventually contribute to diffuse its blessings throughout the vast empire of China itself.

The Fokien Dialect is taught in the Evening School, and is chiefly spoken by the Chinese at Malacca. A difficulty arises from the utter dissimilarity of the dialect used in conversation by the Fokien People from that taught in their Schools; and a further difficulty attends it, from the singular method pursued by the Chinese Schoolmasters in Malacca. Of these it is said—

No persuasives will induce them to read as they converse, or to converse as they read. They content themselves with giving their pupils the sound, without explaining the characters; so that a boy may be able to read with facility through the "Four Books" of Confucius, without understanding a single line of them, although he may be perfectly master of the pronunciation. Of course, any instructions which a lad may have received before he enters one of the Mission Schools, is a small step toward a real knowledge of the language.

Mr. Medhurst has, therefore, adopted a quite different method of instruction. His Scholars learn, each day, the form, sound, and meaning of four characters. By a year's regular attendance, therefore, they will be taught to write, speak, and understand 1200 characters—"A treasure," he observes, "seldom gained by any Scholar out of China. I observe with delight," he adds,

"the interest which they seem to feel. It is now a pleasure to them to attend School, whereas it was before a toil and drudgery."

On Sundays, Mr. Medhurst instructs his Scholars out of Mr. Milne's Youth's Catechism; of which, by his method of teaching, they soon knew more, though read only on Sundays, than they did of Confucius though read every day.

Publications.

Mr. Milne proceeds with the translation of the Old Testament into Chinese, in conjunction, as agreed, with Dr. Morrison. He has in view, in Chinese, an "Exposition of the Epistle to the Ephesians." Some remarks on this subject merit the notice of Missionaries:—

To the Holy Scriptures we must turn the attention of the Heathen, if we would furnish them with ever new and saving truth. The Bible is the only book which can LONG KEEP UP THEIR ATTENTION. Did my short period of labour warrant my offering a suggestion to Fellow-labourers in the same cause, or to the Directors of our Society, I should say to the former—"Strive to fix the attention of the Heathen on some passage of Scripture, on every opportunity that offers of speaking or writing to them, in preference to inculcating the same truths without a reference to Scripture;" and to the Directors I would humbly suggest—"How important is it, that the education of your Missionaries should be such, as to render them capable of explaining the Divine Word; and that their "Instructions" from you should lead them to suppose that it is expected of them that they will do so!" Various methods of instruction have their various advantages: but, to make solid, and, in a true sense, rational Christians; to lay the foundation of extensive and permanent usefulness; to fix deeply the religion of our Redeemer in a Pagan Country, so as, humanly speaking, to defy the possibility of extermination—no means are equal to those which lead the Heathen most directly to the Holy Scriptures themselves.

Various Tracts had been printed, and others were in progress, both in Malay and in Chinese. Mr. Milne continues a periodical work, entitled the "Chinese Magazine." Another, named the "Indo-Chinese Gleaner," by Dr. Morrison and Mr. Milne, is printed at the Mission Press, but is of a general character, and is not limited to the specific objects of the Society.

In the Printing Office, sixteen men and two boys are regularly employed; and, occasionally, several others. A Printer will be sent out from England, in order to leave Mr. Medhurst at liberty to occupy those departments in the Mission, for which his proficiency in Chinese and Malay qualify him.

In the distribution of the various publications, Mr. Milne's sedentary pursuits and infirm state of health disable him from taking that active part to which he had been accustomed; but Mr. Medhurst was actively engaged therein. A number of Siamese and Cochin-China Junks, which were at Malacca in April of last year, were abundantly supplied; the Cochin-Chinese, in particular, being eager for a quantity to convey to their relations and friends. In the interior of Malacca also, these publications are finding their way.

The Report adds—

The Missionaries were preparing about 30,000 Chinese, together with a number of Malay, Tracts, which they propose to distribute in Sumatra, Java, and Penang; to which Islands some of the Brethren were about to proceed, with a view to the execution of this and other Missionary Objects.

Preaching.

Mr. Milne preaches in Chinese every Sabbath Morning and Evening; and conducts a Catechetical Exercise at mid-day. He also continues his Lectures in the Pagan Temple on Thursday Evenings, in which service Mr. Medhurst has begun to assist.

Missionaries.

The arrival of Messrs. Beighton, Fleming, Ince, and Milton, and the stay of Mr. Fleming, at Madras, were mentioned at p. 20 of the "Survey." The other Missionaries reached Malacca on the 14th of September, of last year. Mr. Beighton entered on the study of Malay, and Mr. Ince and Mr. Milton on the Chinese.

Further aid is wanted. On this subject the Report states—

Mr. Milne intimates the necessity of having two Chinese Labourers at Malacca; and is desirous of sending, as soon as possible, Missionaries to Japan, Cochinchina, Siam, Penang, &c. At Penang, Mr. Milne expected to be able to commence a Mission in the Spring of the present year. In contemplation of a further supply of Labourers, he had sent to Cochinchina for a learned Native to teach the language at Malacca; and thought it probable that he should be able to obtain a Siamese Teacher, by way of Penang.

Anglo-Chinese College.

Dr. Morrison and Mr. Milne have proposed to establish, at Malacca, a Seminary, under this name; the chief purpose of which will be—

To impart to Chinese Youth the knowledge of the English Language, and the principles of the Christian Religion; and the instruction of Missionaries and others in the language and literature of China.

We extract, from the Appendix, some particulars of the OBJECT, PLAN, STUDENTS, and RESOURCES of the proposed College.

The object of the College is—the reciprocal cultivation of Chinese and European Literature, The Chinese Language and Literature will be made accessible to Europeans, while the English Language and European Literature and Science will be made accessible to such of the Ultra-Ganges Nations as read Chinese. These Nations are, China, Cochinchina, the Chinese Colonies in the Eastern Archipelago, Loo-Choo, Corea, and Japan.

It may be hoped that the course of proceeding will ultimately have a favourable influence on the peaceable diffusion of Christian Principles and the general Civilization of the Eastern Hemisphere.

The PLAN of the College has respect to the following particulars—(1) It will be furnished with an extensive Chinese Library; with books of General Literature and Science, and such as treat of the Language, History, and Manners of the Nations above specified. (2) It will be provided with European Professors of the Chinese Language and of European Learning, who will be Protestants; and also with Native Chinese Tutors. (3) Accommodations will be prepared in the College for a limited number of Students, at fixed rates; and others may lodge in the town. (4) A Fund will be formed for the maintenance of Poor Students. (5) To European Students, Chinese will be taught, for such purposes as the Students choose to apply it—to religion, to literature, or to commerce. (6) To Native Students, English will be taught—geography, arithmetic, history, and such other branches of learning as time may afford; together with moral philosophy, Christian Theology, and their own classics. (7) There is at the Station an English and Chinese Press, of which Students may avail themselves; and it is intended, to form, in the grounds of the College, a Botanical Garden, to collect under one view the tropical plants of the Eastern Archipelago.

With respect to students, it is proposed, that admission shall be given—to persons of any nation of Europe or America, who belong to any Christian Communion, and bring with them respectable recommendation as to their moral habits and the objects which they have in view—to Travelling Fellows of European Universities, Christian Missionaries, and Persons belonging to Commercial Companies or attached to National Consuls—and to Native Youths of any of the above-named countries, who either support themselves, or are maintained by Christian Societies or Gentlemen wishing to serve Native Youths by giving them an English Education. These Native Youths will not be required to profess the Christian Religion, nor will they be compelled to attend Christian Worship: they will, however, be invited to do so; and the good order of the Institution will require

their attendance on all Lectures given publicly.

The resources of the College will be Fees, paid by European or Native Students, who maintain themselves, or are maintained by their patrons or friends; and Voluntary Contributions.

In reference to this plan Dr. Morrison writes—

The more we can bring Christendom and China into contact with each other, the more probable is the diffusion of Christianity in this part of the world. It is in this view that I am encouraged to persevere in the very dry and irksome task of composing my Dictionary. Let me beseech you, by the tender mercies of God our Saviour, to deal kindly with the Infant Seminary! Its ultimate end, and the ultimate end of all connected with it, is the REIGN OF CHRIST UPON EARTH. Literature is the means—not the end. God grant that this College may prosper—that it may be an honour to my country, and a blessing to China; and thus unite, in its name and in its benefits, the West and the East; and finally blend, in peaceful intercourse, the extremities of the world—the Islands of Britain and Japan!

It is proposed to admit into this College, in the first instance, Eight Students, all unmarried; who are to be under the superintendence of the Preceptor and the Three Senior Missionaries for the time being. Dr. Morrison has offered, under

certain conditions, the sum of 4000 dollars toward this object; beside 500*l.* for the education in the College of one European and one Chinese Youth, for five successive years.

On this subject it is stated in the Report—

The Directors have communicated to Messrs. Morrison and Milne their cordial approbation of the general design of the Institution; and their disposition to contribute, on the part of the Society, pecuniary assistance in aid of such parts thereof as shall be intimately and decidedly connected with Missionary Objects. At the same time, they thought it incumbent upon them to suggest the importance of giving to the Institution an absolutely paramount direction towards such objects; and also of enlarging the original plan, so that it may embrace the study of all the languages which are requisite for the diffusion of the Gospel throughout the Continent and Islands situate eastward of Malacca. They have also recommended to the special attention of Dr. Morrison and Mr. Milne, the necessity of guarding against the injurious consequences, which, without the most vigilant caution and circumspection, might result to the interests of the Mission, from associating persons studying merely for secular purposes, with persons having religious objects exclusively in view; and to require that no young men of the former class, whose piety is in the smallest degree questionable, be admitted into the College.

INSULAR INDIA.

AMBOYNA.

Of a visit paid by Mr. Kam, in the autumn of 1817, to the Moluccas, we gave some particulars at p. 42 of the "Survey;" and there promised to lay before our Readers some striking occurrences which took place on one occasion. In redeeming, in the Numbers for February and March, the various pledges of a similar nature which had been given in the course of the "Survey," this respecting Mr. Kam was inadvertently overlooked. We shall now, therefore, supply the particulars to which we alluded,

from No. 9 of the Quarterly Transactions of the Society.

I arrived at the Island of Chiau, or Ziau, on the 24th of September; and was pleased to find the King of the Island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his Bible. The love of God, which possesseth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the Holy Scriptures. Whatever I said that he was not previously acquainted with, he put down in a writing-

book, with which he had provided himself for this express purpose.

He requested that I would baptize a considerable number of the Slaves, both men and women, who had been instructed in the doctrines of Christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied; rejoicing in the work which God is carrying on in this part of the world.

The 29th of October was set apart for this great solemnity. The King and his Queen were both present on the occasion; and assumed the office of Sponsors, in behalf of their Slaves; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sang the Eighty-seventh Psalm. A great number of people attended on this occasion, and also at a service in the evening.

During the solemnity of baptizing his Slaves, the King seemed much affected; and, on his return to his house, out of the fulness of his heart he himself addressed these new members of the Church, and in a manner which I shall never forget. Thus he spoke: "Now you have placed yourselves under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren; to abstain from all Heathen pleasures, as well as from all their superstitions—because," said he, "this is the way to enter into the kingdom of God."

Before I arrived at Chiau-w, I was acquainted with the excellent character of this good man; but I little expected to be the instrument of introducing into the Church of Christ so large a number of his Slave-servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people

frequently; and to read to them some Sermons, of which I promised to send him copies on my return to Amboyna.

Mr. Kam states, under date of March 6, 1818, that he was proceeding with his New Church; and was about to erect a Seminary, with the concurrence of the new Dutch Governor, for the purpose of preparing, for the office of Malay Schoolmasters, Young Men, whom he hopes to bring into the spirit of the Missionary Work.

The Report states, with reference to Mr. Kam's visit to the Islands—

Everywhere he found the Schools which had been formerly established by the Dutch in a very neglected state, and some of them entirely destitute of Schoolmasters. Should Mr. Kam, by means of the Seminary, to which we have already alluded, be eventually enabled to supply this deficiency with pious Schoolmasters, imbued with a Missionary Spirit and possessing the requisite qualifications for their office, he may, in this way alone, become an instrument of conferring on the Molucca Islands lasting and inestimable benefits.

The Netherlands' Missionary Society has sent out three Missionaries into this extensive field.

JAVA.

The Mission to this Island has not been renewed, since the death of Mr. Supper. The Netherlands' Society has now sent two Missionaries.

INDIA WITHIN THE GANGES.

At pp. 36—38 of the "Survey," we have anticipated many of the facts which the Report states under this head. Referring the Reader to those pages, we shall now give an abstract of further particulars from the Report.

CALCUTTA.

The Missionaries have contributed, on behalf of the Society, to the "School-Book Society," and the "Calcutta School Society;" Institutions with which our Readers are already acquainted.

Tracts are distributed, every evening, and conversations held

thereon with the people. The demand for them is very great. Various Tracts, chiefly in the form of Dialogues between supposed Natives, have been written by Messrs. Townley and Keith, which are particularized in the Appendix. They had also received supplies of the Tracts issued by the Church

Missionary Society and by the Baptist Missionaries; and had, in their turn, furnished those bodies with their own publications.

The opportunities for Preaching were multiplying faster than the Missionaries seemed able to embrace them. Toward their intended Chapel the contributions had increased to 14,000 Sicca Rupees, or about 1750*l*.

Upward of 2300*l*. had been contributed at Calcutta to the different objects of the Mission, in less than two years.

Messrs. Hampson and Trawin, who left England in July of last year, had not arrived; but, as appears from a Letter written by them at the Mauritius, were in expectation of reaching Calcutta in January.

CHINSURAH.

The Directors lament the death of Mr. May, which we have already reported. Mr. Pearson has taken his place, as Superintendent of the numerous Schools; and preaches in the Church, with the consent of the Governor.

One of the Missionaries at Malacca has been sent for, to assist at this Station. Public Examinations have been adopted, with good promise, in the Native Schools.

In one of the Bankipore Schools, under Mr. Harle, St. John's Gospel has been introduced, at the request of the Children themselves — an example which, the Directors hope, will be followed by all the rest.

A Printing-Press is about to be established at this Station.

VIZAGAPATAN.

We have already reported the adoption, by the Calcutta Bible Society, of Mr. Pritchett's Translation of the New Testament into Teloo goo or Telinga; and his arrival at Madras to superintend the printing.

Advices of Sept. 14th state the work to have proceeded as far as August, 1819.

the Fifteenth Chapter of St. John's Gospel; and it was hoped that the whole would be finished by the middle of February.

Mr. Pritchett had made some progress in his Translation of the Old Testament; and had translated into Teloo goo, at the request of the Rev. M. Thompson, the first part of Mr. Ellerton's Series of Dialogues between a Teacher and his Disciple.

MADRAS.

The Schools are increased to eleven. They consist of a Boys' School, a Girls' School, a Sunday School, and Native Schools. In the Boys' School many have made considerable progress. The Girls' School is likely to prove an extensive blessing. The Sunday School affords the highest encouragement. To the Native Schools, one has been added, for instructing Native Boys of character and talent in English. The whole number of Scholars was about 500. An application had been received from some Natives for a "Female Native School," which is a rare thing in India. The Natives discover an increasing disposition to send their Children to those Schools where Christian Principles are professedly inculcated.

The Missionaries preach to three English Congregations and one Native, all of which are in a prosperous state. Mr. Howell, one of their members, had been making the Gospel known, in various parts of the Peninsula. On this subject the Report states —

The successful exertions of Mr. Howell had suggested to the Brethren the importance of instituting a course of Theological Lectures, which are delivered every Tuesday Evening, in the Vestry of the Chapel. About Twelve Young Men attend; who, by these means, are likely to obtain a correct and enlarged acquaintance with the truths of the Gospel, and thus be well qualified for imparting instruction to their countrymen.

The Monthly Missionary Prayer Meeting is maintained. The Auxiliary Missionary Society has added 100*l.* to the 200*l.* before contributed. A Religious Tract Association has been formed; and, in conjunction with the Members of the Church and Wesleyan Missions, a Madras Bible Association.

Mr. Knill's removal, in consequence of debilitated health, to South Travancore, we mentioned in p. 38. His feelings on leaving the scene of his past labours will be read with profit:—

Madras has a thousand attractions. I would not change my Station, from choice, for any Station in the world. Every way in which a Minister could make himself useful in London, is opening to a Minister here. Hundreds, thousands, tens of thousands, yet, hundreds of thousands, are open to him, to whom, if he had strength and ability, he might prove a blessing. O Madras, how large are thy fields! how great is thy harvest! but, alas, thy labourers are few! As to myself, I feel no languor, stupor, or lowness of spirits. My mind, blessed be God! is as vigorous and active as it ever was. But I am shut up as in a cage. O for a colder climate and invigorated strength, to labour for my blessed Saviour a few years longer!

The arrival of Mr. Fleming, and the sailing of Mr. Traveller for this Station, have been already noticed by us. Mr. Pritchett rendered such assistance in the Mission as his engagements with the Press would allow. Mr. Thomas Nicholson is appointed to strengthen this Mission.

BELLARY.

The Native Schools are increased to eleven. The total number of Scholars, including the Mission Boarding School, was 553.

The increase of religion in the British Army in the various parts of India, and the probable extension of it thereby among the Heathen, are very observable Signs of the Times. The Report

furnishes some striking facts of this nature, with respect to this Station and its vicinity:—

A large number of Bibles and Testaments had been sent to a camp about a hundred miles distant from Bellary, the whole of which were sold in less than an hour. An application had since been received for more. "Never," says Mr. Reeves, "has there been such a hungering for the bread of life among the English Soldiery, since the commencement of British Authority in India. The Bible is become the inmate of the knapsack, and is to be found under the soldier's pillow." What, however, is still more pleasing, some of the good men in the camp had shewn a strong desire to promote the distribution of the Scriptures among the surrounding Heathen, and for this purpose had actually commenced a subscription, which amounted to upward of 7*l.*

The sum subscribed to the Auxiliary Missionary Society of Bellary amounted to about 57*l.*; of which about 18*l.* was contributed by the Soldiers of His Majesty's Sixty-ninth Regiment.

The Brethren are importunate for more Missionaries, not only to assist at Bellary, but also with a view to the commencement of Missions at Bangalore and Seringapatam. At Bangalore a Religious Society, composed chiefly of Soldiers, was formed some time since, and is affectionately united together in the bonds of Christian Fellowship. The Soldiers connected with it had sold, among their comrades, a considerable number of copies of the Scriptures; and lately sent to Bellary the sum of 10*l.* to be divided between the Missionary and Bible Societies of that place. At Seringapatam, also, subscriptions had been commenced among the Soldiers, for the same noble objects.

The progress of the Canara Translation, and the formation of different Societies, were noticed in the "Survey."

By the death of Mrs. Hands, late Mrs. Des Granges, the Mission has lost a most useful labourer.

The attendance on Public Worship was good. In about eighteen months, fifty members had been added to the Mission Church.

The Report gives the following general view of this Mission:—

The beneficial effects of the Mission at this Station are very apparent. When Mr. Hands first arrived at Bellary, in the year 1810, scarcely a family could be found, among those born in the country, who were able to read, or willing to learn. Their leisure time was nearly all consumed in dancing, visiting, &c. Now many of these persons have become decided Christians, ornaments of the Church, and blessings to Society. The vacant countenance is illumined with intelligence: a thirst for knowledge is excited: they apply to the Missionaries for books, and even entreat them to send to England for fresh supplies. Several of them are exceedingly liberal, and contribute largely to the support of the Schools, and the different Institutions of the Mission. Among these who subscribe liberally are two Africans and one Hindoo, who pour out their praises to God for sending Christian Missionaries to Bellary.

The British Territory, northward and westward of Bellary, had lately been widely extended, including a large tract of country, where the Canara Language is spoken; a circumstance which adds much to the importance of Bellary, and other places in that part of India, as Missionary Stations.

SOUTH TRAVANCORE.

Mr. Mead's settlement, in the close of 1817, at Magilady, or Malaudy, his prospects of success, the intention of Mr. Knill to join him, the sailing of Mr. Charles Mault for this Mission, and other circumstances mentioned in the Report, were noticed in the "Survey."

Mr. Knill reached Nagracoil, now the head-quarters of the Mission, on the 29th of September, 1818; having travelled from Madras, 500 miles, by land. His health was nearly restored by the salubrity of the climate.

Of the residence and labours of the Missionaries, the Report states—

The house occupied by the Missionaries was formerly that of the Resident, and was given to the Mission by the Queen of

Travancore. It is situated at Nagracoil, about four miles from Malaudy, in a healthy and central situation, close to the southern extremity of the Ghauts, and surrounded by scenery of singular sublimity and grandeur.

The district allotted to the labours of the Mission in South Travancore comprehends Ten distinct Stations, or Villages, most of which have Churches and Schools, and all increasing Congregations. At each Station, the Word of God is read every Sabbath-day, by a Native Catechist; who also preaches, as well as his measure of knowledge will enable him. It is a part of the employment of the Missionaries to instruct the Catechists more perfectly.

Hundreds of the Natives had renounced all connection with Heathenism. They had cast their Household Gods out of doors; and, on their public profession of Christianity, each of them had voluntarily presented a note of hand, declarative at once of his renunciation of idolatry, and of his determination to serve the Living and True God.

In connection with the disposition manifested by the Natives of Travancore to receive Christian Instruction, the Directors have great pleasure in observing the exertions making by the "Calcutta Bible Society" to provide a Translation of the Syriac Scriptures into Malayalam, the vernacular language of the country, as well as a revised edition of the Tamul Version of the Bible.

The Malayalam Translation is carried on, as our Readers will have learned, by Syrian Catechists, with the assistance and under the superintendence of the Rev. Benjamin Bailey, of the Church Missionary Society: and the Rev. C. T. E. Rhemius, of the same Society, is occupied, at Madras, in the revision of the Tamul Bible. See our Volume for 1818, pp. 168, 393—395, 454, and 459.

The arrival of Mr. Knill had led to the adoption of a plan for periodically visiting the several Villages, where there are Congregations; which appeared likely to be attended with many important benefits.

An Institution had also been projected, to be called the "South Travancore Seminary," in which it is intended to educate Thirty Boys, to be selected from among

the most intelligent in their Congregations, and brought up in the Mission House, on the principles, and, as far as possible, in the spirit and practice of Christianity.

The Missionaries have been authorized, by the Directors, to procure a Printing-Press and Types from Calcutta.

Mr. Mead had been appointed to the office of a Judge in the Native Court. On this subject the Report states—

Some portion of his time was occupied by a civil appointment, which he had received from the Ranpee, or Queen of Travancore. The discharge of the duties connected with this office seems to have conferred upon the Natives many substantial benefits; and had apparently not only excited in their minds strong sentiments of grateful esteem for Mr. Mead, but made an impression throughout the country highly favourable to the success of Missionary Labours. The Directors, however, will consider it to be their duty, in reference to this subject, to intimate to Mr. Mead, the importance of not suffering this, or any similar appointment, however useful in itself, to divert his attention from the proper objects of the Mission, with the vigorous prosecution of which nothing should be allowed to interfere.

Mr. Norton, of the Church Missionary Society, had accepted a similar appointment at Allepie, and with like advantage to the Natives; but it has been relinquished, as all the advantages connected with it would not, by any means, counterbalance the loss which the Mission would have sustained, by the unavoidable diverting of his attention from its proper concerns, and by involving him with the parties and litigations of the Natives.

Of the unwearied zeal and kindness of Colonel Munro, late British Resident, in promoting Christianity in Travancore, we have had repeated occasion to speak. The Directors acknowledge, with gratitude, his countenance and assistance to the Society's Mission.

In the Appendix are printed Extracts of Letters addressed by

Messrs. Mead and Knill to Colonel Munro before he left India, and communicated by him to the Directors. Of these we shall give a few passages.

Mr. Mead writes, under date of Nov. 24, 1818—

The increase of Converts in South Travancore is almost incredible. At one village, Tamaracoolum, upward of 1000 people have entered in the Register. At Nagracoil, several high-caste Natives have come forward: our numbers here are 290.

On December 14th, he writes—

We continue to receive great encouragement to proceed in our Mission, by the daily increase of its Congregations. Yesterday Fifty Families were added to our numbers at Nagracoil, some from remote villages; who came as the representatives of their neighbours, requesting the establishment of Schools among them, and other means of religious instruction.

Mr. Knill writes, on Jan. 4, 1819—

I have been much with the people, halting for two or three days at one place. The great numbers that assembled, the attention with which they listened to the Gospel, and the simple unadorned conversation of many, have been highly gratifying to my mind. With the full concurrence of Mr. Mead, I have established Five New Schools, in places where the new Converts dwell. The people will meet in these Schools every evening, when the Master is to read a Chapter, the Lord's Prayer, the Ten Commandments, &c. The Catechist is to attend once a week, and give them a Sermon. Thus we hope the light of the Gospel will gradually enter into every Village, and make the darkness flee before it. Some of the Old Schools have made a pleasing progress. At Tamaracoolum, the Boys repeated to me more than 1100 verses of the Bible; the Pittallum Boys 878. They were rewarded by small presents, and stimulated to proceed by the promise of more.

On New-Year's day, I had the felicity to lay the foundation-stone of the New Church. May the building rise under the auspices of Heaven! I am sure, Dear Sir, that we have your warmest wishes.

At the beginning of the year, Ministers

in England lay down their plans of usefulness. We have laid down a plan; and, if it be carried on with spirit, there will probably be more than Thirty Schools belonging to this Mission, at the close of the present year.

When conversing with the people at Tamaracolum, on the importance of being prepared to die, one man said, "My Father was prepared."—"By what means?"—"Through the merits of my Saviour."—"Did he live a good life?"—"Yes, after he knew the good way."—"Who made him good?"—"It was God."—"Did your Father say much when he was dying?"—"One sentence I remember."—"What?"—"He said, O Jesus! receive my spirit!" I cannot describe what I felt when the poor creature told me this; and if we compare the dying expression of this man and the last verse of the Epistle of James, we shall see that the Mission was not established in vain.

One night, when I was catechizing, I asked, "Who was your former Master?"—"The Devil."—"Is he a good Master?"—"Far from it."—"Do you like his service?"—"No: we like Christ's service."—"Is it good to be engaged in the service of God?" One of them promptly answered, "Yes, it is good—*A day in thy courts is better than a thousand,*" alluding to Psalm lxxiv. 10. It was a lad from Malaudy, about fifteen years old, who gave this answer. Thus the Sacred Scriptures are treasured up in his memory, and may prove "a way-mark in the road to bliss."

Another evening, when conversing with the people at Nagracoil, a man said, "I frequently used to beat my Swamme [idol] when matters did not go well with me: but it was very foolish; as the idol could neither do me good nor harm."—"No," said I, "it is true." What have you done with your idol now? "O," said he: I have beaten it in pieces, and *God shall bruise Satan under our feet shortly,* adopting the exact language of the Apostle.

Some people would laugh at these sayings. I confess they did me more good, than would thousands of gold and silver; and it is only from such things, that Missionaries must look for comfort and delight. It is in this way that Christ shall see of the travail of his soul, and be satisfied.

Under the Levitical Dispensation, the fire on the altar was to be perpetually burning—a lively emblem of what a

MISSIONARY'S HEART SHOULD BE: nor can there be any thing so desirable; for, surely, that man must be supremely happy, who constantly feels an ardent love to the adorable Being who loved us, died for us, and ever liveth to make intercession for us!

It is stated by Mr. Mead, in the Appendix, under date of Oct. 26, 1818—

Within the present year, 1600 people have renounced all connection with Heathenism, and seem to be saying, *What have we to do any more with Idols?*

SURAT.

An English School, established here by the Missionaries, goes on prosperously. The Children of the Portuguese attend, read the Scriptures, and learn the Catechism. The prejudices of the people, and the want of suitable Teachers, had retarded the establishment of Native Schools.

The death of Mr. Donaldson was noticed in the "Survey;" as was the preparation for printing the Scriptures in Guzerattee.

The Report states, that the Missionaries were expecting a Printing-Press and Types from Calcutta. A Guzerattee Grammar and Dictionary, and Tracts in that language, were in preparation.

Martyn's Persian Testament is dispersed among the Mahomedans, and greatly admired by many of them. Parts of the Guzerattee Translation are lent out among the people: numbers are anxious to have the Scriptures and Tracts in that language. Mr. Fyvie had distributed; chiefly among the Soldiers, upwards of 2500 Religious Tracts.

The Missionaries had preached, in English, to large Congregations, chiefly of Soldiers; and were well attended at the house of a Native, in a populous part of the city.

CONCLUSION.

In the close of the statements respecting India, it is observed—

On a review of the Society's Missions in the East, the Directors cannot avoid congratulating its Members on what has already been accomplished, as well as on the favourable prospects which are gradually opening in those extensive regions. The increase of the Schools—the progress made in the Translation of the Scriptures into the Chinese, Telooqoo, Canaara, and Guzeratee: and the printing of portions of them in the two former languages, and also in the Malay—the increased Distribution of the Word of God, of Evangelical Tracts, and other Religious Publications, and the increasing disposition manifested by the Natives to read them, and

also to listen to the glad tidings of the Gospel, are circumstances adapted (especially when viewed in connection with what has been achieved by the instrumentality of other kindred Societies) to inspire a lively hope, that the operations now carrying on in that quarter of the globe, under the superintending Providence of the Almighty, will at length be made extensively subservient to the purposes of His Grace.

After noticing various important indications of the success of Christian Exertions in India, the Report proceeds to

SOUTH AFRICA.

We refer the Reader to pp. 7—10 of the "Survey," for many of the statements given in the Report. We shall extract the more recent intelligence. The sailing of the Rev. Messrs. Campbell and Philip, as a Deputation from the Directors, was there noticed: they arrived at the Cape on the 26th of February last.

CAPE TOWN.

Mr. Thom has been appointed, by the Colonial Government, Dutch Minister at Caledon. Mr. Philip will reside here, as Superintendent of the Society's Mission.

STELLENBOSCH.

Mr. Bakker has had to lament indifference in some, but to rejoice over others. Earl Bathurst has promised to send out instructions for the removal of the restrictions under which Mr. Bakker suffered, in being prohibited from admitting Heathen Converts to Baptism and the Lord's Supper. Mrs. Bakker died in October, after a protracted illness of three years and four months, rejoicing in her departure.

CALEDON.

Religion advances, hand in hand, with Civilization. The Members of Mr. Seidenfaden's Church were increased to eighty-two.

A five-months' drought had occasioned much distress. Mr. Seidenfaden encouraged the people; and directed them to lead out the water of the river over a tract of land, the produce of which will support 500 families. Fifty fami-

lies have been since placed on fifty lots. A forge was to be erected, and six young Hottentots taught the smith's business.

PACALTSDORP.

Mr. Pacalt died, on the 26th of November, greatly lamented by all classes. The Landdrost of the District of George requested of the Colonial Secretary, that this Station, formerly called ~~Booge~~ Kraal; might be hereafter named Pacaltsdorp, in testimony of respect to the memory of Mr. Pacalt. Mr. Messer, from Bethelsdorp, will succeed him.

About 200 persons inhabit upwards of thirty cottages. About 300 persons attend Public Worship, many coming from the neighbourhood.

BETHELSDORP.

The New Church was opened on the 10th of January last. Mr. Barker, of Theopolis, supplies Mr. Messer's place; who removes, as has been stated, to Pacaltsdorp.

In 1818, the state of the Settlement was as follows:—

Baptized, 12 Adults and 50 Children; Marriages, 5; Births, 61; Deaths, 12;

Excluded, 11; Received again, 4; in the School, from 40 to 50 Boys, and from 80 to 90 Girls.

The Gospel was not without fruit; but the state of the people was not so much marked as formerly by spiritual vigour and Christian frankness.

Civilization advances more rapidly than heretofore. Upward of 100 Hottentots have lately been permitted to join the Station; and regulations have been made by the Landdrost to secure to them good usage and due pay, when working for the neighbouring farmers. The people perform valuable labour for Government, for which they are well paid. Boys have been apprenticed to persons in the vicinity capable of teaching them useful trades; and have given such satisfaction, that Letters have been received from all quarters, soliciting young Hottentots as apprentices.

THEOPOLIS.

The Missionaries Ullbricht and Barker have recovered from a state of great indisposition. The School prospers: it had 134 Scholars in attendance: the number on the books was 125, but many Children assist their Parents, at a distance, in burning lime and cutting wood. The external concerns were in a state of gradual improvement. The erection of a water-mill was begun. The people paid taxes to Government, in 1817, to the amount of 440 rix-dollars. The Caffres greatly infested this part of the Colony.

The preceding Stations are all within the Colony: those which follow are beyond its borders.

KAT REVIER.

We mentioned, at p. 9 of the "Survey," the death of Mr. Williams at this Station, which is within the borders of Caffraria. Mrs. Williams and her children proceeded, in consequence, with

the property belonging to the Mission, to Theopolis. The people still continued together. The Deputation will adopt such measures as circumstances may authorize.

HEPHZIBAH.

It does not appear that the Missionaries who had been ordered by Government to leave this Station had been succeeded by Mr. Moffat and Mr. Kitchingman, as was implied at p. 9 of the "Survey." The latest intelligence states it to be without a Missionary, and that nearly all the Bushmen who had settled there had fled to the mountains; and that of the huts and gardens which covered the land, not a vestige was to be seen. It is hoped that the Deputation will obtain permission from the Government to re-establish the Mission.

GRACE HILL.

The Missionaries at this Station also were directed by the Government to remove within the Colony. It still remains without a Missionary.

GRIQUA TOWN.

We have already given the chief particulars mentioned in the Report, at p. 9 of the "Survey."

NEW LATTAKOO.

To the particulars given in the "Survey," the Report adds others. The King and his Chiefs attend Public Worship. Some of the Bootsuannas discover a sound understanding, and no inconsiderable knowledge of religion. The calls for Teachers, by Bootsuannas in different quarters, were increasing. Mr. Helm, at Griqua Town, would probably be authorized by the Deputation to remove to this Station, in order to provide portions of the Scripture and other Books for the Bootsuannas, for which he is competently qualified.

Mr. Hamilton's mechanical labours had been unremitted. The water of the Krooman had been led

out, by great labour, on the adjacent lands, and corn sown. There appeared a very favourable prospect of permanence to the Settlement.

MALAPERTZE AND MAKOOON'S KRAAL.

We refer to the "Survey," at the end of the account of New Lat-takoo.

BETHESDA.

Mr. Sass, who labours among the Corannas, has been much tried by the indifference of his people, and had suffered from severe indisposition.

STEINKOPFF.

This Station, which is in Little Namaqualand, was formerly called Byzondermejd. Mr. James Kitchingman arrived here Dec. 23, 1817. He had reason to believe that he had not laboured in vain. From sixty to seventy Scholars attend School, and occasionally many more. The Mission had, however, to encounter many disadvantages from local circumstances.

BETHANY.

Disorder had arisen from the quarrels which took place during Mr. Schmelen's absence, between two of the Chiefs and their people; and his distress had been increased by the reprehensible behaviour of some of his Members.

JERUSALEM.

Mr. Moffat arrived, on the 26th of January, 1818; at this Station, which is the Kraal of Africaner, and was formerly called Peace Mountain. Mr. Ebner, who had laboured here, removed, on Mr. Moffat's arrival, to Warm Bath, whither he had been invited to return.

The School had increased from 20 to 120: some of the Scholars improved rapidly. The Ministry was not without fruit. Habits of cleanliness were introduced. Africaner and his sons are friendly,

and several among them very promising.

The disadvantages of the soil and climate are, however, so great, that measures have been taken to remove the Settlement to a better situation. For several miles, not a single blade of grass is, at times, to be seen: every where appear withering bushes and loose sand. The infrequency of rain, and its partial distribution by thunder-showers when it does come, lay the people under a continual necessity of moving about the country for pasturage. On a journey to the Damara Country, with the Chief and a number of the people, in the direction of NNE., in search of a better spot, after travelling fifty-five days, through an immense country, they returned home without having attained their object.

On Mr. Moffat's obtaining an eligible Station for the Mission; he expected to be joined by Mr. Marquard, who had been for a considerable time at Clan William, about five days' journey from Cape Town.

WARM BATH.

Mr. Ebner arrived here, from Africaner's Kraal, on the 19th of March, of last year. On asking Captain Bondleswart, who had invited him to return to the Station, why he had sent for him, he said, that having been in great danger of losing his life by wrestling with a lion, he had resolved "to keep close to the Gospel, and not to wander, as he had formerly done, to distant parts of the country."

Mr. Ebner found the property which he had left here, on removing to Africaner's Kraal, in safety. The Natives had kept their gardens in good order. Since his return, however, the people had shewn so little regard to religion, that he had thoughts of removing to some other Station.

PELLA.

A large Church has been built. Thirty good gardens belong to the

AFRICAN ISLANDS.

MAURITIUS.

Mr. Le Brun labours with encouragement and success. Various Meetings are held for prayer, and much time is spent in his School. An Auxiliary Society had been formed at Port Louis, in support of the Madagascar Mission.

MADAGASCAR.

This Mission has commenced auspiciously. We stated, in the "Survey," the arrival of Messrs. Bevan and Jones at Mauritius, and their proceeding on a visit of investigation to Madagascar; at Tamatave, in which Island they arrived on the 18th of August. Of this visit, and their subsequent settlement at Madagascar, the Report gives the following account:—

They were kindly received by the Chief, Jean René; and by Mr. Bragg, an English Gentleman, who resides in the vicinity of the town. Here they commenced a School (Mr. Bragg having allowed them the use of his own house), and shortly obtained ten Scholars, children of respectable parents; and received numerous applications in behalf of others, which they were compelled to decline, as the attempt was merely experimental. They had great reason to be satisfied with the docility and proficiency of their pupils; among whom was a son of a Chief, about twenty years of age, and heir to his father's honours and influence. This young man shewed much anxiety to improve himself, was extremely diligent, and promised that on his return home he would exert himself in the instruction of others.

During the continuance of Messrs. Bevan and Jones in the Island, they visited Vandroo, a small town about nine miles south of Tamatave. At this place they met with a very hospitable reception from the Chiefs; who, as well as the people generally, were extremely solicitous to have their Children instructed.

August, 1819.

Settlement. The want of rain had obliged the Namaquas to wander in search of pasturage.

Shortly after their arrival in Madagascar, they received a Letter from Radama, one of the Chiefs in the interior, inviting them to his capital; but, on account of its distance, the badness of the roads, and the great expense which would have been incurred by the journey, they respectfully declined the invitation.

Having at length accomplished the object of this preliminary visit to Madagascar, they engaged a passage to the Mauritius, where they arrived in the month of October. They immediately commenced preparations with a view to return to Madagascar, accompanied by their wives and families. On the 14th of November Mr. and Mrs. Jones sailed for Tamatave; Mr. Bevan intending to follow as soon as Mrs. Bevan was recovered from an indisposition, which had prevented them from embarking in the same vessel. On their landing they were saluted with great joy by the Natives, who exclaimed, "Finart! Finart!" which signifies, "Welcome! Welcome!" Soon after their arrival, they received visits from many of the people, among whom were some of the Chiefs. The Children whom they had taught shewed much pleasure at seeing them again, and were anxious for the commencement of a School. These Children had been teaching others what they themselves had learnt during the first visit of the Missionaries; the consequence of which was, that the Children thus taught were as impatient for the opening of a School as those first instructed. The Chief, Jean René, having given to Mr. Jones a piece of ground, the latter had begun to build a School-House; and it was his intention, when this was completed, to erect a Dwelling-House for the Mission.

Mr. Jones, subsequent to his return to Tamatave, had been visited by some Chiefs from Foulepointe, who intreated him to come over and teach their Children. In the opinion of Mr. Jones, Foulepointe, including the adjacent villages, will form a very eligible Missionary Station.

Mr. and Mrs. Bevan left the Isle of France for Madagascar, on the 27th of December. The vessel in which they sailed was bound, in the first instance, to Foulepointe; and it was the intention of

Mr. Bevan to re-commence his Missionary Labours in the Island at that place.

Mr. Bevan had begun to form a Vocabulary of the Madecasse Language;

which he understands is written by the Chief Radama, and by many of his people, in the Arabic Character.

SOUTH AMERICA.

DEMARARA.

To the notices in the "Survey," we add the following from the Report.

At *Le Resouvenir* the effects of Mr. Smith's labours continue to be highly encouraging. On hearing of the general observance of Family Worship by the Natives of Otahite and Eimeo, a Negro gave it as his opinion, that, on some of the plantations, there was not less than one house in five where the Slaves pray with their families. A New Chapel had been proposed; but as suitable ground could not be obtained, the sum subscribed by the Negroes (nearly 200*l.*) was to be appropriated, with their concurrence, to the enlargement of the Old Chapel.

At *George Town*, Mr. Davies, in the midst of opposition, was encouraged by the great success of his labours. The recovery of his health had rendered an intended voyage to England unnecessary.

On the *West Coast*, Mr. Elliott had begun a Chapel, toward which the Proprietors of the neighbouring Estates had subscribed 200*l.* and the Negroes engaged to render every assistance in their power. The Chapel and House of the late Mission in Tobago, being the joint-property of the Society and of Mr. Elliott, were to be sold, and the

produce appropriated to this Chapel.

An intended Mission at *Mahatca*, a populous village near George Town, had been unavoidably delayed. The Wesleyan Missionaries having, in the mean time, opened a Chapel there with an evident effect on the people, the call for religious instruction had, of course, become less urgent.

The Society's Missionaries in this Colony purpose to hold an Annual Meeting, in the month of May, at the time of the Anniversary in London.

BERBICE.

We noticed, in the "Survey," the return of Mr. Wray to his Station. His prospects have much improved, though he has still to contend with difficulties. The Slaves throughout the Colony appear ripe for Christian Instruction. Applications are frequent for Testaments, Catechisms, and Spelling-Books. From forty to fifty children attend his Morning School, and from twenty to thirty in the Evening. A New Chapel has been built, toward which upward of 400*l.* was subscribed by the inhabitants. The late Crown Estates, restored to the Dutch Company, have been purchased by a Planter, who encourages Mr. Wray to visit them, as he did when they belonged to the British Government.*

WEST INDIES.

TRINIDAD.

The Governor having required a Bond from the Protestant Missionaries in the Island, to abstain in their Discourses, under a penalty of 500*l.* from all "contentious refutations" of the tenets of the Church of Rome, Mr. Adam signed the Bond, and pursued his labours; but Mr. Mercer, considering the imposing of such a

Bond an infringement on religious liberty, refused. The Directors, viewing the subject in the same light as Mr. Mercer, while they entertain no apprehension that the

* We take this opportunity of correcting an error in the "Survey." At p. 44, it is said that the restoration of these Colonies to the Dutch had been the occasion of difficulties in the way of Missionary Labours. The Colonies themselves have been ceded to Great Britain; but it was the Crown Estates, above mentioned, which should have been referred to. EDITOR.

Society's Missionaries would speak "contentiously," have applied to Government for relief.

A few particulars are given under the head of British North America. The Report then proceeds to

SIBERIA.

We have stated the arrival of Messrs. Stallybrass and Rahmn at Irkutsk, at the end of March of last year.

They had collected 10,000 words of the Mongolian Tongue; the total number being stated at 17,000. In the autumn, they visited Selinginsk, about 200 miles south-east of the Baikal, in the midst of 10 or 12,000 Buriats, by whom the Mongolian is spoken in great purity. They had determined to

remove to this Station; but Mrs. Rahmn's health requiring a milder climate, it was probable that Mr. Rahmn would remove with her to Sarepta.

Mr. Wm. Swan, educated at Glasgow and appointed to this Mission, had proceeded to St. Petersburg, where he was studying Russ. Another Missionary has been appointed to supply the place of Mr. Rahmn at Selinginsk.

CALMUC TARTARS.

The Mission at Sarepta, conducted by the Moravian Brethren Schill and Huebner, which the Directors have assisted, has assumed

a more promising aspect; but much remained to be done, for the emancipation of the Calmucs from their superstitions.

GREEK MISSION.

Mr. Wilson's departure for Malta, and Mr. Lowndes's proceedings in that Island, and intended removal to Corfu or Zante, were noticed in the "Survey." Mr.

Wilson reached Malta on the 17th of January. Mr. Lowndes was to proceed to Zante about the middle of March.

SEMINARY.

There are twenty-one Students in the Seminary at Gosport. Beside Mr. Swan, already mentioned as proceeding from Glasgow to the Siberian Mission, the following Students have left the Seminary, in the course of the year—Messrs.

Hampson and Trawin, for Calcutta; Mr. Traveller, for Madras; Mr. Mault, for Travancore; and Mr. Wilson, for Malta: and Mr. Nicholson was on the point of proceeding to Madras.

CONCLUSION.

In conclusion, the Directors, in reference to the excess of 5000*l.* in the expenditure of the year beyond its income and to the increased calls for exertion, strongly urge the augmentation of the Funds, by an increase in the energy and the number of Auxiliary Societies.

In reference to the Foreign Proceedings it is remarked—

From the review which has now been taken, it appears that there are comparatively few of the Society's Missions which do not afford evidence of progressive advancement; either in the attainment of

the Native Languages—or in the Translation or Publication of the Scriptures—or in the actual communication of Christian Knowledge—or in Plans for a more extensive diffusion of it—or in improved Civilization and Manners—or in respect to Examples of decided piety and virtue. Whilst, in several places, the facilities for the direct communication of the Gospel, by preaching, are multiplying, the Directors perceive with much pleasure an increasing disposition on the part of the inhabitants to listen to its gracious proposals. In those Stations where few advances have been made by the direct ministrations of the Gospel, the indirect means which are employed for the dissemination of Christian Knowledge, by the distribu-

tion of the Scriptures and Religious Tracts, cannot but be deemed of high importance, as calculated to excite a spirit of inquiry, and gradually to prepare the native mind for future appeals, on the mercies and obligations of Christianity, from the living voice. If at some Sta-

tions the prospects are not so bright as formerly, at others they are much more so; and even with regard to those where discouragements exist, they have reasons to hope, that such plans will be adopted, as shall ultimately lead to an improved order of things.

FIRST REPORT OF THE AMERICAN UNITED FOREIGN MISSIONARY SOCIETY :

DELIVERED, AT NEW YORK, MAY 15, 1818.

(Treasurer—*David Bethune, Esq. New York.*)

THE Formation and Constitution of this Society were recorded in the Number for March, of last year. Of its First Report we shall now give an abstract.

After recapitulating the measures adopted to unite, in this Society, the Members of the Presbyterian, Reformed Dutch, and Associated Reformed Churches, it is stated—

One of the first acts of the Board of Managers was, to direct their Secretary to open a correspondence with the London Missionary Society, the Baptist Missionary Society, the Methodist Missionary Society, the Church Missionary Society, and the Edinburgh Missionary Society—in Great Britain; the Netherlands Missionary Society—in Holland; the Board of Missions of the General Assembly of the Presbyterian Church, the American Board of Commissioners for Foreign Missions, the Committee of Missions of the General Synod of the Reformed Dutch Church, and the Baptist Board of Foreign Missions—in the United States; the Society of United Brethren—in Europe and America; and such others as he might deem proper. This order has been complied with: and extended also to the Connecticut Missionary Society; and to the Society for propagating the Gospel among the Indians in North America, instituted at Boston in the year 1787.

The Report then states the measures adopted for making the Society known, and obtaining contributions in its support; by the circulation of the Address which we printed in the Number above referred to; by appointing Agents to travel on its behalf in various parts of the United States; and by the establishment of Auxiliary Societies.

A negotiation had been entered into with the New-York Missionary Society for a transfer of all its concerns to the United Society; but some difficulties had arisen in consequence of a covenant entered into by the New-York Society with the Tuscarora Indians, among whom it maintained a Mission.

It is proposed to increase the number of Managers from twelve to eighteen; to constitute every Benefactor of 100 dollars a Manager for Life; and to appoint the President, Treasurer, and Secretary of Auxiliary Societies, ex-officio Members of the Board of Managers.

Measures have been taken with a view to the establishment of a Mission among the Illinois Indians. Information had been received, that, from Lake Michigan to the heads of Red River, the Indians amounted to 194,087.

With a view to procure Labourers in the Society's service, the Report states—

Some pains have been taken to call our Youth, and especially those who are in the Schools of the Prophets, to the honours and dangers of the Missionary Life.

The Chairman of the Committee of Missions has been requested to send to the Theological Seminaries of Princeton, New Brunswick, and New York, as many copies of the Address of the Board of Managers as he should see fit; accompanied with a Letter, affectionately soliciting the Students in those Seminaries to

institute the solemn inquiry, whether it is not the duty of some of them to engage in Missionary Efforts under the direction of the Foreign Missionary Society. He has also been requested to prepare for publication a short tract on the subject of Missions, addressed generally to the pious Youth of our country.

The Contributions received from various quarters amounted, by the last statement of the Treasurer, to 1453 dollars.

The Report concludes with a strong appeal to the gratitude of Christians, and to the zeal of the Youth of America:—

Permit us, Brethren, to call your attention once more to the state of the Heathen and Antichristian Sections of our Globe. Look at the Maps of Asia, of Africa, of America, and even of a part of Europe itself, and see how far the God of this World has extended his dominion. Behold nations, numerous as the sand of the sea, rising into being, living without God, and dying without hope!

When we contemplate their situation, Brethren, we are reminded of our own idolatrous origin. Can we forget the time when our ancestors first saw the Heralds of the Cross?—first turned a listening ear to the soul-arresting message which they delivered, and bowed to the overpowering majesty of truth? That era is to us memorable indeed! Had not those messengers of peace been willing to land upon inhospitable shores—to meet the averted eye—the finger of scorn—the scowl of bigotry—and even the arm of violence itself, our fathers had, humanly speaking, never heard the Gospel. Those who sent out these men, acted in Christian Character: the command of their Saviour had not only fallen upon their ears, but had vibrated upon the chords of their hearts. And the Missionaries themselves, though standing in spiritual things on high and sheltered ground, yet when they realized the state of the Heathen, and evidently saw them perishing in their sin—scorning mercenary calculation and personal fear, they nobly resolved to rescue them, or to perish in the attempt.

The causes which impelled them to action still exist with undiminished force. May God now give to the Church, by the outpouring of his Spirit, minds that shall feel and hearts that shall beat in

unison with theirs! We have no prophetic powers, Brethren, and yet will not hesitate to predict, that our Missionary Zeal must rise many degrees higher than its present elevation, before we can calculate upon its extensive and powerful agency in the Heathen Wilderness. It is consoling, however, to reflect, that the Heathen of our day are as easily brought over to the knowledge of the truth, as the Heathen of the Apostolic Age. Having the command of God for Missionary Efforts, we may certainly calculate upon success. All then that appears necessary for the Church to perform, is to say that these efforts shall be made.

We cannot close this Report, without making another appeal to the Christian Youth of our country.

What cause of congratulation would it be, if God, at this very time, should pour out upon them a Missionary Spirit! The Cause of Missions in our land is, at this moment, pining for the want of suitable Missionaries.

Although our Eastern Churches have done something in the Missionary Cause to redeem the American Character; yet nothing has hitherto been attempted in our country, that is either proportioned to its population or its means.

The glory of this work, we fear, is not sufficiently appreciated. What great and good men think of it, is well expressed in a Letter written by the Archbishop of Canterbury, at the commencement of the last century, to the Christian Missionaries at Tanjore. "Your province, Brethren," said he, "your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, and Popes—let them glitter in purple, in scarlet, or in gold—let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee: ye have acquired a better name than they, and a more sacred fame; and, when that day shall arrive, when the Chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye with them shall shine like the sun, among the lesser stars, in the Kingdom of your Father for ever. O happy men, who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching! Happy men, to whom it shall be given to say before

the assembly of the whole human race, *Behold us, O Lord, and the children whom thou hast given us!* Happy men, who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glad encomium, *Well done, good and faithful servants, enter ye into the joy of your Lord!*"

The Board of Managers offer to Almighty God their fervent prayer, that many such stars may arise and shine in the firmament of the Church and of the World. They are encouraged the more to hope for such an event, when they consider how many *Schools of the Prophets* have recently been reared in the midst of

us, and how many of our Youth are at this moment preparing for the service of their Redeemer.

May the *Angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, soon reach the utmost limits of his destination!* and may our ears soon be saluted with the joyful sound from every region under heaven, of — *Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ!* — *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever!*

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Activity of the Tewkesbury Ladies' Association.

IN tracing the Domestic Benefits arising from the British and Foreign Bible Society, we have had repeated occasion to notice the advantageous influence of Ladies' Associations; and now add another instance, from the Report of the Tewkesbury Auxiliary Bible Society.

To the Ladies' Association your Committee are greatly indebted. That Institution (which owes its origin to the judicious remarks made by the Hon. and Right Rev. the Lord Bishop of this Diocese, as to the great benefit that would result even from Penny Subscriptions, when his Lordship did this Society the honour of presiding at a former Anniversary) has become the grand agent in the distribution of the Bible around us. Alive to all the tender sensibilities of their sex, prudence, diligence, and perseverance, have led them to seek out the abodes of the Poor who were destitute of the Scriptures, and to devise the best means by which their want of them might be supplied. Since the formation of the Ladies' Association (not a year and a half) they have sold, of Bibles, 421; of

Testaments, 119; making 540 copies; and have now subscribed for 306 Bibles.

Advantages to the Poor from contributing for Bibles.

It is well stated in the Tewkesbury Report—

To the mode of collecting from the Poor for Bibles, some persons seriously object, as if it connected with it unkindness, and even cruelty; but the fact is, that considerable benefit has resulted, in various ways, to the parties contributing.

In many instances, it has been productive of an increase of carefulness and industry in their habits. It has given a higher tone to the feelings and morals of many, than they have usually possessed: it has induced them to take a generous interest in the good of their fellow-creatures: and thus have they partaken of the pleasure of communicating, as well as of receiving benefit; and, in some instances, the Collectors have witnessed, with delight, that this pleasure has not been inconsiderable; so that a real advantage is imparted to their moral character, by receiving from them their little contributions in such a cause. But farther, it is evident, that the Sacred Book itself has, on this account, been held in greater esteem, and has been more carefully preserved and read. And, still more, the very act of collecting the pence has been the occasion of discovering that wretchedness, and of devising means for its alleviation, which otherwise had remained,

with all its weight, without the consolation of relief. These remarks are abundantly confirmed in the interesting Report of the Association lately published, where we are told that "the Poor hail with delight and gratitude the means thus afforded them of obtaining the Sacred Volume."

In reference, probably, to objections which have been sometimes made to the exertions of Ladies in this cause, it is added—

The employment of the Ladies, then, in this work, is one of those that adds dignity to the Female Character.

Comfort of the Bible to a Poor Woman in extreme Distress.

The following narrative cannot be read by the Friends of the Society, without thankfulness that they are instrumental in bringing home to the bosom of the wretched the consolations of the Divine Word.

The Committee of a Benevolent Society at Deptford, formed for the purpose of visiting and relieving the Sick and Distressed, having received information that a poor aged woman had met with a bodily injury which had reduced her to a state of the utmost wretchedness, sent their Visitors to her. They went on a sharp winter's evening, and found her lying on a heap of rags, not deserving the name of a bed, without either sheet or blanket; and her afflicted body covered only by a tattered silk cloak and a ragged bed-quilt. The window-panes were broken. She had no fire, nor any money to purchase fuel. When the Visitors expressed their concern at finding her in such deep affliction, she replied, "My distress is indeed great, but far short of what I deserve: I thank God that it is no worse; and pray for resignation to his will, that I may suffer without murmuring." Notwithstanding the extreme wretchedness of her situation, she appeared serene, and even cheerful; and, on being requested, gave them a short account of her former life. She had been brought up with respectable prospects, and received a suitable education; as was evident from the gen propriety and correctness of her language. Until her fortieth year, she had lived comfortably. After that, in

consequence of an adverse change in her circumstances, she opened a little School: but was frequently unable to procure the money due to her; and was, at length, from ill health and other causes, obliged to relinquish that employment. For a considerable time she had only nine-pence a-week to support her; and, during the last three years, she had subsisted principally on what she had picked up in the streets, and at fishmongers' stalls. "Three weeks ago," said she, "I met with the accident which now confines me; and though, during the time I have been thus confined, I have been destitute of most of the necessaries of life, I can trust in my Heavenly Father." A Bible which she had received, through the Deptford Bible Association, lay on her tattered bed. She laid her hand upon it, and said; "At six years of age, I could read my Bible; but I have learned more from it during this affliction, than I did before in all my life. Oh, what a treasure is the Word of God!" The same persons frequently visited her afterward; and uniformly found her evincing the same resigned, contented, and thankful disposition; the same tranquil reliance on the Word of God; her Bible always appearing to furnish her chief support and consolation.

The Bible a Blessing to Sailors.

The Domestic Benefits of the Society extend to all classes and to men of every occupation. A Member of the Society sent from Hull, under date of March the 16th, the following account of a Meeting of Sailors:—

I attended the General Annual Meeting of the Hull Marine Bible Society, on the 26th ult. It was, I think, without exception, the most novel, appropriate, and interesting, that I have ever witnessed. The centre of the National Boys' School Room, where we met, was planted with from four to five hundred Seamen. The sight of such a number of that class to which our country has, under Divine Providence, been so much indebted, who have been our bulwark and have so often turned the battle from our shores, affected me very much. You would have been delighted, to see the honest tarry-hand wiping away the tear, while addressed by the speakers.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

FORMATION OF DISTRICT COMMITTEES.

WE rejoice to find that a beginning has been made, in the establishment of Local Associations in support of the Society; as we may hope, by this means, to see the great body of the Established Church brought into a system of habitual contribution in support of Missions to the Heathen.

Storrington District Committee.

A Committee, under this title, was formed, in aid of the Society, at a Meeting of the Clergy and Laity of the Deanery of Storrington, held at Steyning, on the 27th of April; the Rev. Dr. Hind in the Chair.

This Association embraces the Deanery and the neighbouring Parishes. All the Clergy, and all Annual Subscribers of Half-a-Guinea and upward, are Members. The Committee will meet on the same days and at the same places, as the District Committee of the Christian Knowledge Society; and also annually, at Storrington, on the day of the Bishop's or the Archdeacon's Visitation. The Archdeacon is *President*; the Rev. W. Bradford, *Treasurer*; and the Rev. W. Woodward, the Rev. George Wells, and the Rev. M. Irving, *Secretaries*.

Lewes Deanery Committee.

At a General Meeting of the Lewes Deanery Committee of the Christian Knowledge Society, held at Cuckfield, on the 6th of July—Joseph Baker, Esq. Vice President, in the Chair—a District Committee of the Society for the Propagation of the Gospel in Foreign Parts was formed for the Deanery and the contiguous Parishes, under the sanction of the Lord Bishop of the Diocese.

This Committee is identified, still more than that of Storrington,

with the Committee of the Christian Knowledge Society for the District; the *President*, *Vice-Presidents*, and *Secretaries* of that Committee being requested to act for both Committees, which will also meet at the same times and places. The Committee consist of all the Members of the Corporate Body—of all the Annual Subscribers of One Guinea to the Society, as Associated Members—of all Annual Subscribers of Half-a-Guinea and upward to the Committee—and of all the Clergy and others the "Subscribing Members of the Lewes Deanery Committee of the Christian Knowledge Society, resident or sojourning within the Deanery. The Rev. Thomas Baker, the Rev. Thomas Baden Powell, and the Rev. Dr. Holland, are appointed *Treasurers*; with such other Members of the Incorporated Society as may now or hereafter be resident within the Deanery.

CHURCH MISSIONARY SOCIETY.

SECOND ANNIVERSARY OF THE ASHBOURNE BRANCH ASSOCIATION.

ON Sunday, the 8th of August, the Rev. Henry Davies preached at Ashbourne, and the Assistant Secretary at Bonsall.

The Annual Meeting was held, on Tuesday, August 10th, in the Chancel of the Church; Sir Matthew Blackiston, Bart. the President, in the Chair. The Meeting was addressed by the Rev. Messrs. Bickersteth, Cooper, Davies, Sim, Shipley, Hake, and Dewey; and by Messrs Cooper and Radford. The Rev. Edward Cooper, of Hamstall Ridware, took an able view of the claim of the Society to the character of a Church Society; and stated, that its proceedings are more evidently under the direction of the Clergy of the United Church than those of any other Society; all who are Members of the Society being

Members also of the Committee, while a limited number of Laymen are elected thereon.

This Association, under the fostering care of its President and the Vicar of Ashbourne, raised, in the last year, about £.230. The sum of £.50 was collected after the Sermons and Meeting.

THIRD ANNIVERSARY OF THE DERBYSHIRE ASSOCIATION.

THE Annual Meeting was held, on Wednesday the 11th of August, in the Old Assembly Room; Sir Matthew Blackiston, Bart. in the Chair. The Rev. Thomas Dikes and the Rev. R. W. Sibthorp, being in the neighbourhood, assisted on this occasion.

The Rev. Messrs. Johnson, Bickersteth, Lowe, Davies, Bryan, Dikes, Evans, Sibthorp, Wawn, Bagge, and Sim, and W. Newton, Esq. addressed the Meeting. Upward of £.35 was collected at the doors.

On Thursday Evening, a Meeting was held at Stanton-le-Dale; the Branch Association of which village had contributed upward of £.70 in the last year. The Rev. Messrs. Dikes, Bickersteth, Davies, Sibthorp, Hey, and Wawn addressed a large company assembled together. The sum of £.14. 10s. 5d. was received at the doors. Henry Cox, Esq. in the absence of the Vicar, the Rev. John Garton Howard, was in the Chair.

On Friday Evening, the Rev. Henry Davies preached at Bonsall. On Sunday, the 15th, he preached at St. Michael's, Derby, in the Morning; at St. Peter's, in the Afternoon; and at Breadsall, in the Evening: the Collections amounting to upward of £.43. At the small village of Breadsall there was a crowded congregation; and such a lively interest was taken in the affecting statements of Mr. Davies, that the contributions exceeded £.15.

August, 1819.

The Derbyshire Association raised upward of £.900 in the course of its last year.

BAPTIST MISSIONARY SOCIETY.

ANNIVERSARY.

THE Society has had the advantage, at this Anniversary, of the assistance of the Rev. William Ward, one of the Senior Missionaries at Serampore, who has visited this country for the re-establishment of his health, after a residence in India of nearly twenty years.

On Tuesday Evening, June the 22d, Dr. Ryland, of Bristol, preached, at Carter-Lane Meeting House, from John xvi. 8. *And when he is come, he will reprove the world of sin*;—and, on Wednesday Morning, at the Wesleyan Chapel, Great Queen-Street, the Rev. Thomas Edmonds, of Cambridge, preached from Rom. x. 14, 15.

At the conclusion of Mr. Edmonds's Sermon, Mr. Ward addressed the congregation, and expressed much sorrow at the insufficiency of the funds for the support of persons waiting to proceed to India; and urged the various grounds of Encouragement which the state of the Mission furnished—particularizing the Translations executed and in circulation, the six or seven hundred Converts from among Hindoos and Mahomedans, the Progress of Religious Feeling in India, the 8000 Children under instruction, the increase of Religion in the Army, and the Efforts of kindred Societies. Mr. Ward paid an affectionate tribute to the memory of the late Rev. Henry Martyn, whom he considered as carrying personal religion to a degree of elevation and sublimity rarely equalled.

In the Evening of the same Day, Mr. Ward preached at Sion Chapel, from Acts xxvi. 18—*from the power of Satan unto God*.

In this Discourse, Mr. Ward drew, from his own knowledge and observation, an affecting picture of the various modes in which the dreadful power of Satan is exerted among the millions of India. Our Readers will be hereby stimulated, we trust, to more earnest prayer and greater exertions.

The most fearful Power of Satan is exhibited in Heathen Countries. It is apparent in their religion.

In India, it is universally maintained—

1. That **THE ONE GOD IS AN INSULATED BEING**; that he is separate from all created intelligences; that he has nothing to do with creatures, in which class the Creator, the Preserver, and the Destroyer, are placed. Thus the connexion is destroyed between God and his creatures. To the One God, not a single prayer is offered; no tribute of praise ascends.

2. That **MAN IS NOT AN ACCOUNTABLE CREATURE**. Believing man to be entirely material, and attributing all action to spirit, they assert that he is the chariot and God the charioteer; thus exonerating themselves from all accountability.

3. That **THE PRESENT STATE IS NOT A STATE OF PROBATION**. If man be not a responsible being, the wicked cannot be exhorted to forsake his way, and the unrighteous man his thoughts. The Gentoo, in accordance with this sentiment, gives himself up to the commission of iniquity.

These Three Articles form what may be called their PHILOSOPHICAL Creed.

That which may be denominated their POPULAR Creed maintains—

1. That **BATHING IN A RIVER WASHES AWAY SIN**. Thus one part of their Creed contradicts another: for the Second Article of their Philosophical Creed implies, that Sin is a nonentity. In conformity, however, with this article, millions of people repair to the Ganges every morning and evening, to wash away their sins.

2. That **ALL SIN IS CONSUMED AND TAKEN AWAY BY THE REPETITION OF THE NAME OF GOD**. This delusion embraces the whole population.

3. That **THEIR CREATED GODS ARE TO BE WORSHIPPED**. One of these is an infamous character. He is renowned for licentiousness, and his festivals are abominable.

4. Another part of the popular religion

is **THE WORSHIP OF THE IMAGE OF A MONKEY**. To him offerings are made and prayers presented, by Brahmins appointed for that purpose.

5. Another branch of their religion consists in **ONCEINITY AND ABOMINATIONS**, so detestable as not to be stated to a Christian Audience. It is a religious rite, to bring these things, with shouts of applause, into their temples. There are the most abominable paintings upon the image of one of their goddesses, which is publicly exhibited for a whole month. I have been obliged to close my window-shutters; and to seek for my children, that I might remove them to a distant apartment. As lust and cruelty constituted the religion of the Ancient Greeks and Romans, so it is in India. The cruelty of the Gentoo Religion appears in suspension upon two hooks; in the piercing of the tongue by a sharp instrument, and drawing a snake through it; in the devotees throwing themselves from elevated places upon knives; in pilgrims perishing in the hot months by the road side; and in their throwing themselves, in order to insure future happiness, under the wheels of the chariot of Juggernaut.

6. To this add, that **HUMAN SACRIFICES** formed a part of the ancient Religion of the Hindoos; and that, even now, Mothers drown their Children as an act of religion. They lead the Child into the water, and encourage it to go forward till it perishes.

7. **THE BURNING OF WIDOWS**. Our God is the husband of the widow and the father of the fatherless. By way of trial, the Hindoo Widow first burns her finger to a cinder: she then bathes in the Ganges, walks round the pile, and throws herself by the side of her husband. She is then tied to him—the son kindles the pile—and loud vociferations drown her cries.

8. **THE BURNING OF WIDOWS ALIVE**. The Widow sits in a large grave—the husband is laid on her knees—and those who are present trample in the earth.

The Preacher applied his subject in a very forcible manner, in awakening the gratitude, pity, and zeal of his hearers.

We have particularly noticed, in the reports of several of Mr. Ward's public addresses, a very earnest desire to lead his hearers to especial prayer for the Divine In-

fluence on all the means which are employed to convert the Heathen. His urgent admonitions on this subject should have a freshness of influence on our minds. We have READ, again and again, of the power of Satan among the Heathen: but Mr. Ward has SEEN it, and FELT it, and been harassed and distressed by it, till, like Dr. Buchanan of other days and Mr. Corrie and Mr. Davies of our own, he assures us, as with the energy of absolute demonstration, that the Power of Satan will never be destroyed but by our exertions, but that those exertions will be wholly and for ever useless without a special out-pouring of the influence of the Divine Spirit.

On one occasion, by way of Caution, he said—

Place no confidence in man: If you put your trust in the talents of any man, you will meet with an awful disappointment: God will not give His glory to another.—Yet, do not so rely on God as to neglect exertion: He employs men as His instruments.

In the Application of his present Discourse, he remarked—

I offered you this morning, at Queen-Street Chapel, some Encouragement, from the numerous Translations, Converts, Schools, and Societies in India. But our principal hope is in God. If you exalt man, God may permit you to see how little man can effect. Use every means which He has appointed; but rely upon Him, and He will cause the walls of Jericho to fall down. What an act of folly would it have been for the Jewish Priests to have disputed which of the rams' horns contributed most to the taking of that city!

At a Meeting held with reference to Ireland, Mr. Ward forcibly urged the same important topic:—

There is one circumstance, which I wish exceedingly to be impressed upon all our

minds. I am afraid, while the people of Great Britain are thus nobly employed thus largely and generously promoting the work of Christian Benevolence in so many forms, lest we should lose sight of that without which all our contributions are nothing, without which all our efforts are nothing. All the men whom you can send to Heathen Lands, or to Ireland, or any other parts of the world, go in vain without the Divine Spirit. Let me entreat you, therefore, to accompany your subscriptions and your efforts with prayer; remembering that every thing depends upon the out-pouring of the Spirit of God. If that Spirit should be poured out upon those young minds, if upon the lively youth in Ireland divine influence should rest, you will perceive the noblest effects arising. While they are learning lessons, and committing texts, and whole chapters of the Word of God to memory, it is only for the Holy Spirit to impress, to produce the living effect of those passages upon the mind, and they will become the power of God unto salvation.

We have quoted these passages, because, coming as they do with a special authority from the man who uttered them, we trust that liberality and exertions will be stimulated thereby, while trust and confidence in God become more unbounded, and prayer more instant and unwearied.

The Anniversary of the Society closed, by a Meeting held, on Thursday Evening, at Albion Chapel, Moorfields. A summary of the latest intelligence was read by the Secretary, the Rev. John Dyer. Mr. Ward again urged on his friends, in a very forcible and solemn manner, the absolute duty and necessity of seeking an effusion of the influence of the Holy Spirit to render all exertions effectual; and enumerated a variety of obstacles in the way of success, which nothing but that influence could remove.

Foreign Intelligence.

SWEDEN. BIBLE SOCIETY.

FROM the intelligence sent home by the Rev. Dr. Henderson, now travelling in Sweden to promote the objects of the British and Foreign Bible Society, we extract some particulars.

Reformation of Manners, by the Use of the Scriptures.

A Clergyman, one of the Rural Deans in Sweden, bears a strong testimony to the influence of the Scriptures. He writes—

I have endeavoured to trace, in this contracted sphere, the effects produced by the distribution of the Scriptures; and it has been with the most lively satisfaction, and a heart lifted up to our Divine Shepherd who has himself promised to feed His sheep, that I have found many houses, where the afternoon of the Sacred Day of Rest was formerly spent in idle conversation and foolish pleasures, or, what is worst of all, in drunkenness and swearing, the inhabitants of which now employ the hours in which they are free from secular business, in the study of the Divine Word, and in seeking the text and passages which had been referred to in the Sermon. A REFORMATION OF MANNERS IS VISIBLE IN THESE PEOPLE; and, strengthened by the power of God, I shall persevere, according to the best of my ability, in carrying on this good work among my hearers. It is an eternal truth, that *the Word of God is quick and powerful.*

Formation of a Swedish Naval Bible Society.

Of the want of an Institution for the supply of the Scriptures to the Swedish Navy, Dr. Henderson writes—

Carlscona is the Portsmouth of Sweden—the depot of nearly twenty sail of the line; and contains, besides the other inhabitants of the town, a population of between seven and eight thousand souls belonging to

the Admiralty. Most of the Seamen being married, and the pittance allowed being extremely scanty, even such of them as are inured to habits of economy, find it a matter of no small difficulty to procure a partial supply of the food of this perishable life. It follows, that comparatively few are in possession of the Sacred Volume, or able to provide their families with that invaluable treasure.

Dr. Henderson has succeeded in procuring the establishment of a Swedish Naval Bible Society. Having engaged the support of the principal Authorities at Carlscona, a Meeting was held, on the 2d of February, in the Town Hall. The following is an abstract of the proceedings:—

His Excellency, the Governor of the Province, took the chair—supported, on the right, by the Commanding Admiral; and, on the left, by the Commandant of the Town: while a number of officers, civil and military, occupied the more prominent places in the assembly. We had also the assistance of the Superintendent and Dean, and several of the Clergy. The Royal Chaplain, the Rev. W. Holm, having solemnly deposited a large Folio Bible on the table, and briefly, but most appositely, referred to it, as the fittest symbol of the Society to be formed, the Governor stated the object of the Meeting, and then called upon me to step forward, and communicate to the Gentlemen present what I had already mentioned to him in private. Having done this, I promised them assistance, to the amount of 200*l.* from the British and Foreign Bible Society. His Excellency read to the Meeting a plan for the Constitution of the Society, of which a Provisional Committee was formed, out of the Gentlemen whose names had been entered on the lists as Subscribers to the Institution. His Excellency charged me to convey to your Committee the high sense which the Meeting entertained of the obliga-

tions under which you have laid the Swedish Nation, by the generous assistance which you have given to the Bible Societies in this country: thus furnishing so many poor with the means of acquiring the most important of all knowledge, that of the *only true God and of Jesus Christ whom He hath sent*. He then took me affectionately by the hand, and wishing me all possible success in my future exertions to spread the Divine Word, dissolved the Meeting; while aspirations of praise and thanksgiving ascended to that God, whose providence had brought about this joyful event.

RUSSIA.

BIBLE SOCIETY.

Speech of Prince Galitzin, at the Fifth Anniversary.

AFTER describing, in glowing terms, the enlightening and vivifying influence of the Bible on all who cordially receive it, Prince Galitzin traces the extent to which it has been made known, more particularly in the Russian Empire:—

Bible Societies now see more than they did at first, of the blessed effects resulting from the reading of the Scriptures; and they have the happiness to witness the marked success and rapid advancement of the great work in the present day. Copies of the Scriptures are pouring into almost every known region, from one extremity of the earth to the other: and we find, that they are everywhere received, and read with spiritual advantage: they are everywhere multiplied, and everywhere sought after. Soon there shall not be remaining upon the earth one people, among whom the Word of God is not read and affectionately received. *I have sworn by myself, saith the Lord by the Prophet, the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear.*

The Russian Bible Society, upheld and perpetuated by the Providence of God, and protected by a Christian Monarch, is rapid in its growth, like a wide-spreading tree, planted beside fountains of waters. There now remains scarcely a single Government

in the Russian Empire, in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen Tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgisians, the Buriats, begin to read, *in their own tongues, the wonderful works of God*, or are thirsting after the Word of Life. Into the Karelian and the Schuwasschian Tongues, the Gospel of St. Matthew is already translated.

The Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the Word of God; while many professed Christians, awakened by the voice of the Living God speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

MEDITERRANEAN.

SMYRNA.

Martyrdom of Athanasius, an Apostle but Penitent Greek.

IN our last Volume, pp. 516—518, some details were given in proof of Englishmen becoming Mahomedans. We have more facts of the same nature, which our limits will not allow us to bring before our Readers: but a narrative has lately reached us of a somewhat similar kind, that will awaken pity for the sufferer, and indignation at his sufferings.

Athanasius, a fine young man, about four and twenty years of age, was the son of a Boatman who carried on a small trade in the Archipelago. The business of the father being insufficient to require the assistance of the son, he was obliged, like thousands of his countrymen, to leave the land of his birth in search of a livelihood:

Athanasius fell, at length, into the service of a Turk, in decent circumstances, and something above the common rank. The Master, pleased with the conduct of his servant and in reward of his fidelity, often proposed, with great offers, to elevate him from the degrading bondage of a Greek, to the privileges of a Turk. Every temptation was manfully resisted; till, on one fatal Festival-night, he was overcome. The words of abjuration once spoken, the deed is done. The next morning made the man a Turk.

He remained with his master about a twelvemonth; suffering many pangs of conscience, and having no alternative but to die, since he could not live, a Christian. Thus circumstanced, and, no doubt, urged by his own people, whose practice it is not to receive back to their communion any one who has apostatized, Athanasius resolved to sacrifice his life as an atonement for his crime.

With this intention he quitted his master, and went on pilgrimage to Mount Athos. At this place, sacred among the Greeks, he remained some months, receiving instruction, and preparing for death. On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body of the Greek Monks who reside there, on the prospect of his becoming a distinguished Saint. He arrived at Smyrna in the habit of a Monk; and went immediately, with the approbation of the Greeks, to the Turkish Judge; declaring his resolution to die a Christian, rather than to live an Apostate. The Judge wished to save his life, by persuading the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. He was confined, therefore, in a dungeon, and tortured; which he endured with the greatest firmness and patience.

The Greeks were afraid, that, during his confinement, the tortures and extravagant promises and allurements of the Turks would shake his resolution, and sent a Priest to strengthen him to suffer death.

On the day of his execution, Athanasius was led out of prison with his hands tied behind. He walked firmly

to the Square, a very public place before the large Mosque. There he was again offered his life, with riches, women, lands, and houses, if he would remain a Turk; but nothing could tempt him from his purpose. At last, a Turkish Blacksmith was ordered, by the Captain of the Guard, to strike off his head: but, as a last attempt to induce the sufferer to live a Turk, the executioner was desired to cut a little of the skin of his neck, that he might feel the edge of the sword. This last attempt having failed, and Athanasius on his knees declaring with a calm and resigned countenance that he was born with Jesus and would die with Jesus, his head was struck off at a single blow. The Turkish Guard instantly threw buckets of water on the neck of the corpse and dis severed head, to prevent the multitude of expecting Greeks from dipping their handkerchiefs in his blood, to be kept as memorials of the great event. The body lay guarded and exposed, for three days. It was afterward given up to the Greeks, and buried in the principal church-yard.

If we are rightly informed, Athanasius might have lived, if the Greek Church would have received him back again into her bosom. If so, whatever excuses may be offered for this system on the ground of restraining the Greeks from yielding to the temptations of their Turkish Masters, yet Mercy and Charity plead forcibly for the repeal of such a law.

Inevitable death awaits Mahomedans, in any country under Mahomedan Dominion, who abandon the Creed of their Prophet; and the same measure is dealt out, it appears, to every Convert from Christianity, if, on repenting, he be not received back again by his Church. The diffusion of light among Mahomedans might lead them to abrogate this sanguinary law, and the interference of Christian States might hasten its abrogation: but, while it continues, it opposes an impassable barrier to the extension of the Gospel among the Mahome-

dans of Mahomedan Countries; and will doubtless, therefore, bring on the downfall of their dominion, in order that *he which letteth may be taken out of the way.*

For the Martyr himself, we thank God for his integrity and courage. Were we assured that nothing of a meritorious expiation of his sin entered into his views, but that, like our great Cranmer in nearly similar circumstances, he bowed with a contrite and believing heart at the foot of the Cross, and placed his whole trust in the merits of the Saviour, we should rejoice over him with unmixed joy.

ARABIA.

State and Influence of the Wahabees.

Some communications on this subject have lately reached us, an abstract of which we will lay before the Reader. The progress and influence of this Mahomedan Schism must be classed among the Signs of these wonderful Times.

This schism had its origin in the interior of Arabia. A woman, named Fantuma, announced a simplified system of Mahomedanism; in which various rites and practices of the old system are rejected, together with certain points of the customary Creed.

This party had been gathering strength for a long time; but lately sustained, as is generally known, a signal defeat from Ibrahim, son of the Bashaw of Egypt. He took Derijah, their capital, which was strongly fortified, and defended by upwards of eighty pieces of cannon. Abdallah, the chief of the Sect, with his nephew and another leader, were sent to Constantinople: after being exposed, in chains, in the streets of the city, they were beheaded, and their bodies left unburied for three days. The chief Imâm or Priest of the Sect had been put to death by Ibrahim: after having been exposed to public derision, with all his teeth drawn, he was placed on a pedestal, over a quantity of gunpowder, and blown into the air.

It does not appear, however, that

the schism is healed. In several parts, the Wahabees maintain themselves; and, in others, they are propagating their opinions around them. These Protestants of Mahomedanism awaken expectation in the minds of many. Reflecting persons see, in their character and growth, indications of a propitious change, particularly as connected with the present decline and falling away of the Turkish Religion and Empire. It would be more pleasing, however, to a Christian, to see that numerous people in full possession of the Holy Scriptures in their own tongue, and good Missionaries living at this propitious time among them, than to witness their passing from one denomination of Mahomedanism to another, perhaps not at all better. Some persons think, indeed, that divisions and variance among the professors of the Turkish Religion, so immensely extended as to cover some of the best and fairest portions of the globe, will be the chief means of its decline and end. This is highly probable: but Christians should apply to good purpose all the happy opportunities afforded them for the promotion of the Faith; for we live in the midst of wonderful changes, so that it cannot be doubted that Divine Providence is taking unusual measures, in order that the Name of the Lord may be made known among the nations, and true religion cover the whole earth.

What has been already done and is now doing will not be in vain. The late Rev. Mr. Burckhardt may be said to have lived a long life in a short time: in the course of a few months, he distributed hundreds of Bibles and Testaments, in a variety of languages, in the dark regions of Egypt and Syria; where they are, doubtless, working their intended effect. The Church Missionary Society will succeed well in its present undertakings in the Levant: if its efforts could be increased in those parts, it would reap a hundred-fold.

CHURCH MISSIONARY SOCIETY.

Tracts by Dr. Naudi.

In the Number for July, of last year, pp. 289 and 290, some account was given of a Tract, in

Italian, under preparation by Dr. Naudi. This Tract traces the features of the true Church of Christ, and is supplementary to one already in circulation in the Mediterranean, containing the sentiments of the Christian Fathers on the value of the Word of God. It is not critical, but popular; illustrating the true nature of the Church of Christ, and setting forth the Bible as the standard of religion. There is good reason to expect that it will be eagerly read by many. Some Priests to whom parts of it have been communicated, have expressed their conviction of its proving very useful in the Levant. An edition of this Tract, consisting of 1500 copies, is just printed in London, and will be speedily forwarded to Malta.

This series of Tracts will be carried on by the publication of a Third, which will treat on the most important Doctrines and Subjects of the Christian Religion. In the mean time, Dr. Naudi has been engaged in compiling a short Tract, in compliance with the following request of Mr. Jowett, made to him in a Letter from Alexandria, of the 11th of January:—

I would request you to draw up a short Tract, very short indeed, in Italian, explanatory of the contents of the various parts of the Bible; pointing out to those who are ignorant, which are the more profitable parts to be first and most studied: for it has been suggested to me by persons favourable to the dispersion of the Scriptures, that if you put a Bible into the hands of an ignorant man, he is liable to begin with some part, either obscure, or perplexing, or less interesting. The Tract should not be above eight or ten pages in length: merely pointing out the character of each Book, under the heads of Historical, Devotional, Prophe- tical, Evangelical, Doctrinal, &c.

Military Bishop of Negromonte.

Mr. Jowett writes—

Captain Smyth, who is just come

from a surveying cruise in the Adriatic, has given me some curious information about the Greek Bishop of Negromonte, a small district S.E. of Cataro. He is quite a military character; and has 8000 Mountaineers, regularly trained, at his disposal. On a push, he can raise 16,000. Their independence is owing to their mountainous territory and fierce character. The Bishopric has been in his family for a century; and he is the operative Head both in Church and State. He was very curious to know what Captain Smyth could be doing there. Captain Smyth gave him several Modern Greek Testaments, and inquired of me whether I had the Scriptures in Illyrian. This query should be laid before the Bible Society.

Algerine Recruiting.

We know not whether a mode of recruiting for the Barbary States, practised some years since, yet continues: if it does, it is plain that the Piratical Proceedings of those States should be stopped at their source in Turkey. The place to which the following passage refers was Salonica; but the same practice, doubtless, prevailed whenever opportunities offered.

About March and April, vessels annually arrived from Algiers, Tunis, &c. to raise recruits, Couriers were sent, on these occasions, up and down the streets, who proclaimed, in Turkish, "Whoever has killed his father or his mother, his brother or his friend, let him come on board for Algiers!" The vilest ruffians thus took sanctuary. It was common for people to keep very much to their houses during such a time; as private quarrels were then with impunity revenged in blood, the assassins instantly flying on board, and escaping search or punishment.

Increased Attention to Education in Malta.

Mrs. Jowett has sent home some gratifying information on this subject.

On Thursday next, the 25th of March (she writes), we are invited to

go to Casal Zeitoun, a village about five miles from Valetta, to see the first stone laid, of a building to be erected for a School House, for Boys and Girls, in two separate apartments. Signor Don Luigi, a Maltese Priest, is the proposer and manager of this business. He has, for some time, kept a Charity School in the village. Into this School he had introduced some improvements of his own; such as pasting lessons on boards, dividing the children into classes, and appointing monitors. He seems quite pleased to have heard of the New School System. He came one day to see my School, and was delighted with the slates and sand-board. I lent him the Manual; but, not understanding English, it was of very little use to him. He has twice joined the Gentlemen who now meet as a Committee for the School Society, and who are preparing the Lessons in Italian.

Signor Don Luigi is raising a Subscription at Zeitoun and Valetta, for the erection of his School. The Bishop has given him a piece of ground to build it on, considering it to be a good work.

The English Gentlemen give him all encouragement. It will probably be twelve months before the House is finished: and, by that time, I hope the Lessons and Manual will be ready in Italian; and a School begun in Valetta, as a model.

It is very pleasing and encouraging to observe how all things concur. Now that both friends in England and the English here are wishing to form Schools in Malta, one, and another, and another, (for a third has expressed a wish to have a School on the new plan,) come forward to act as Masters—Children are desirous of being taught—and Parents wish their Children to be instructed.

PROCEEDINGS OF THE REV. W. JOWETT
IN EGYPT.

Our Readers have been apprised of Mr. Jowett's intention to visit Egypt and Palestine, in order to investigate the state of those countries, with a view to the formation of Missionary Establishments and the circulation of the Scriptures.

August, 1819.

Arrives at Alexandria—

On the 10th of December last, Mr. Jowett left Malta for Alexandria, and reached that city on the 19th.

At Alexandria he remained, in the house of Mr. Lee, the English Consul, for five or six weeks. From that Gentleman, and others, he received much kind attention. He paid an early visit to the Convents of the Copts, the Latins, and the Greeks; and has sent home much information respecting Alexandria, Egypt in general, and the plans of the Bashaw.

While at Alexandria, Mr. Jowett was admitted, with four other Travellers and in company of the English Consul, to an audience by the Bashaw, who was residing for some time in the city. The Bashaw assured them that travelling in Upper Egypt was perfectly safe, many English having preceded them there.

During his stay at the Consulate, Mr. Jowett preached there on Sundays, to such Franks as wished to assemble for Divine Worship.

Proceeds to Cairo—

From Alexandria Mr. Jowett proceeded to Cairo. It was an object of first importance with him to have an interview with Mr. Salt, the British Consul-General for Egypt; and to obtain his assistance and countenance in the prosecution of the objects of his voyage. Mr. Salt being at this time in Nubia, Mr. Jowett determined to proceed up the Nile in order to a conference with him. With great reluctance he gave up the hope of being present at the approaching Passover at Jerusalem; but his disappointment therein has been amply compensated, by the opening of unexpected opportunities of prosecuting the Society's plans in behalf of the almost expiring Church of Abyssinia.

Meets, at Cairo, with Mr. Pearce from Abyssinia.

Our Readers will recollect the very interesting account given of this extraordinary man by Mr. Salt. See our Vol. for 1817, pp. 852—354. He had been left by Mr. Salt in Abyssinia; and appeared, from his last communication, to be in much trouble from some persons in authority there.

Mr. Jowett writes from Cairo, under date of Feb. the 2d—

We have heard of Mr. Salt's arrival, from Nubia, at Philœ: and, in all probability, if I start, as I intend to do, in three days, for Thebes, I shall meet him there.

A very remarkable coincidence of circumstances seems to be opening my present path. Let us wait, indeed, for the end, before we bless ourselves too eagerly; but as the Signs of the Times evolve themselves, let us mark, with humble gratitude, every token for good with which God appears to own our labours. On Saturday Evening, about five o'clock, as we were sitting at dinner—(Mr. Fuller, an English Gentleman, is here, at the Consulate, with me)—the servant came in, with a tall man, dressed in a sheep-skin, earnestly inquiring if we were Englishmen. The Italian Servant would not believe him to be an Englishman, as he had declared he was; and he was, in consequence, waiting with his camels at the gate of the Consulate; till hearing that two English Travellers were within, he desired us to say whether or no he was English. I immediately knew him, and asked if his name was not Pearce. In short, he is the very man wanted. Troubles in Abyssinia compelled him to quit the country. He has brought with him a young Native Woman, who lives with him as his wife. His journey and voyage have occupied eighty-nine days. He came by way of Masouah and Suez, and hardly expected ever to arrive in Cairo. He is now going with us to Mr. Salt.

Translation of the Scriptures into the Vernacular Tongue of Abyssinia.

By the remarks quoted, at pp. 445 and 446 of the last Volume,

from the Report of the Society, it will have appeared, that, while the publication of the Scriptures in Ethiopia will be of great probable influence on the Abyssinian Priests, the preparation and circulation of them in the Vernacular Tongue of the country must be regarded as the main instrument of enlightening the body of the people. It appears, from Mr. Jowett's communications, that there are two distinct dialects of the Vernacular Tongue—the Amharic and the Tigre. M. Asselin, French Consul in Egypt, procured some years since, by the help of an Abyssinian, the translation of some portion of the Old Testament into the Vernacular Tongue. There is now reason to hope that the work will be prosecuted under advantageous circumstances, as may be gathered from the following extracts of Mr. Jowett's communications.

Cairo, Feb. 4, 1819.

The subject of Abyssinian Translation shall not drop. If God spare my life, in two or three months I shall be returned from Mr. Salt. Nothing can be done, till I have fully consulted with him. Rest assured, now I am on the spot, I will spare no pains to press the business home.

My chief expectations, in the execution of this work, are from Pearce. He is an extraordinary character. After a variety of wanderings, in which he visited Russia, China, and other countries—once a Mussulman in Arabia, and then fourteen years a Christian and a Warrior in Abyssinia—now hardly escaped, and lodged in the British Consulate! His genius is very great—his education sufficient for an educated man to work upon. He cannot bear to be idle. He is thirty-nine years of age. Had he the bodily constitution of his youth, he would break out afresh perhaps, and run through the same marvellously eventful life. But God has broken him down; in mercy, I think, not in wrath—in mercy, more especially, to the Abyssinians, whom he has it

in his power, and in his disposition, exceedingly to benefit, by turning his talents to the Translation of the Scriptures. He can speak and write both Amharic and Tigrè.

He will accompany us on our voyage up the Nile. I hope, during the voyage, to procure the translation of one Gospel into the spoken language of Amhara and Tigrè. He has brought me a few verses of the Gospel of St. Mark, pencilled in the Tigrè Language. It is very fair; as good, perhaps, as Cannòlo's first beginnings. Many words are Arabic.

A few days afterward, Mr. Jowett writes—

Yesterday Pearce began translating St. Mark into Tigrè, and did thirty-two verses. I have analyzed a part, and find the language to be VERY ARABIC. He works well and cheerfully. He is an English Cannòlo; not so literary, indeed; but he has the first grand qualification of a translator, quickness of apprehension and expression. A mere parsing man may give the finishing strokes.

Voyage up the Nile, and Return to Cairo.

Mr. Fuller accompanied Mr. Jowett. They set forward, in two Cangias, at the beginning of February. The figure of these vessels, which ply on the Nile, may be seen in Bruce's Travels. About two months were occupied in the voyage, Mr. Jowett returning to Cairo in the early part of April.

In the early part of the voyage Mr. Jowett writes—

At this season, it seems, we may make a long voyage. It is all calm water, and study and writing go on without the least interruption. Having Pearce's assistance, you will think my delays providential. All is for the best.

Unless something very unforeseen happens, the Jerusalem Passover seems quite out of the question.

Having reached the Island of Philoë, near the First Cataract, he met Mr. Salt there, who entered with great readiness into his views respecting Mr. Pearce. On this subject Mr. Jowett writes, under

date of March 19th, from Esne, on his return down the Nile—

Mr. Salt—I am truly thankful to God for it—is favourable to my proposals. This circumstance will, as I supposed, quite change the line of my travels, or rather cut it short. I have taken up Ethiopic in good earnest, and have the necessary books with me. By July or August I hope to prepare one or two of the Gospels. I shall then return to Malta.

On the next day, March 20th, Mr. Jowett writes from Thebes—

Mr. Salt is perfectly satisfied as to the expediency of my carrying forward this work. I think we shall have Tigrè only, not Amharic too.

In a Letter to the Malta Bible Society, Mr. Jowett has reported his proceedings, during the voyage, in the distribution of the Scriptures. We shall print the principal part of this Letter in a subsequent Number.

From Mr. Jowett's communications from Egypt, we shall subjoin a few more extracts on several subjects.

Abyssinians in Egypt.

Natives of Abyssinia and the neighbouring parts have frequently come under Mr. Jowett's notice in Egypt. On the sight of some of them at Alexandria he has the following reflections:—

At dinner, Mr. Thurburn's Slave waited. He is a black youth, a native of Darfur; a Mahomedan, with a white turban and scarlet clothes. Mr. Thurburn has also two Slaves, a mother and daughter, from Abyssinia, natives of Gondar. When I see such people, I feel immediately a secret affection springing up in my inmost soul; looking on them as brothers and sisters, for whom happy news, glad tidings of great joy, are preparing. I feel, too, quite a different sensation, from any that the liveliest imagination can possibly summon up in England—a sort of neighbourly nearness to these tribes. In England, and even in Malta, we

feel as if we never should reach them. When we get to Alexandria—here they are; and, at Cairo, much more numerous. That thought of the Poet touches me—

“Yea all these are! Men do behold all this!—

“The poorest man!”

Let our Scholars of Cambridge quit the cloister, and come into the world, and converse with these poor Blacks! These poor Blacks know something, which our learned ones do not—they know their own language. A man in England, who could converse with a native of Darfur or Gendar, would be thought a prodigy.

Coptic Church.

The Coptic Patriarch has given me a Letter of Recommendation to all the Churches and Convents in Upper Egypt, as far as I may have occasion to travel. By the time of my return he will have prepared four volumes, in manuscript; each of which is to contain one Gospel in Coptic, and the Arabic in a parallel column; that is, the Four Gospels in all. Each volume will be a tolerably-sized quarto, and will cost thirty piastres; equal to fifteen shillings sterling. The whole will be, therefore, 3*l*. I have also directed copies to be made in Arabic alone.

I have received 400 piastres, at once, for twenty Arabic Bibles. It is the Lay Head of the Coptic Church who buys these Bibles so plentifully. He would take any quantity. I told him I could spare him no more; as I meant to distribute the rest right and left up the Nile. He begged at least five more: which I agreed to. I take about two dollars each for them. Money is scarce, and labour and provisions plentiful in this country. Talking with him, one evening, our conversation fell on the marriage of Priests, in which their Church agrees with ours. As I happened to have a long Letter from Mrs. Jowett in my pocket, I drew it out: they were perfectly astonished to see a Priest's wife so learned! He told me that there were 20,000 Copts in Egypt. In Cairo, about 1500.

A seasonable supply of Arabic Bibles had been received at Alex-

andria. When Mr. Jowett was there, the Consul opened two cases, which were in his store, addressed to Mr. Salt. There were about 100 copies. They were forwarded, as appeared from a Letter of the Rev. Anthony Hamilton, dated London, April 22, 1817, by the Society for the Propagation of the Gospel in Foreign Parts.

Education of Copts in Europe.

The Bashaw has sent to the Continent, by way of Alexandria, eighteen or twenty Copts from Rosetta, for the benefit of European Education. Mr. Jowett says, under date of Dec. the 31st, at Alexandria—

To-day I received a Book of Arabic Proverbs and Fables, in Arabic and Italian, compiled by one of the Copts sent to Milan, and printed at that place—a very promising specimen of what may be expected of them in due time.

The Plague in Egypt.

Before Mr. Jowett's arrival at Alexandria, the Plague had been fatal there in two instances. A third case occurred, the day after his arrival, in the same house as the former. About a fortnight afterward two Greek Sailors died, and another the next day. But these things are taken very coolly, where experience has taught the proper precautions.

An event of this kind (Mr. Jowett says) does not occasion the shutting-up of the Consulate: we go out, and any body comes in. But it requires us not to visit any but respectable and clean houses; not to ride the asses, which are offered for public use at the outskirts of the city; and not to visit the Greek Convent, where the bodies have been buried.

On Mr. Jowett's arrival off Old Cairo, from his voyage up the Nile, he heard that the Plague had reached Cairo; and wrote, therefore, to Mr. Salt, who had arrived at the Consulate in Cairo, to ask his advice how to proceed. Mr.

Salt immediately sent his horse and Janissary, in order to convey him to the Consulate. From that hospitable roof he writes under date of April the 15th—

We are now in full quarantine. The gate of the Consulate is shut. A small wicket in the gate, the key of which Mr. Salt keeps, admits whatever is to be admitted. The usual precautions of steeping meat in water, fumigating Letters, &c. are observed; and every proper measure adopted for keeping the disease out of doors. It is not by any means severe. One day 36, another 16, another 32 deaths, were the reports of last week and the former part of this.

The Bashaw, aware of the fatal effects of the usual negligence of the Natives with respect to the Plague, and of the security generally attending the precautions of the Europeans, has established Quarantine; but the Arabs regard this salutary order as an innovation:

We should willingly extract more largely from these communications, if our space would allow. We can, at present, only add the following

Reflections.

These will shew, that, amidst various privations, the Christian Spirit of our Traveller remains unbroken; and that his health and strength, through the mercy of God, continue to be equal to the work which he has undertaken.

After visiting the Convents at Alexandria, he writes—

I have now paid my first visit to the three principal Christian Establishments—the Coptic, the Latin, and the Greek. They are built within five minutes' walk of one another; on a large open space, without the inner and within the outer walls, which was the site of the old city. Here, as you ride over the unequal and dusty ground, you see multitudes of Bedouin Arabs, clad in nothing more than a coarse long shirt, and generally a large wrapper about their bodies, digging among the subterraneous ruins, to procure the large

square stones found among them, which the Bashaw uses in building. Their employment is a fit emblem of mine. Among the ruins of the Christian Churches, I am exploring and looking for some valuable remains, by the help of which the Church of our Redeemer may be built again. Alas! may they not, in their present state—divided by heresies and schisms, benighted by ignorance and superstition, and depressed by higher powers—be fitly compared to ruins! Though professing to be Christians, do they flourish? May it not be said, to one and another of them, *Thou hast a name that thou livest, and art dead?* Our trust, however, is in the God of Heaven that *He will prosper us; therefore we, His servants, will arise and build.*

On the last day of the year he writes, at Alexandria—

My Journal-Notes have carried me on past midnight. It was not my intention to sit up so late; but, as the moment comes, I hail it. No peals of English Bells swell on my ear; nor even does the striking of a Clock announce in what space of time I now exist. But the fingers of my watch, accompanied with their gentle tick, have evenly passed me, on from one year to another. I remember how the evening was spent a year ago. How delightful the society of those dear Christian Friends who then, in Malta, joined with me in prayer and praise! I have read over again the passage which we then considered: Eccl. ix. 10—18. It seems to say, "Thou art twelve months nearer to that grave, whither thou goest. Now then, if ever, *what thy hand findeth to do, do it with thy might.*" I can only answer, "I will—the Lord being my Counsellor and my Helper."

About to proceed to the Nile, in order to begin his voyage, he writes to Mrs. Jowett—

Our baggage is now putting on the camels. This has been a morning of great hurry; but, I am happy to tell you, my mind is calm, and my body in good health. I feel joy in my work; for it seems to me as if Providence cast a shining light upon my path. Perhaps darkness may succeed: even then may I *stay myself upon my God!*

We add a concluding remark :—

It is time to put the sickle to the harvest. There is peace in Egypt, and as fair a prospect as ever human wisdom conjectured of seven years of plenty. Zeal and prudence, inspired from above, will do wonders in this country. Great Britain ought to pour forth her treasures by handfuls, to aid the godlike work.

CONSTANTINOPLE.

CHURCH MISSIONARY SOCIETY.

Proceedings of the Rev. James Connor.
The departure, from Malta, of the Rev. James Connor, for Constantinople, and the grounds on which that city was fixed on for his residence, were stated at p. 14 of the "Survey."

After a tedious passage of sixty-nine days, Mr. Connor reached Constantinople on the 25th of January. The vessel being detained ten or twelve days, by stress of weather, in the port of Suda, in Candia, Mr. Connor visited Canéa, a town of about 5000 inhabitants, and some other places; distributing copies of the Modern Greek Testament, where he considered them likely to be useful. He thinks Candia an interesting object for investigation. In the passage from Candia, they touched at Smyrna and Scio.

At Constantinople, Mr. Connor was received, with much kindness, by his countrymen. The British Ambassador, the Consul, and other Gentlemen, afforded him every information and assistance.

After a few days, he wrote to Dr. Pinkerton, at St. Petersburg; and to Count Langeron, President of the Bible Society at Odessa—"offering them," to use his own words, "the hand of Christian Fellowship, and soliciting advice and co-operation."

In a Letter of April the 6th, Mr. Connor states that he had received a reply from Count Langeron, couched in the kindest terms. Mr. Connor was chiefly occupied, with the assistance of

a Greek Priest from Mount Athos, in perfecting himself in Modern Greek.

Of the advantages of Constantinople as a Station, Mr. Connor writes—

Constantinople presents, in its immense and varied population, an ample sphere for investigation and labour; and, from its peculiar position, affords a ready communication with the neighbouring Countries. Here I shall have the opportunity of personally unfolding any plans, which it may be thought prudent to suggest for meliorating the state of the Eastern Churches, to the respective Heads of those Churches—of cultivating an intimacy with them—and of inviting them to co-operate. Here, too, by the interest of the British Government, I can obtain whatever facilities for travelling I may require—such as, Firmans from the Sultan, Passports from the Ambassadors and Envoys, and recommendations to Consuls.

Another extract will further explain Mr. Connor's situation and views :—

My lodgings are situated in the finest and most healthy quarter of Pera, and overlook the greater part of the city, and much of the surrounding country. I intend to pass the months of July, August, and September in one of the cool villages on the Bosphorus. These villages are generally the summer residences of the Chief Greek Families of Constantinople.

There are many wealthy individuals in the Fanâl (the Greek Quarter here), who are descendants from Princely Families. They are in general the most enlightened of the Greeks, speak the purest dialect of the Romaic, and are men of some influence, which they exert through the chief Dragoman of the Port, who is always a Greek.

I have not yet been able to do much in the way of investigation into the religious state of the population of this vast city. I hope to be soon qualified, by a fluency in Romaic, to mingle freely with the Society of the place; and shall endeavour to give you, in my next Letter, an account of the present state of the Greek Church here. I am now collecting

the materials. Here in Pera, which is the only part of the city where the Franks are permitted to reside, society is greatly varied. The members of the Roman-Catholic and Greek Churches are the most numerous. The generality of the Roman-Catholic Priests here come from the Islands of the Archipelago. I was lately visited by an Armenian Catholic Priest, from Mount Lebanon. He arrived here some time ago, to collect money for the establishment of a new School there. Mr. Wrench, the British Chaplain, gave him, at his request, an Arabic Bible, and I added a Syriac Testament. He tells me, that, at Mount Lebanon, there are at present Four Schools—one Maronite, one Greek, and two Armenian: they are for the education of Priests alone. He eagerly inquired if I had any Turkish Testaments. They have, I suppose, by this time, made their appearance. I long to see some of them in my dépôt.

WESTERN AFRICA.
CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Stations of Schoolmasters and School-
mistresses.

WE have already stated, (see p. 220,) the arrival of Messrs. Morgan, Taylor, Bull, Jesty, and Barrett, with Mrs. Morgan, Mrs. Taylor, and Mrs. Jesty.

Mr. and Mrs. Morgan first entered on the care of the Free-Town Schools; but, being relieved by the subsequent arrival of Mr. and Mrs. Jesty, they joined Mr. Cates, as noticed at p. 323, in the charge of Regent's Town, during the absence of the Rev. W. Johnson.

It was intended that Mr. and Mrs. Taylor should assist the Rev. G. R. Nyländer, at Kisse; but, at a Meeting held at Free Town, on the 7th of January, it was considered that, as Bathurst and Charlotte were then entirely destitute of Christian Instruction, they should be placed, if the Governor approved, in one of those Towns in preference to Kisse. They were, in consequence, settled at Charlotte.

At the same Meeting it was agreed, that Mr. Bull should take charge of the Youths at the Christian Institution; and that Mr. Cates, being thereby at liberty, should remove to Regent's Town.

On the subsequent arrival of Mr. and Mrs. Jesty and Mr. Barrett, Mr. and Mrs. Jesty relieved Mr. and Mrs. Morgan, as above stated, in the charge of the Free-Town Schools. Mr. Barrett was fixed, as Schoolmaster, at Kisse; but, we grieve to report, had scarcely entered on his Station before he was taken to his reward.

Death of Mr. Barrett.

In a Letter to the Secretary, dated Kisse, April the 17th, about three weeks after his arrival in the Colony, Mr. Barrett informed the Society, that the Governor had appointed him to that Station, and was building a house for him, which he expected would be completed in a few weeks. He expressed his joy that he had entered on his labours; and trusted that, in his office as a Schoolmaster, he might be enabled to assist in the good work which was carrying on. But this hope was not realized. On the 1st of May, he called on Mr. and Mrs. Jesty, in Free Town, and appeared so much indisposed, that they thought it best for him to stay at their house, for the benefit of medical advice. He had felt a loss of appetite for some days; and was now seized with fever, which reduced him so rapidly, that early in the morning of Sunday, the 10th of May, he was removed from the labour on which he was joyfully entering. He viewed death with perfect composure, rejoicing in the hope of salvation through Christ Jesus. He assured his friends that he did not repent of coming to Africa; and that he was more than ever convinced of the duty of Christians, to make known a Crucified Saviour throughout the world.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21, to August 20, 1819.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Beth (Chippenharn Branch)		9	16	5	1059	0	1
Birmingham	{ Ladies' Association . 47 0 8 } { General Fund . . . 12 19 4 }	60	0	0	2697	10	7
Blackheath Ladies		94	3	6	446	8	6
Clapham Ladies		24	5	6	1326	15	3
Coleshill (Warwickshire)		1	3	0	5	18	0
Cranford (Northamptonshire)		4	12	0	75	7	0
Derbyshire		200	0	0	2522	8	4
Doncaster		54	10	2	169	10	2
Hastings and Oars		29	3	0	321	3	3
Kennington		5	0	0	398	4	2
Liverpool (St. Mark's)		40	0	0	1688	7	8
Newcastle-upon-Tyne		37	2	9	650	2	9
Norfolk and Norwich		500	0	0	4952	2	0
NORTH WALES AUXILIARY (from Bala)		7	0	0	250	3	7
Princes Risborough		6	9	10	47	4	9
Rotherham		15	8	3	442	12	3
St. Antholin's, Walling Street		8	6	4	204	0	4
St. John's Chapel, Bedford Row		181	2	4	2762	4	7
Serlby		22	11	6	300	17	3
Sheffield		177	15	1	1020	14	0
Stansted (Sussex)		4	14	3	14	19	3
Uppingham (Rutland)		5	12	6	15	4	6
West Bromwich		20	0	0	242	7	2
Yomil and Hamstall		15	10	11	63	19	7
COLLECTIONS.							
By Mrs. Brownlie, Madeira		20	0	0	35	6	6
By Mrs. Dancer, Burton-on-Trent		3	0	0	65	4	0
By Mr. Elwell, jun. Hammersmith		1	8	10	10	7	20
By Rev. Philip Filleul, St. Aubin's, Jersey		7	0	0	63	1	10
By Miss Glead, Donnington, Lincolnshire		6	4	8	31	12	8
By M. F. S. Apothecaries' Hall		1	1	0	1	1	0
By Mr. Walter Pollock, Burley, near Stamford		1	8	0	2	12	0
By Rev. W. T. Staines, Rochester		3	2	0	28	2	0
By George White, Esq. Chatham		2	10	10	2	12	10
By Rev. Mr. Wilson, Laxton, Northamptonshire, by a few Young Gentlemen		1	1	0	3	6	0
BENEFACTIONS.							
The Widow of the late Dr. Blesig, of Strasburg					75	0	0
An Offering of a Friend to the Cause					100	0	0
The late B. B. Comber, Esq. Sloane Square, (by Rev. J. Bull)					5	5	0
X. Y. (third Benefaction) by Joseph Rutterworth, Esq.					175	0	0
CONGREGATIONAL COLLECTION.							
At Speldhurst Church, by Rev. John Darby, Curate					7	14	0
LEGACY.							
Of the late William Walsley, Esq. of Sandgate		300	0	0			
Less Legacy Duty		30	0	0			
					270	0	0

ERRATA.

Page 186: The Total Contributions of the Derbyshire Association should be £ 2322. 8s. 4d.

Page 287. col. 2. l. 14. from the bottom, for the Mission read Missions.

Page 316. col. 2. in some copies the following Title was prefixed to the last paragraph: PROCEEDINGS OF THE BIBLE SOCIETY. It should have been: PROCEEDINGS OF THE SOCIETY TREASON; referring to the Proceedings of the Society for the Propagation of the Gospel on the Bishop of Calcutta's Letter.

Page 318. col. 2. l. 35. after John add Bull.

Page 332. at the Benefaction, for Missions read Mission.

Missionary Register.

SEPTEMBER, 1819.

Reports of Societies.

NINETEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

DELIVERED MAY 4, 1819.

(*Treasurer—John Thornton, Esq., King's Arms Yard, Coleman Street.*)

FUNDS.

In the account of the last Anniversary (see the Number for May, pp. 213—215) we stated the Income of the Year to have been about 26,000*l.*; and its Expenditure to have risen to nearly the same amount.

The Report details the increase of Associations, and the exertions of the Officers and Friends of the So-

ciety. These details have already appeared in our pages. Some considerations are added on the State and Prospects of the Society, which merit the attention of every Member of the Church; but we must refer the Reader to the Report itself.

MISSIONS.

In the "Survey" printed in the Number for January, we gave a summary view of the state of the Seven Missions of the Society, according to the latest intelligence at that time received; and shall now extract from the Report the chief additional particulars. It appears, that, during the year, there have been sent out Nineteen Missionaries and others: viz. to West Africa, eight; to North India, two; and to New Zealand, nine. The dismissal and sailing of these persons were mentioned at pp. 473 & 474 of the last Volume, and at pp. 66, 67, 182, & 183 of the present; and the arrival of those destined for Africa, at p. 220 of this Volume.

WEST-AFRICA MISSION.

Remarks on the Loss of Lives in this Mission.

On the loss of lives sustained by the Mission, reference is made to our last Volume, pp. 484, 435, & 481—484. On this subject the Report quotes the impressive remarks of an active and zealous friend of the Society:—

If your Committee (he writes) are agitating plans for the supply of Africa,
Sept. 1819.

let them know that our Society **FLEDGES** itself to contribute more than it did last year: Let us not be discouraged—"Sanguis Martyrum, semen Ecclesie;" and, by liberal things we shall stand. Perhaps the Almighty requires the propitiation of his justice, before he will confer upon us the privilege of being the Heralds of His mercy. But even this is our duty, though painful and discouraging: and let the Society, instead of standing aloof, hasten to pay the debt. Let it rejoice that it is permitted to make an atonement for our Country, and to stand between the living and the dead. David was not permitted

to build the Temple, because he was a man of blood; but the honour was reserved for Solomon. Perhaps the generation actually engaged in the Slave Trade, may not be permitted to effect much: they may collect the materials, and form the plans; but it may be reserved for their children, to see the spiritual edifice arise in all its beauty and perfection. Let the aged Members, however, of the Society remember that it was good that it was in their hearts.

We ought not to be discouraged by our losses in Africa; since, even on the principle of justice, we should be very liberal to that country. For what has influenced the public mind so much as the interesting accounts communicated respecting THAT COUNTRY? I firmly believe that three-fourths of the zeal for Missions now evident among us was first excited by THE STATE OF AFRICA. Go and tell of rains, of fevers, of graves, of deaths, of Missionaries dead, of Missionaries dying, of Missionaries fainting under the burden and heat of the day—tell of the good already done, and that others are panting to enter into this very field—these things will produce even more beneficial effects than ever they have yet produced: they will produce sufficient funds for the support, not only of the African Mission, but of the whole. Such a Labourer as this is surely worthy of his hire: an Advocate so touching, so eloquent, so successful, should be well repaid. In fine, notwithstanding the Society's expenditure upon Africa, Africa is an advantage to the Society—a creditor, and not a debtor.

Climate of Western Africa.

On the subject of the Climate, however, the Committee beg to state that much misapprehension prevails: partly, from the exaggerations which have appeared; and partly from the fatal effects of a want of strict and watchful attention, on the part of new comers, to the requisite rules and cautions. The Colony, it is said, is not subject to the usual proportion of deaths occurring in the West Indies, while it has greatly the advantage of those Islands in its freedom from hurricanes and contagious diseases.

Population, Schools, and Improvements in Sierra Leone.

The Official Returns of the Population, amounting to 10,014 per-

sons, and of the Schools, which contained 2104 Scholars, are given in a subsequent part of this Number. The National System has been introduced into all the Schools.

The arrival of Messrs. Morgan, Taylor, Bull, Jesty, and Barrett, with Mrs. Morgan and Mrs. Jesty, was stated at pp. 220 & 371 of the present Volume.

Of the Improvements in the Colony the Report thus speaks:—

The Roads and Public and Private Buildings are in a state of rapid increase and improvement. In a survey of these improvements which has appeared in the *Sierra Leone Gazette*, it is said, in speaking of those which were carrying on in the Country Parishes—

“They have been achieved by the labour of Liberated Negroes alone, under the direction of their respective Ministers and Superintendents. The Royal Munificence and the National Liberality have pursued, with great cost and perseverance, the generous object of the deliverance and civilization of the once-devoted victims of barbarism and bondage; and we can anticipate, with delight, the sublime gratification which the friends and supporters of this great cause will derive from seeing, so soon, such excellent practical confirmations of their hopes and reasonings—such benign fruits of their zeal and exertions. We trust, that, as Providence has blessed most of the illustrious leaders of that Great Cause with length of days to behold this heavenly harvest of their toil and devotion, they all—and if we might name any one in particular, Mr. Wilberforce especially—may be long preserved to enjoy the permanent and constantly increasing glory, which must result from so ample and solid a commencement of social and religious good as these Liberated Negroes exhibit in the bosom of Africa—in the favoured seat of that vast engine of African Degradation and Desolation, the Slave Trade.”

The Committee enter into these details respecting the state and progress of the Colony of Sierra Leone, because that remuneration which this country owes to Western Africa for its wrongs, and in the payment of which the Society is labouring to take a share, is most intimately dependent on the growth and the moral energy of this Colony.

Anniversary of the Sierra Leone Bible Society.

At the Annual Meeting of the Auxiliary Bible Society for the Colony and its Dependencies, held at the Court House, on the 6th of January, his Excellency the Governor in the Chair, his Excellency stated that he was fully convinced, that very great and essential benefits had already been derived to the Colony from the Society; and was confident that it would extend more and more, and unite men of all religions and denominations in brotherly love and Christian Charity.

It appeared from the Report, that the Committee had visited, according to the suggestion of the late lamented Secretary of the Society, the Rev. William Garnon, from house to house, in Freetown, to ascertain the want of the Scriptures and the ability to read them: of 240 Christian Families which had been visited, scarcely one was found without some one who could read, and above 400 Bibles and Testaments were ascertained to be in use among them: this visitation had nearly doubled the number of subscribers: the most respectful attention was shewn to the objects of the Institution; and the Committee, to use their own words, "in witnessing the domestic comforts and good habits of the people, rejoiced to behold the beneficial influence of the Divine Book, affording the strongest inducements to all classes to aid its more ample diffusion." In little more than two years, considerably more than 3000 had been contributed.

The Chief Justice addressed the Meeting at considerable length, and in a manner well adapted to promote the enlargement and the local influence and benefits of the Institution.

Extracts from this able Address of the Chief Justice are printed in the Appendix.

Sierra Leone Church Missionary Society.

The Committee have much pleasure in reporting the formation of a Missionary Society in Sierra Leone, in aid of the Parent Society. At a Meeting of the Missionaries, held in October, this measure was resolved on, when it was determined that each Missionary should endeavour, so far as he might deem it prudent, to collect contributions at his Station. The sum of 68*l.* 4*s.* 11*d.* has been paid to the Society, as the first contributions of its Labourers and their Negroes. It is a most

grateful return for the Society's anxieties and exertions, to find the objects of its successful care now eager to assist, according to their means, in sending that Gospel to their Countrymen which has proved a blessing to themselves.

Excursions among the Natives.

The Governor has expressed his wish that the Colony should become "a focus of Christianity," for the benefit of the neighbouring Tribes. The Committee rejoice to see that it is beginning to answer to this character. It is, indeed, highly desirable, as the late Mr. Garnon urged, that "there should be not only a sufficient number of Labourers for the different Towns in the Colony, but two or three Supernumeraries, in case of sickness or death; and to enable one another, by turns, to push forth, in the Dry Season, among the Natives, to preach the Gospel to them."

Two excursions had been taken, with a view to examine the state of the districts bordering on the Colony.

In the first, Mr. Johnson and Mr. Cates, accompanied by William Tamba, one of the Communicants at Regent's Town, and other Natives, walked about 140 miles. William Tamba several times addressed his countrymen, with much effect, in their native tongues.

The Journal of this Excursion is printed in the Appendix.

The Report proceeds—

Mr. Johnson and Mr. Cates were so satisfied of the advantages likely to result from the Natives being addressed by their Countrymen, in the manner in which William Tamba had addressed them, that both he and William Davis were taken, by the Missionaries, into the service of the Society. Mr. William Randle, an Englishman, who gave the most satisfactory evidence of right principles and character, was engaged as a Schoolmaster.

A Second Journey was in contemplation. It was intended that Mr. Cates, accompanied by William Tamba, William Davis, and others, should travel down the coast as far as the Bassa Country, about 400 miles from the Colony. William Tamba speaks all the tongues used in the greater part of this route, and William Davis is himself a Native of the Bassa Country.

The Society will, doubtless, highly approve these Journeys. It is by the con-

stant repetition of such excursions, that the surrounding Tribes must be brought gradually acquainted with that best blessing of man, which it will be the glory of Sierra Leone to be the medium of communicating to them.

And let it be considered for a moment how remarkably the Providence of God seems to be preparing instruments for this service, by over-ruling that wicked traffic in human beings to subserve the purposes of His own glory. "We have converts," Mr. Johnson writes respecting his Christian Negroes at Regent's Town, "of almost all the nations about us; even from the banks of the famous and unexplored river Niger—some from various countries beyond Tombuctoo." The Slave Trade may endanger the safety of Natives in these Journeys, unless accompanied by Europeans; nor would it be prudent, for the present, that Natives should travel without Europeans, till they have acquired experience: but the time is not far distant, as your Committee hope, when the country will be open to the labours of well-instructed and able Native Teachers. In the mean time there is no difficulty in these Journeys of investigation. "I am fully persuaded," Mr. Johnson writes, "that an European, accustomed to the climate, may go through any part of Africa, if he go as a *negro*, and give no presents—an evil that has been too much countenanced."

Character of Missionaries.

On this point it is observed—

The state and circumstances of a Missionary in Western Africa require a truly devoted spirit in Missionaries. The Committee quote, on this subject, the very just sentiments of one who enters into the true dignity and spirit of this holy calling:—

"One of the greatest dangers, perhaps, to which we are exposed in Africa, is the loss of that heartfelt desire and expectation of seeing the Heathen converted, with which we set out. O Sirs! pray for all whom you have sent or may send to Africa, that we may not fall into such a dreadful mistake, as to think that Conversion is to be looked for only at a remote period, and that Civilization is all that can be at present expected.

"There are two things, which are perhaps not generally so much regarded as they should be, in the character of a Missionary or Schoolmaster: the one is—that he gives a decided preference to the em-

ployment in which he is engaged, before all others, however honourable or easy they may be: the other—that he be convinced that the sum allowed him for salary is far better for him than more. Had these two qualifications been possessed by all who have been sent to Africa, how many of the evils which we have now to deplore would have been prevented!"

The Report then states the modifications adopted in the School and Ship Funds, of which notice has already been given at pp. 132, 133, 179, and 264 of the present Volume.

(Freeborn Schools.)

The care and charge of these Schools have devolved on the Society since the beginning of last year. Till permanent and adequate arrangements could be made for them, the best assistance was called in that circumstances allowed. Mr. and Mrs. Garnon, and Mr. and Mrs. Collier, rendered every aid in their power. Mr. and Mrs. Morgan entered on the charge of these Schools on the 1st of January, and have been succeeded therein by Mr. and Mrs. Jesty, who are assisted by George Fox, a Native Teacher.

On the 14th of December a Public Examination of the School took place at the Court House, before the Governor and the principal persons of the Colony. Both Boys and Girls were found to have made great progress under the National System, which had been introduced in the last year. There were present 301 Boys and 183 Girls: the absentees, from sickness and other causes, were eighty Boys and sixty Girls; making a total of 574. Forty Lads had left School, and thirty-nine entered: twenty Girls had left, and an equal number joined: making a decrease of one since the last Annual Examination. His Excellency closed the Examination by an affectionate Address to the Children, and expressed his satisfaction at the state of the Schools.

Christian Institution, at Leicester Mountain.

An important, and, as the Committee trust, a beneficial change has taken place, on the suggestion of the Governor, in the arrangements at the Christian Institution. Twenty-five of the most promising Boys have been retained, for the purpose of receiving a superior edu-

education; and the rest of the Children, both Boys and Girls, have been distributed amongst the Society's Schools in the different Country Towns. The reasons for this change are stated in the Report.

On this subject the Committee observe—

After a full consideration of this plan, the Committee cordially adopted the suggestion of Governor Mac Carthy, as entirely falling in with the ultimate views and wishes of the Society with respect to Africa, and offering the best hopes of more speedily realizing those wishes. The diffusion of True Religion will be still the one great object of the Institution: while, therefore, pious and promising Youths will be trained up for Christian Teachers among their Countrymen, it will be found not a little conducive, under the blessing of God, to the main purposes of the Society, with reference to Africa, to afford a good education, in sound principles and useful knowledge, to such Youths as may be designed for situations in the Colony, and who, it may be hoped, will thereby gradually augment both its intellectual and moral strength.

It is added—

The consideration which now most strongly presses on the Committee in reference to this subject, is the providing of competent Teachers for the Institution. Mr. Bull, as has been already stated, is now assisting the Rev. J. G. Wilhelm, at Leicester Mountain: but it is requisite to make provision, with all despatch, for affording every measure of education to the Youths now there, of which they may become capable. A Clergyman of classical attainments, acquainted with Hebrew and Arabic, of mature judgment and experience, accustomed to the instruction of the young, and, above all, animated by an earnest desire of contributing to the rescue of Africans from the bondage of Satan, and the translating of them into the kingdom of God's dear Son—such a man has now before him an opportunity of assisting in this work of Heaven, to an extent incalculable in its ultimate consequences. Every provision will be made for his comfort and usefulness, which such a man would desire: and your Committee do earnestly press the consideration of this subject on such Clergymen, in different parts of the kingdom, as may have made

the requisite attainments, and have felt deeply for the salvation of Africa.

Of the objects to be chiefly pursued at the Institution, it is stated—

In connection with the supply of the best means of Education, it will be a great object to make adequate provision in the Institution for perfecting and printing the works already in preparation in Susoo and in Bullom; and ultimately for supplying the numerous tribes on the Coast and in the Interior, both with living Instructors, and with Elementary Books and the Scriptures in their various tongues.

In Susoo and in Bullom much has been already done; by Messrs. Renner, Wilhelm, and Klein, in Susoo; and by Mr. Nylander, in Bullom: and Mr. Wilhelm and Mr. Klein are still prosecuting translations into Susoo.

Further advances may be made in the grammatical knowledge of Susoo and of Bullom, and some acquaintance formed with Timmanee and other tongues, by means of the Liberated Negroes who speak these Languages. Some idea may be formed of the extent to which these labours may, in time, be carried, by considering the fact, that, in Regent's Town alone, there are Natives of twenty different nations, all varying from one another in language, but now holding intercourse among themselves and with their Christian Teachers, by means of that common tongue which they have imperfectly acquired in that state of freedom to which they have arrived. At present, indeed, their knowledge of English is too limited to render them competent instructors of their own languages. For the accurate acquisition of these tongues, particularly in the pronunciation, it will be necessary to travel frequently, or to reside some time among the Natives where the respective languages are best understood and spoken. As the Native Tongues shall, by these means, become well understood, and shall be reduced to writing on fixed principles, and able Teachers of them provided, then will the Christian Institution come into most important action, in the preparation and printing of Elementary Books and the Scriptures, and the supply of competent Teachers to the different Tribes.

The cultivation of the Arabic Language will be another important branch of labour in the Institution. Natives well prepared in that tongue will be received with respect in all parts of the country.

and will have a medium of communication with Mahomedans wherever found, on the Coast or in the Interior; and, being previously masters of the questions between Christians and Mahomedans, will be the means, doubtless, of both preserving and rescuing many from the delusions of the Impostor.

(*Regent's Town.*)

The arrival of Mr. and Mrs. Johnson in this country was stated in the Number for July; Mrs. Johnson's state of health requiring the voyage.

The Report details the particulars of several Societies formed among the Negroes, as noticed at p. 5 of the "Survey."

The Report gives the following details respecting the Schools:—

The Scholars, both Adults and Children, which were stated in the last Report to amount to 409, were increased, at Midsummer, to 499, and that number is given in the Official Return of January last. This number consisted of 127 Boys and 108 Girls; with 184 Men and Boys, and 80 Women, in Evening Schools.

With a view to qualify them to become Teachers of their Countrymen, several of the Communicants receive extra instruction. William Tamba, David Noah, and William Davis, are very diligent, and make good progress.

Mr. Johnson writes—

"You will see how much I stand in need of assistance. I have now the Boys and Girls under my continual care. We have built two School Houses: one seventy by thirty feet; and the other sixty-four by thirty."

On the 4th of January an Examination of the Schools took place, before the Governor, and many of the principal persons of the Colony. His Excellency addressed them with his accustomed benevolence, and expressed the highest gratification at their progress; urging the Adults, in particular, to assist, with zeal and alacrity, in teaching those of their Countrymen who had not had such opportunities as themselves. The Men, Women, and Children present owed to Great Britain, under the blessing of God, every thing that could dignify man: they were emancipated from slavery; and, above all other benefits, they were educated in the principles of Christianity. "Henceforth then,"

said his Excellency, "worship God, as Christians; and serve, as Britons, the Country and the King."

Of the rapid advance of the people in Civilization the Report thus speaks:—

The improvement in the external condition of the people is very rapid, and demonstrates the energy and happy influence of those principles which begin to prevail among them.

Mr. Johnson writes—

"I have cleared, with the Boys, about twenty acres of land, which are planted with Cassadas, Yams, Coco, Plantains, Bananas, and Coffee. I hope we shall soon be able to support, in good part at least, the Boys and Girls, with our own produce."

In the statement respecting the Public Works already quoted, the report of the improvements at Regent's Town is so honourable to the influence of religion, that it cannot fail of being heard with the highest pleasure:—

"At Regent's Town, formerly called Hog Brook from the multitude of wild hogs frequenting the beautiful stream that flows through it, the Young Men settled there have furnished an example which will long be admired, and not easily be surpassed. They have brought a road, by a new line, avoiding the most steep descents and declivities of the hills, without much extending the course, as far as Leicester Mountain, whence it is to be continued toward Freetown. This road is two rods wide throughout, and solid and level to a degree not easily attainable in a country like this. Several vast rocks which impeded its course were split and broken by means of fire, aided by the affusion of cold water when in the ardent state; the adjacent forest furnishing abundance of wood for these operations."

The Committee understand that this successful method of blowing up the rocks was suggested to Mr. Johnson by the effect of a violent tornado, which one day extinguished a large fire that had been kindled on the rock, and left the rock so split in many places that the workmen found its removal greatly facilitated.

Of the rapidity with which this work was executed, it is said—

"The combination of Mr. Johnson's skill and ability with the bodily strength and hearty seal of his people, produced such rapidity of execution, that the task was completed in considerably less than one month, although the extent is full two miles."

The Committee cannot withhold the following honourable testimony, added in the same Report:—

"Let it be considered, that not more than three or four years have passed, since the greater number of Mr. Johnson's population were taken out of the holds of Slave Ships: and who can compare their present condition with that from which they were rescued, without seeing manifest cause to exclaim—"The hand of Heaven is in this!" Who can contrast the simple and sincere Christian Worship which precedes and follows their daily labours, with the grovelling and malignant superstitions of their original state, their groggrees, their red-water, their witchcraft, and their devils' houses—without feeling and acknowledging a miracle of good, which the immediate interposition of the Almighty alone could have wrought? And what greater blessing could man or nation desire or enjoy, than to have been made the instruments of conferring such sublime benefits on the most abject of the human race?

"If any other circumstance could be required to prove the immediate interposition of the Almighty, we have only to look at the plain men and simple means employed in bringing about the miraculous conversion that we have recorded. Does it not recall to mind the first diffusion of the Gospel by the Apostles themselves? These thoughts will occur to strangers, at remote distance, when they hear these things; and must they not occur much more forcibly to us who have these things constantly before our eyes?"

The following particulars of a Negro Missionary Meeting will afford just delight to our Readers:—

The formation of a Missionary Association in aid of the Society was stated in the last Report. Of the sum of 68*l.* 4*s.* 11*d.* before mentioned as contributed by the Sierra Leone Auxiliary Society, this Association collected 33*l.* 7*s.* 1*d.* The First Anniversary was held on the 7th of December. Beside Mr. Collier and various

Missionaries, the Meeting was attended by a great number of the inhabitants of Regent's and Gloucester Towns.

Some remarks of several of the Natives will manifest the blessed influence of that Gospel on themselves which they are anxious to send to others.

The whole of the proceedings on this occasion were highly interesting. The Addresses of the Europeans were well suited to inform and encourage the people. The Committee will quote some of the remarks made by Natives, which cannot be heard without thankfulness.

Mr. Macaulay Wilson, who is son of the old Bullom King, and will probably succeed his Father, now acts in a medical capacity. On being appointed Treasurer of the Association, he expressed his willingness to take on himself the office, as he had himself been greatly blessed by means of the labours of Missionaries. He had, indeed, been favoured, from the early age of six years, with the means of grace, having been brought by Mr. Macaulay, then Governor of the Colony, from the Bullom Shore, and in his house accustomed to daily prayer; yet both then, and during his subsequent visit to England (from whence he was driven by sickness, before he had completed his education), he remained quite ignorant of the nature and meaning of Prayer. After his return he was offered a situation in the Slave Trade, WHICH HE WAS PREVENTED FROM ENGAGING IN, BY THE PRINCIPLES WHICH HE HAD LEARNED FROM THE FRIENDS WHO HAD TAKEN HIM TO ENGLAND. He at this time attended the instruction of the Wesleyan Missionaries at Freetown, which was of much benefit to him; but afterward became a backslider, and lived in the practice of sin, till the arrival of Mr. Johnson, who preached a Sermon which pricked him to the heart, and he had been mercifully led to the Saviour of Sinners. He then contrasted the blessings of liberty and education which are enjoyed at Regent's Town, with the slavery, ignorance, and abounding wickedness of his native shore; and expressed his confidence of the success of the Meeting; as where the heart is open, the purse is sure to be opened likewise.

Mr. Wilson was followed by one of the Liberated Negroes:—

"I recollect," he said, "how we went on at first coming in sin and wickedness, and did not know what was told us. But the Lord sent his Missionary, who brought

us to pay; which was for our good. When we were sold, we thought we should die; but God had mercy upon us. If we have two, three, or four coppers, we must give them. Suppose a man be blind, and go walk in the fire, we must stop him. Our Country-people are the same—they are ignorant, and knew not God: so we must pray for them; and for the Society, that they may send Missionaries to teach them the right way. If we had been left in our own country, we should have been ignorant still; and we did not come by our own strength, but by the will of God, for God led us."

Another Liberated Negro thus followed his Countryman:—

"I stand not in my own strength, but come to serve the Living God. When man or woman first converted, they think they find no more trouble. I have trouble—but Jesus is the same, yesterday, and to-day, and for ever! Our Country-people are in darkness; but Jesus knows the worst, and is able to save the worst: so all must pay coppers for Missionary. No man can do good by his own strength: and, suppose we give coppers, it is no great thing: it is Jesus who must send Missionary to preach."

A third Native, of the same class, added:—

"I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of what sin and misery I was in. My father die—my mother die—and I had nobody to take care of me. Then they sell me; but it pleased God to bring me here. At first I was sick, and like to die; but God had mercy on me, and I thank him for his long-suffering. Then I used to beat the drum, and talk bad, when the moon shone; and do all manner of evil, and did not know what was preached. Afterwards, I hear that Jesus Christ came to die for sinners—I feel it; and it pleases God to enable me to hear it now. But they say a big hole is God, and worship it:—though we cannot see their souls from hell, yet we can give coppers to send Missionaries, as there is no way to be saved but by Jesus Christ; for except a man be born again, he cannot see the kingdom of God. Stand not still, and say 'We can do nothing:' but try to pray and send Missionary. Suppose you go to jail, you soon come out again; but if you go to Hell, you never come out."

The Address of a fourth Liberated Na-

tive cannot be read without surprise at its strength and cogency:—

"I thank God for what he has done for me! When I was sold, at first I thought they would eat me; but I knew not that Jesus Christ had put me in the good way, as he says, *I will lead the blind by a way that they know not, and by paths which they have not known.* We ought all to consider how few live here now, that came in the same ship with us—hardly half. They are dead; and what place are they gone to? When I first came, I knew nothing, and laughed at prayer; and should have been in Hell, if God had not spared me, and opened my eyes.

"Some people say, 'How do you know that any body go to Hell? Did ever any one die and come back?' We must not trust to that. We do not see every thing. We do not see God; but we see the sun and moon, the trees, and all the other things. Did ever any person see a mountain or a stone make these things?—then we know that God made them.

"Some say, 'Suppose me go to Hell, me soon die there—big fire soon kill me: then me no feel.' But God says you no die in Hell. Suppose you put stone in the fire, he can't be burnt! No—fire can't burn him—he always live there! God says the wicked have hearts of stone, and fire will no melt them."

"We must believe that Jesus shed his blood for sinners, and pray for our Country-people. If we cannot speak English, we must pray in our country tongue. Jesus can hear, for he knows our thoughts. Suppose we work not for the King, and have but little money, we must give little. When we go to Freetown, suppose we have a few coppers, we want not more—we no want house and plenty things there, because we no live there: so we are strangers in the world, and should trust in the Lord, and be easy with little, that we may spare some for send Missionary to our Country-people.—Suppose we don't believe, we must give an account of every word we hear, and then we shall have nothing to say; but if we belong to Jesus, he waits to take us to Heaven, where there is no sickness, nor sorrow, but we shall sing the song of Moses and the Lamb."

A Collection was made, which amounted to 5l. 10s. 8d.

Of the progress of real religion, which has been highly encouraging, Mr. Johnson wrote in October—

Old and young are hungering and thirsting after righteousness. I have encountered many doubts and fears, on account of the number who seem to be concerned for their souls being so great; but I am more happy now, as a change has evidently taken place in their conduct.

The Report adds—

In November he stated to the Meeting of Missionaries at Freetown, that the Communicants and Candidates had increased to 111, and many more were anxious to join them. The Church was always well attended; and the people, in general, become more moral and industrious, upward of 500 maintaining themselves, and much land being cleared and cultivated.

On Christmas-day, Mr. Johnson baptized 46 adults; and on the next occasion of celebrating the Lord's Supper, he had the happiness of administering the Ordinance to 120 of his Black Brethren and Sisters.

Our Readers have already been informed (see p. 323 of the Number for July) that 110 Adults were baptized on Easter Sunday, and that the Communicants amount to 263.

Of a religious feeling awakened among the Young, the following account is given:—

A considerable impression appears to have taken place among the younger part of Mr. Johnson's people. They have been observed retiring into the woods for prayer; and, by moonlight, the mountains have been heard to echo with the Hymns of little groups of them assembled in different places. Mr. Johnson wrote, on this subject, under date of Sept. 6th—

"After Service, I was told by one of my servants, that the School-Boys wished to speak to me. I bade them come in; when one Boy came forward, and said that they had been in the field to pray, but they did not know how; but they had heard that Jesus Christ prayed for them that loved Him: they wished to know if that was so. I then spoke to them on the office of the Lord Jesus Christ as our High Priest, who is not a High Priest which cannot be touched with the feeling of our infirmities, but ever liveth to make intercession for us. They went away with joy."

A few days afterwards Mr. Johnson
Sept. 1819.

overheard a boy praying with his companions, whose words deeply impressed him. Mr. Johnson writes—

"His whole soul seemed to be engaged. He spoke loud and distinctly. One part of his prayer came with power to my heart—'O Lord Jesus Christ! we been so long on the way to Hell, and we no been know.—We been hear your good word so long, and we no been consider.—O learn us how to follow you now!—We live nigh Hell! O Lord Jesus, save us! Take us away from Hell fire! We want you to do it now! this night! our sins too much! O! Lord Jesus, save us!' I was so affected," says Mr. Johnson, "that I could stay no longer. My heart was full."

Of the care taken for the establishing of the Christian Natives, it is said—

Every opportunity is taken of affording adequate instruction and edification to these Converts. A Meeting for Prayer is held every Wednesday Evening; and, on Saturday Evenings, another for conference and prayer with Communicants and Candidates for Baptism. A Meeting is also held on the first Monday in each month, to pray for the success of Missions throughout the world, and in particular for those of the Society. "The simple and artless accounts," says Mr. Johnson, "which the untutored Negroes sometimes give, on these occasions, of the workings of Divine Grace on them, are such as to warm the heart of every one who has tasted that the Lord is gracious."

The Members are referred for these and other instructive particulars to Mr. Johnson's Journal for the year 1818.

We shall hereafter lay before our Readers some passages from this Journal.

(Wiberforce.)

Various discouraging circumstances occurred among the Negroes collected at this place, which disheartened Mr. Cates; but he strengthened himself in God. On his temporary removal to Leicester Mountain, they began to manifest a regard to him which encouraged better hopes respecting them. He had opened an Evening School for Adults, which was attended by about twenty-five persons. Public Worship was not so well attended as at other towns.

On Mr. Cates's removal to Leicester

Mountain, Mr. Decker, as has been stated, was appointed to this Station. On his way thither, Mrs. Decker was taken in labour at Regent's Town, and died there on the 21st of June. At first he had but four hearers, but they gradually increased to a considerable number. He has a School for Children, in the morning; and for Adults, in the evening. By the Official Return of January, the number appears to be fifty-five. He has meetings for prayer, several times in the week; and on Saturday Evenings, a meeting for religious instruction and edification, which had been attended by about fifty Congo and seventy Cosso People: some of these promise well.

Gloucester.

The prospects of success at this Station are greatly increasing; and full encouragement is given to Mr. Düring by the blessing which has already attended his labours. Having been admitted to Ordination in the Lutheran Church, his Negroes enjoy the benefit of the Christian Ordinances.

Every assistance is afforded to the people which their untutored state requires, so far as Mr. Düring's strength will allow. Family Worship is maintained, morning and evening. Two Public Services are held on Sundays, and the Children catechized in the interval. Meetings for Christian conference and edification take place on Saturday and Sunday Evenings, which have been attended with much good. By the last Official Returns, it appears that 208 Adults and Children were receiving education.

On the 2d of January the Schools underwent an Examination before the Governor, and other Gentlemen, greatly to his Excellency's satisfaction, who testified his pleasure in an encouraging Address to them.

In the account of this Examination printed in the Sierra Leone Gazette, it is said—

About TWENTY-NINE Months past, the Town was a Forest. Nearly the whole of its present African Inhabitants have, since that period, been rescued from the holds of Slave Vessels. At the Examination, they appeared neatly clad, intelligent, and well behaved. The Examination was ended by the singing of a Hymn. The whole of the audience then joined heartily with the Scholars, male and female, in the

Grand National Invocation of "God save the King!"

From some intimations in the account given in the Sierra Leone Gazette of the Examination of the Freetown Schools, on which occasion also "God save the King" was sung, we infer that some persons object to the introduction of this song, and this is supposed to arise from disaffection. But candour may find another and a very sufficient reason. The association which the mind naturally makes of this song with convivial meetings, may well unfit us to enter into it as a solemn Invocation to God; and if to this consideration it be added, that the language of the second verse is unfit to be addressed to Heaven, we can find abundant cause for declining to use or to join in this song, particularly on occasions of the nature of those in question, without impeaching in the smallest degree the loyalty of such persons. The Royal Dukes at the head of the British and Foreign School Society, as our Readers have seen at p. 267 of the Number for June, have felt that the song, as first composed, was unfit for these occasions, and have therefore sanctioned an improvement of it; which will be as well adapted to African as to British Schools, if the second line of the second verse be changed from "Long be our Native Isle" to "Long be the British Isle;" and we hope that this Hymn, so improved, will be adopted and used, throughout the Schools of the Society, as a solemn and devout Invocation of the Divine Blessings, both on the Sovereign, and on his young subjects who pray for him.

The Report proceeds—

In December, 1817, five Adults were baptized, and three in the month following. These were the first-fruits among these Negroes. One of them proved insincere; but of the rest he says, "they are shining lights among a wicked and perverse generation." The people, when first received

from the Slave Ships, are little removed, a few tribes excepted, from the very brutes, in habits and dispositions; and labours among them must be consequently arduous and unwearied. He writes, however, under date of Oct. 27, 1818—

“The day is dawning, and Satan sees his empire receiving one blow after another. My people begin to feel themselves men. The eager desire for instruction increases every day, as they begin to see its benefits. The place where I keep Divine Worship is far too small, though it holds more than 200 persons. This inconvenience will, however, be very soon remedied, as I have begun the building of a substantial Stone Church, seventy-six feet by forty-two, which when finished will hold above 800.”

A Church Missionary Association had been formed among the Negroes; and a gradual improvement was observable among them.

In reference to the sickness which had prevailed, and by which they had themselves suffered, Mr. Düring writes—

“This year has been marked by much suffering from the climate; and particularly by the mercies of the Saviour, in sweetening the bitter waters of affliction.”

Mr. Düring sketches the characters of a few of his Christian Negroes, which will be contemplated with pleasure.

Of one he says—

“He was before of a stubborn and stiff-necked disposition, which ran through all his actions; and was, moreover, very deceitful and indolent: yet it may be justly said of him, that the lion has been turned into a lamb, and his idleness into pious industry.”

Of a second he writes—

“Vain, foolish, and proud, in the highest degree, he commonly went by the name of ‘WILD TOM;’ but since his principles are changed, he is noticed by every individual of the place, as an example of love and seriousness: for seriousness, indeed, of demeanour, he deserves to be styled a shining light.”

Of a married couple Mr. Düring testifies—

“From their long residence in the Colony, they had learned to imitate many moral actions; on account of which, they were both remarkably self-sufficient; but are now happily stripped of that unbecoming garb, and adorn the Gospel of Jesus Christ as man and wife, particularly by their retired manner of living.”

On Mr. Bull’s first arrival in the Colony, he paid a visit to Mr. Düring. His account of the Saturday-Evening Meeting which he attended, will manifest that it pleases God to grant his blessing to the labours of his servant at this Station, in awakening a sense of spiritual need.

“Could our Subscribers have been present, they would have rejoiced that they were Subscribers to so glorious a work. What simplicity of faith did I witness! What humility of soul! What tenderness of conscience!—I will mention an instance or two. The Negroes are accustomed to tell their Minister all that they feel. The first that rose said to Mr. Düring, ‘Sir! this week my heart be sorry too much. I think, every day, that the dirt be better than me.’ Yet this is a most exemplary man. Another said, ‘Every day my heart tell me every day I be bad man pass everybody.’ And a Boy, who has been made a good boy by God’s grace, came forward to say that he was troubled very much, because, when he was at work, he revenged himself on one of the masons who had thrown his tool away, by doing the same for him. This, he said, his heart told him was not good, and he feared God would be angry with him. Some said that it had been Sunday all the week with them, and God had made their hearts glad. There were present between forty and fifty, of various degrees of Christian knowledge and experience. You have not been deceived about Africa. The Lord is making bare his arm. Ethiopia does now stretch out her hand unto God.”

Kissey.

The establishment of Mr. Nylander at this place, as successor to Mr. Wenzel, has been mentioned. Stephen Caulker, the Native Usher at Yongroo Pomoh, with twenty Scholars out of twenty-five, accompanied him to Kissey. By the Official Return for January, there were 236 Scholars at this Station. Mrs. Wenzel has the charge of the *Bemales*. On the 1st of February the Schools underwent a satisfactory examination before the Governor.

Longfeld.

Mr. and Mrs. Decker were first appointed to this Station, but left

it for Wilberforce. The establishment of Mr. and Mrs. Renner here was mentioned at p. 5 of the "Survey." They appear to have 103 Scholars, of whom fifty are mechanics.

Charlotte.

Mr. and Mrs. Taylor, who arrived in the Colony at the end of December, were to proceed to Kiskey, to assist Mr. Nylander; but the destitute state of Bathurst and Charlotte led to their settling at the latter of these towns. In the Official Return of January, about the time of entering on their charge, the number of Scholars is stated at ninety-six.

Cape Shilling.

This is a Station very recently formed, about forty miles south of Freetown, on the Sherbro' River. Mr. William Randle, an Englishman, who had been employed as Master Carpenter at Regent's Town for the last two years, offered his services to the Society as a Schoolmaster. His offer has been accepted, under the best hopes of his becoming a useful labourer. He has been appointed to the Station at Cape Shilling.

Susoo and Bullom Mission.

The suspension of the Susoo Mission in the Rio Pongas, and of the Bullom Mission at Yongroo Pomoh, was stated at p. 6 of the "Survey." That branch of the Susoo Mission which respects the Settlement at Gambier, opposite the Isles de Loss, still remains; and will probably be established on those Islands, they having recently come under the British Crown.

The Susoos and Bulloms (the Report states) will not be abandoned by the Society. Its labourers retire under British Protection, to gather strength and prepare the means for a renewal of their toil, whenever the good Providence of God shall open the way. The measures now in progress within the Colony will enable the Society to resume its labours among the Susoos and Bulloms, on a more extended scale, and with the advantages resulting from mature experience.

A sketch is given of the History of the Mission in the Rio Pongas, and of the hostile proceedings

which led to the relinquishment of the Settlement at Canoffee.

It is stated, on this subject—

The Natives were, indeed, at last unwilling to part with the Missionaries; but from little other, it may be feared, than interested motives. Of the Children, at Canoffee, forty were dismissed at the request of their parents; and sixty, as before stated, accompanied Mr. and Mrs. Renner, and are settled with them at Leopold.

"Thus ended," says Mr. Renner, "a Mission, established, above ten years ago, in the very place where Satan dwells. He has laboured unweariedly to keep his subjects and his dominion, and with how much success these events plainly shew. But the Susoos shall not be his inheritance forever. The time shall come when all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before Him: for the kingdom is the Lord's, and He is the Governor among the nations."

An outline of the proceedings at the Gambier Settlement was given at pp. 5 & 6, of the "Survey;" and some account of Preaching Excursions by Mr. Klein, at pp. 237 & 238 of the last Volume. In the Spring of last year he had entered on another journey, but was prevented from prosecuting it by premature information that the Settlement would be immediately relinquished. The Isles de Loss offer many advantages for the prosecution of the Mission, now that they are under British Authority. These advantages are enumerated in communications from Mrs. Klein, to her uncle the Rev. Thomas Scott, and to the Secretary.

To Mr. Scott she writes, under date of July 9, 1818—

I now sit down to acquaint you with some events which have taken place here, that inspire me with hopes that Providence is preparing the way for establishing the Kingdom of our Lord in these dreary regions. That beautiful little island (Crawford's) on which we once lived, and on which we wished to establish the Gambier Settlement, with sanguine hopes that from it this part of Africa would become enlightened with the beams of divine

truth, is now, to my great surprise and joy, in the hands of the English Government! We were driven thence by persecution; but I never turned my eyes toward it without regret. Within these two days, His Excellency, Governor Mac Carthy, has induced Mongé Demba to deliver it up to him. I rejoice in the prospect which this event opens of establishing the Susoo Mission, and of promoting the knowledge of the Susoo Language. It appears to me that much may now be done, and with much less expense than formerly; and I rejoice that our Government is now in possession of a place more healthy than Sierra Leone.

Should we return to the island, we shall have a very pleasing prospect of usefulness, both among our own people, and among the Natives who will frequent the island for trade. Probably the other Islands will come under our own Government. If so, I hope some pious and devoted Clergyman will give himself to this work. A man of retired and studious turn would enjoy the situation; and he might be far more extensively useful than in almost any situation in England. I have long earnestly desired to see some elderly Clergyman devote his last days to our African Mission. Is there not some one who, by one means or other, is loosened from attachments to family and country; and who will come forward to this most glorious work? For though we have as yet no success in this part of the Mission, I do not doubt but that, by and bye, God will pour out of his Spirit to fructify this barren soil. We have the assurances of his Word; and we see manifest proofs that his Providence is preparing the way for making his cause triumphant.

The following passage of Mrs. Klein's Letter to the Secretary, under date of Dec. 28, 1818, is encouraging:—

I have now passed seven years among the Natives of this country; and have I trust, ever kept in view the great object of raising them from their present degraded state. I have endeavoured, according to my ability, to fit those committed to my care for communicating to the Children that are yet unborn the blessed Gospel of God our Saviour: and I have conversed freely and fully with strangers, and with all around me, on the

great truths of Christianity; and, though our prospects respecting our Sabélers be discouraging, yet my hopes are high respecting the final result of the Society's Plans. What has been done, is a seed that will grow up, and will bring forth much fruit; so that even here, as in other places, *he that soweth and he that reapeth will rejoice together.*

From the close of the year 1812, Mr. Nylander had laboured diligently among the Bulloms, in the education of Children; and in translating and preaching, as his acquisition of the language advanced. In the "Survey," p. 6, we stated the grounds on which it became requisite to suspend the Mission. The Report enters into some details on this subject. The following passage assigns the fatal cause which has, for the present, rendered the Mission abortive:—

The fatal obstacle to all usefulness was the Slave Trade. On the revival of that Traffic, dealers from the Rio Nunes came to purchase Slaves. Red-water Trials became frequent, in consequence, in order to procure victims for sale; and few of the accused escaped. While the Bulloms could sell Slaves and get rum, preaching of the Gospel had no sort of influence upon them. Complaint was brought against him, at a Public Fallow, that he spoiled the country by not bringing rum. They said, "He only sit down to teach Children and talk God-palaver: that good; but suppose he bring good trade, that better."

It is added—

Though this Mission has been suspended, the Translations already executed will be of lasting benefit. The Four Gospels and other parts of the New Testament have been finished, and the Gospel of St. Matthew revised and greatly improved. The Morning and Evening Services of the Liturgy, with some other parts, have been translated and revised, and Tracts and Hymns prepared.

The Mission may be hereafter resumed, on the plan of frequent excursions for preaching; and the establishment of Day Schools, throughout the country, as it may please God to bless the endeavour to

prepare proper Teachers, and to incline the Natives to receive them. Mr. Nylander calculates that the state of the population is such, that about 1000 persons may be visited in the course of three or four days. Such visits it will be an important object to enter on and maintain from the Colony.

St. Mary's, in the Gambia.

The attention of the Society has been called by Governor MacCarthy, to this rising Settlement. In the beginning of the year, its inhabitants amounted to 800, and were increasing. The wood was clearing away, and the place likely to be as healthy as any part of the Coast.

The Report states—

There is an earnest desire of improvement in some of the Natives. One man said to Mr. Jesty (on their touching there in the way to Sierra Leone) in his broken English—"Ah, Massa, you white man much sabby," know much. "You read—you write. Me tree children—de poy shall learn read: me got a ship and house—me give a thousand dollars if me could read and write."

The Committee will take the earliest measures in their power to send Christian Instructors to this Settlement.

After noticing the return of Mr. and Mrs. Hughes from Goree, the Report of the African Mission is thus closed:—

Before the Committee quit the African Mission, they would call on the Society to unite with them in grateful acknowledgment of the many mercies which have been therein mingled with its severe trials. The blessing of God on the labours of His Servants, of which manifest tokens were given in the last Report, continues still, as has been seen, and enlarges the hopes of wider success.

Mr. Collier, therefore, in the midst of the trials around him, writes, under date of the 25th of January last, with much encouragement. "I cannot but hope," he says, "that it will please God to grant His blessing on your labours here. You have great cause of thankfulness for what He has already done by your servants; and I can assure you, every thing around us gives us and you full encouragement to persevere in our great work."

MEDITERRANEAN MISSION.

On the subject of this Mission, the Report details, in order, the visit of Mr. Connor to Naples, for the recovery of his health—Mr. Jowett's Voyage, during Mr. Connor's absence, to Smyrna and Greece—his return to Malta, with the resumption of his occupations there—the completion of the Maltese New Testament—the First Annual Meeting and Report of the Malta Bible Society—the proceedings of the late Rev. Christopher Burckhardt, in Egypt and Syria—Mr. Connor's recovery, return to Malta, and choice of Constantinople as a Station, with his views of its importance—Mr. Jowett's setting sail for Egypt, and arrival at Alexandria—the importance of a Printing Establishment at Malta—the advantages of a Monthly Publication adapted for the Mediterranean—the various Tracts prepared and contemplated by Dr. Naudi—the publication of the Scriptures in an acceptable Modern Greek Version—the visit of the Syrian Archbishop of Jerusalem to this country—and the enlarging Prospects in the Mediterranean.

For particulars on these and some other topics connected with the Mediterranean, we refer the Reader to pp. 245—247, 289—300, 337—340, 383—390, & 515—516 of our last Volume; and to pp. 12—14, 69—81, 133, 134, & 180—186 of the present.

Since the Report was delivered, further particulars have been given by us, respecting the Archbishop of Jerusalem, and the proceedings of Mr. Jowett in Egypt and of Mr. Connor at Constantinople, with some other matters. See pp. 370, 271, & 363—371.

In a subsequent part of the present Number, the account of Mr. Jowett's and Mr. Connor's proceedings will be resumed.

(To be continued.)

SEVENTH REPORT OF THE PRAYER-BOOK AND HOMILY SOCIETY:

DELIVERED MAY 6, 1819.

(Treasurer—Joseph Wilson, Esq. 31, Milk Street.)

THE Issue of Books and Tracts, and the Statement of the Funds, have been noticed at p. 217 of the Number for May. "The principal feature," the Report states, "of the Society's operations, during its Seventh Year—beyond the ordinary detail of issuing Books as required by Subscribers—has been, the editing, or taking measures to procure, Translations of the Book of Common Prayer, and of such Homilies as have appeared to be best calculated for distribution, in other languages."

LITURGY IN THE IRISH TONGUE AND CHARACTER.

In publishing this work, a reprint of the edition of 1712 was all that the Committee thought would be necessary. Such imperfections, however, were found in this edition, and so much difference of opinion seems to exist on many points relative to the Irish Language generally, while the greatest caution will be found to be necessary in circulating the work when completed, that the edition will be limited to 500 copies: under the hope, nevertheless, of a future more extensive demand, from the progress of education, and the increase of Scripture Light in Ireland; and of improvement in a subsequent edition.

LITURGY IN WELSH.

An edition of 4000 copies of the Liturgy in Welsh has been undertaken, on the recommendation of the Lord Bishop of St. David's. Every measure is taking to secure its correctness, in which respect the later editions have been extremely defective.

MORNING AND EVENING SERVICES IN CHINESE.

A small grant of books, made in the year 1817, to Dr. Morrison, at Canton, has been requited by that Gentleman with no less valuable a present in return, than that of the Morning and Evening Services of our Church translated into Chinese. That, under existing circumstances, the period cannot be considered as yet arrived, when such Translations may be very largely circulated within the dominions of the Emperor of China, your Committee are

well aware. But, there being a great number of Chinese, or descendants of Chinese, not resident within the Emperor of China's territories—many of whom are even British Subjects, and among whom, they are informed by the highest authority, such books may be circulated, not only without objection, but with great probable advantage—the work in question, moreover, being considered a very able and judicious translation of the Morning and Evening Services of our Church—your Committee have authorized Dr. Morrison to print, at this Society's expense, 2000 copies of the Prayers, to be ready for distribution, as openings may occur, or the Society may hereafter direct.

"The labours of Dr. Morrison, in effecting a Chinese Translation of the Scriptures and of the Work in question," writes Sir George Staunton, "I conceive to be of inestimable value; inasmuch as they have provided us beforehand, with the means of enlightening a vast portion of mankind with the truths of our Holy Religion." To assist in the promotion of so glorious an object, your Committee esteem both an honour and a privilege: and to the pious wish, expressed by the excellent Translator, when he recommended the distribution of these prayers as a Tract, they most cordially respond—"May your Society be made the instrument of diffusing a spirit of Scriptural and pure devotion very extensively, through Jesus Christ our adorable Saviour!"

REMARKS ON THE ISSUES OF BOOKS AND TRACTS.

The issue of Prayer-Books has not quite equalled that of the preceding year; and the issue of Homilies and the Articles, as Tracts, has fallen short of that last reported, by nearly 13,000. The Committee trust that the reduction made in the

price of the Prayer-Books will increase the circulation; and they deem it probable that the publication of the Homilies, as Tracts, by the Society for promoting Christian Knowledge, may have diminished their own issues.

On this point it is remarked—

Whether, therefore, it be by this Society only, or by that in conjunction with it; by ourselves as the only agents, or by others also; that the genuine doctrines of the Reformation and of our Church are thus disseminated through the land, the same great and important object is still promoted, the work proposed by your Society is done: and in this also, while we avail ourselves of the fresh fields of usefulness that open before the Institution, as well as steadily persevere in the path already trodden, we will rejoice.

TRANSLATIONS OF THE HOMILIES.

A Translation of the Homilies into several Languages having been strongly recommended, and the First Homily in particular having been pointed out as enforcing with authority the reading of the Scriptures, the Report states—

The object, thus forcibly recommended to the notice of your Committee, having long been more or less under consideration, such inquiries have been made and such measures taken, since the last Anniversary, as have led to the translation of the First Homily into Modern Greek, Italian, French, and German; and of the First and Twenty-fifth Homilies into Spanish. Of these, the German, Spanish, and Italian, are already in the course of being distributed by friends of the Institution: the Modern Greek, translated by

a learned Native, will be shortly sent to the Rev. Mr. Jowett, at Malta, and the Rev. Mr. Williamson, at Smyrna: nor will the copies of that translated into French, when ready for circulation, be long suffered to remain in the Society's warehouse.

The first three Homilies, translated into Manks by a Clergyman in the Isle of Man, and intended for distribution among 10,000 poor persons in that island, who use the Manks Language, and have scarcely any knowledge of the English, have been lately sent to press. The Society is at this time, also, printing the first three Homilies, as Tracts, in Welsh; and the First Homily is just about to be translated for them into Arabic and Dutch.

Under all these circumstances, your Committee feel themselves justly entitled to call upon their friends, and the public generally, for much larger pecuniary aid. In some instances, translators must be remunerated: very few of the Homilies, rendered into Foreign Languages, will be sold, but must for the most part be distributed as a gift; and, in consequence of the reduction of prices before mentioned, the loss upon the sale of Prayer-Books will be considerably increased.

The Committee urge the establishment of Associations in support of the Society, and hold up the proceedings of one formed at Bristol, as a model and an encouragement to others.

CONCLUSION.

The Report is closed by some particulars of a correspondence opened with several Episcopalian Ministers in the United States, and of the increasing attention manifested there to the Liturgy and Homilies.

TWENTIETH REPORT OF THE RELIGIOUS TRACT SOCIETY:

DELIVERED MAY 13, 1819.

(*Translator—Joseph Royner, Esq. Mark Lane.*)

IN the Number for May, p. 219, it was stated that the Society had issued upward of FOUR MILLION Tracts, during its last year; and it appears from the present Report, that considerably more than THIRTY MILLION have been circulated from its Depository since the formation of the Society.

These exertions, and those of similar Institutions, afford ground of sincere joy to every Christian; but the state of the world calls loudly for still more energetic efforts. By the powerful operation of our New

Systems of Education, the whole Community of Civilized Men is rapidly becoming a Reading Community; and this "progress of Public Education," as was remarked in the Eighteenth Report of the Church Missionary Society (see p. 442 of our last Volume), "is a subject of even serious alarm, unless it be accompanied by corresponding exertions to give a right direction to the increased capacity of the mass of the people. The tendency of fallen nature is, to abuse our talents to a greater measure of mischief;" and, we may add, the malignant vigilance of the Great Enemy of Mankind is unweariedly exercised in perverting the means of good into instruments of evil. Our country, at this moment, exhibits an awful spectacle. Thousands on thousands of our manufacturing population, taught in our Sunday Schools to read the Word of God, and learning therefrom to fear God and honour the King, are now imbibing, from multitudes of publications circulated among them, that poison of Blasphemy, which will not only render them fit instruments of evil in this world to designing and unprincipled men, who are taking advantage of their present distresses, but will aggravate their condemnation and punishment in a future world.

"The Emissaries of Darkness," it is justly observed in a Circular lately issued by the Society, "ever ready to pervert the greatest benefits to the worst purposes, have been of late peculiarly active, in seducing the Poor and the Young to the perusal of the most blasphemous Infidel Publications. These works are sold at a low price. They are written in a style peculiarly suited to the labouring classes; and, while they profess to be the Poor Man's Friend and Counsellor, are most designing and pernicious in their style and tenour."

This is, indeed, a loud call for still more strenuous exertions on the part of the real Friends of the People, who pray and labour for both their present and eternal welfare: and "those especially," it is well observed in the same Circular, "who have so laudably encouraged the Education of the Poor, have incurred a responsibility by inducing an appetite for reading, which it is surely incumbent on them to supply with wholesome food."

We have thought this a seasonable opportunity of bringing the subject before our Readers; and we do hope that considerations of this nature will lead all true Christians, as the real Patriots and Lovers of their Country, to assist, with redoubled zeal, every Institution which has for its object the diffusion of sound principles among the people.

FOREIGN TRANSACTIONS.

Under this head, the Committee direct the attention of the Members to some facts connected with similar Institutions in various places abroad. We shall extract such of these facts as are most interesting.

Germany and Prussia.

Among the most active Tract Societies in Germany and Prussia, may be specified those established at Eisleben, Elberfeld and Barmen, Cologne, Neuwied, Stuttgart, Nürnberg, Hanover, and Berlin.

Among the details given of these Societies, it is said—

Sept. 1819.

The Prussian Tract Society at Berlin, since its first establishment in 1814, has printed 308,802 Tracts, partly translated from the English; and has thus widely sown a precious seed of Evangelical Principles and Christian Example in every part of the Prussian Dominions.

Sweden.

The Evangelical Society at Stockholm is constantly acquiring fresh accessions of strength and support. Its circulation of Tracts in Swedish, Finnish, and Lapponian, has increased from thousands to hundreds of thousands: and its conductors have enjoyed the great satisfaction of receiving from a variety of quarters, authentic information that its labour has not been in vain.

in the Lord; and that not only many of the poor cottagers in the deep recesses of Dalecarlia have been enlightened by the important truths of the Gospel, communicated to them by these Publications, but that some also among the learned have acknowledged themselves greatly indebted for the instruction and consolation which they have derived from them.

Iceland.

A Letter from a zealous Clergyman of this remote Island, given in the Appendix, furnishes a very striking contrast in the characters of two of its Inhabitants. We shall present these two characters as he has depicted them.

Of the one he says—

A Native of this Island, whose study it is to deride and oppose the Publications sanctioned by the Society, and to destroy their principal foundation and support, namely, Faith in our Lord Jesus Christ the Saviour of the World, has lately attempted this in an anonymous manuscript, which he has circulated among the lower orders as extensively as he could. The mind of this wretched man has been corrupted by the poison of the anti-christian blasphemies of a Danish work, entitled "Jesus and Reason," and others of the same stamp, full of bitter enmity against the principles of true religion. This scoffer and his associates have made but little progress, except among those of like sentiments with themselves; whose disposition and character the Holy Spirit hath drawn in living colours. See 1 Tim. iv. 2. and 2 Peter ii. 18.

We will now contrast with this miserable man the character of one of the excellent of the earth.

A woman, who had six children grown up, but struggling with severe poverty, felt so great a desire to purchase one of our Tracts for each of her children, that, being destitute of all other means of raising the necessary sum, she determined, with the consent of her husband, to set apart every day a certain quantity from the milk, which was the chief food of her family, and to sell it to the neighbouring poor; and continued this plan till she was in possession of the requisite amount: then, having procured the Tracts, on a certain solemn occasion, she gave one to each of her children, accompanying the gift with earnest and pious exhortation to the atten-

tive perusal of them, and the ordering of their life and conduct according to the standard of excellence and examples therein contained. This same woman, when some years ago Bibles published at the expense of the British Bible Society were offered for sale among the people of this Island, expressed an eager desire to purchase one for each of her children, but was compelled by her poverty to be content with a single copy. Other examples of a similar description I forbear to enumerate on this occasion.

Russia.

With regard to the vast dominions of the Emperor of Russia, it is truly cheering to the Christian Mind to contemplate the various schemes of benevolence, now carrying on for the mental, moral, and religious improvement of the people. Among the rest, that of dispersing Religious Tracts meets with increasing attention and encouragement.

About 300,000 are already in circulation in the various Provinces of this extensive Empire.

A benevolent Lady having printed in the Finnish Language, 8000 copies of a Tract which had been useful to herself in early life, the Report states—

The Finns came in crowds to receive them; many of them for more than forty versts (about 28 miles), to receive these messengers of Grace. A great awakening has taken place among these poor peasants. "Their cries for more Tracts," says Dr. Paterson, "are most urgent."

Switzerland.

In most of the Protestant Cantons there now exist larger Societies or smaller Associations, by whose combined exertions, Religious Tracts are extensively circulated in German, French, and Italian.

A Clergyman of Berne thus writes of his country—

In our Alps, there are many valleys at great distance from each other, the almost isolated inhabitants of which have so much time upon hand, that their solitude might be enlivened by the perusal of religious writings; and thus their desire after heavenly knowledge in some degree satisfied. Some of them are many miles distant from their Churches; and, at times, they cannot even make an attempt to approach them, on account of the roads being rendered impassable by ice and snow.

They are, however, fond of reading; and if they were supplied with some good books, it would be a security against their indulging in the fancies of their own imaginations. Having, for thirty years, made many a journey through our Alps, and penetrated even into the wildest parts, I know the inhabitants tolerably well; and have discovered them to be possessed of much piety, and a great desire after what is good. For nearly thirty years, numerous Foreign Travellers have visited these districts, many of whom, with their gold, disseminated only avarice and degrading rapacity among the inhabitants of the Alps, removed their wonted simplicity, and made them familiar with the most abominable crimes: does it not now become an important duty to check the torrent of this destructive stream? May the Lord frequently send among us such English Travellers, as distribute, during their journeys, Bibles, Testaments, and other Religious Writings, among the people! Since 1814, we have had several such persons with us; and enjoyed the pleasure of their stay in Berne.

France.

In France, the endeavours of enlightened Protestant Clergymen and Laymen, to counteract the principles of infidelity, and to set forth the Word of Life in plain and energetic language, not only from the pulpit but also by the press, have assumed a more regular and organized form. Subscriptions and donations, for printing a series of Religious Tracts, are collected in various parts of the kingdom: several able and benevolent persons are engaged in their composition, translation, and distribution; and, although opposition is manifested in some quarters, they are favourably received in others.

Editions of 5,000, 10,000, and even 20,000 copies, have been, and will be published; and instances are not wanting in which these silent, yet powerful monitors, have roused the careless, checked the profane, arrested the bold sinner in his career of folly and vice, confounded the sceptic, confirmed the wavering, comforted the distressed, and established the humble believer in his most holy faith.

Mediterranean.

At Malta, a small but active Committee have dispersed, in the course of one year, 6,668 Tracts, in Spanish, French, Greek, Italian, and English. From the Patriarchal Press at Constantinople have issued

several translations of your Tracts in the Modern Greek; and hopes are entertained that some will soon make their appearance in Turkish.

China.

An extract of a Letter from the Rev. William Milne, dated Macao, Jan. 31, 1818, which is given in the Appendix, manifests the vigour with which the objects of the Society are pursued by the Missionaries in that quarter. The Reader may recur, for further information, to p. 337 of our last Number.

Mr. Milne writes—

To the Tracts before mentioned we have added the following:—

A "Catechism for Youth," containing 165 Questions, intended to give, in a plain and easy style, a summary view of the Doctrines and Duties of Christianity. It contains also a Preface, and two short Forms of Prayer at the close.

A Tract on the "Vanity of Idols," (Psalm cxv.) which was written in Canton, during my stay there, in October last, and sent down to be printed at Malacca.

An "Exposition of the Lord's Prayer." This is just finished; and will, I hope, be printed during the Spring. It is large, but it is divided into ten short sections, or lectures, seven of which were delivered, by me, on Thursday Evenings, at Malacca, to a few Chinese.

The "Morning and Evening Prayers of the Church of England," with the "Psalter," bound together; translated by Dr. Morrison, in the Autumn of last year, and printed in a neat pocket size, at the expense of the Missionary Society.

The number of Chinese Tracts and Pamphlets, large and small, composed, printed, and circulated by this Mission, since its commencement, is considerably more than THIRTY-SIX THOUSAND, and of above TWELVE DIFFERENT KINDS. The blocks of these (*i. e.* the stereotype wooden plates) all remain good; and will bear to throw off many thousands, without any repair.

To the printing and circulation of these Tracts, exclusive of the Magazine, your first grant of 400*l.* has been applied, together with part of the second grant: the remainder, with the interest, shall be applied in a similar manner.

Several other Tracts and Treatises are projected, and begun; and, the number of Labourers in our Mission being increased, I hope the fruits of your Christian Liberality will be still more widely extending in these parts, year after year. A course of "Evening Conversations," or "Polemical Dialogues," in which the idolatry, superstition, false philosophy, and iniquitous practices of the Chinese will be discussed, has been commenced; and will (should my life be spared to complete them) form, I suppose, two small volumes duodecimo.

I wish it were in my power to inform you of the actual success of these publications—these silent preachers of righteousness—in making the Heathen *wise unto salvation*. Many things, of a different and contradictory nature, are said about them by the Chinese. Some neglect them: others praise them. Some despise them: others read them with attention, and apparent seriousness. The ideas of individuals, and particular conversations with them, might be related; and they would perhaps afford a degree of interest to pious persons: but my colleague and myself deem it better to lay but little stress on even good sayings, and to wait patiently for surer evidence of the influence of truth on the heart; rather than run the risk of exciting too high expectations in the mind of the Christian Public, or of drawing too large a share of Christian Liberality toward our own labours, to the neglect of others. We shall, very probably, have to transmit to you and other Christian Societies, for a long time, only dry statements of what has actually been translated, written, printed, circulated, and taught; or of what there is a probability of accomplishing. Our thoughts, time, and strength, are employed about furnishing the MEANS of Christian Knowledge to as large a proportion of the Heathen as possible. We long to see success; but are not greatly cast down if we see it not immediately. To plough and sow are the labour of this age; to reap abundantly, that of future times.

After noticing the progressive state of the Tract Societies formed in America, the Committee proceed to the

DOMESTIC TRANSACTIONS.

New Publications.

A great number of New Tracts have been offered, in the course of

the year: of these, ten have been adopted. The series of Children's Books has been considerably increased: this series meets with increasing acceptance, and is recommended as supplying Rewards for Children. Additions have also been made to the Hawkers' Tracts and the Broad Sheets; the Broad Sheets have been found particularly useful, for affixing to the walls of Cottages and Manufactories, and for sale by Hawkers: Bishop's-Stortford Auxiliary alone has circulated upward of 20,000 of them within the year.

Printing of Foreign Tracts.

There is a remark on Foreign Tracts, which deserves notice by those Institutions which print Books for circulation abroad:—

There is a diminution in the number of Foreign Tracts, in the Continental Languages, issued from the Depository during the last year: and the Committee have not deemed it expedient to add more Tracts to those already translated, for publication in this country; experience having proved, that Tracts in foreign languages printed here, are generally less acceptable abroad, than those, which, being printed in their respective countries, appear less foreign to their readers. This decrease is not a matter of any moment, as, upon the whole, there is a considerable increase in the Foreign Publications printed at the expense of the Society.

Hints on the Distribution of Tracts.

In Hospitals and Prisons, they may alarm the profane, and comfort the contrite. At Fairs, Wakes, and Revels, they have repressed thoughtlessness and vice. The Cottages of the Poor, as well as the Habitations of the Rich, have been supplied by them with profitable employment for the leisure hours of their inmates. Manufactories, Schools, and Ships, offer extensive fields for benevolence. By the Mariners of this and other countries, Tracts have been received with gratitude: of this various details are given in the Appendix; and the Committee urge attention in this respect, to

the numerous Foreigners who visit this country.

It is observed, on this subject—

Hawkers' Tracts.

Much has been done (the Committee state) by the Hawkets' Tracts. By them, food is distributed instead of poison : and the wholesome effects are, in some degree, already apparent ; and offer a gratifying proof to the Society, that their labours, by the divine blessing, have not been in vain. Your Committee have much pleasure in reporting, that most of the Vendors of these Tracts are now found to prefer those of a superior description ; and that the religious nature of their contents is not that obstacle to their circulation which it was formerly. They would impress upon the friends of the Society the importance of introducing the circulation of these Tracts, into every channel where Tracts, of another nature, are vended, by Hawkets ; and thus diffuse what will invigorate the faculties of the mind, instead of that which has a tendency to destroy both body and soul.

FUNDS.

The Net Receipts have amounted to 6188*l.* 11*s.* ; of which 4359*l.* 18*s.* 4*d.* was the produce of the Society's Publications.

The Net Payments have reached within a trifle of the Receipts ; having amounted to 6177*l.* 13*s.*

There is a Balance in hand of 131*l.* 11*s.* 10*d.* ; but the Society is under engagements for Paper and Printing, and for Grants to aid the printing and distribution of Religious Tracts in Foreign Parts, to an amount exceeding this Balance by about 800*l.*

A more parsimonious system of proceeding might have been adopted : but your Committee deeply felt the importance of the object in which they were engaged ; and the evidences of usefulness attendant on the operations of the Society are of such peculiar strength, that it would have been criminal for them to stay their hands.

To the Public they must look for the assistance thus needed ; and they trust, that the religious and moral benefits which have, by the Divine Blessing, resulted from the labours of this Institution, have been so apparent, that their call will not be in vain. They are ready to take blame to themselves for not having more fully declared their wants, and the increasing claims upon the Society from Foreign Parts ; but the pressure of more important objects has made pecuniary concerns appear of less moment. And now, they can only appeal for assistance to those who feel the great objects which the Society has in view ; and they trust such appeal will not, they believe it cannot, be made in vain : but, that the succeeding year will show proofs of the increased activity of the friends of the cause ; and, that neither those multitudes, who, in foreign countries, are perishing for lack of knowledge, nor the rising generation of these Islands, will have cause to say, that they have called upon the Religious Tract Society in vain, for that pecuniary assistance, which is rendered necessary by the peculiar situation of the one, or for that increased supply of mental food which the unprecedented increase of general education renders needful for the other.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Success of the Oxford Ladies' Association.

We are happy to add to the testimonials, repeatedly given in our former pages, of the activity and benefits of Ladies' Associations, a gratifying statement of the same nature, by the Committee of the

Oxfordshire Auxiliary Bible Society, respecting the exertions and success of the Ladies of Oxford.

When the Committee reflect on the series of years, during which many have continued destitute of the Word of God, who yet only needed the suggestion of friends, alive to their best interests, to remind them of its utility and importance, and the opportunity of procuring it by the gradual accumulation of small sums ; and when they think of the numerous indivi-

duals who may have lived and died in ignorance of the consolations of that Book of Life; they cannot but entertain a fear, lest they may have acted too much on the pernicious principle of those of old, *The time is not come*. Experience has, however, demonstrated that the time is come; and that each may afford some assistance in erecting the spiritual temple of the Lord. More than all the expected good has been accomplished: new openings for exertion present themselves; while, on the other hand, all the inconveniences which may have been foreboded, have vanished as mere illusions.

Twenty-eight Ladies volunteered their services to carry into effect the purposes of the Institution, in the several districts of the city and its vicinity. These have reported, with evident satisfaction, the interesting and encouraging reception which they have experienced in their visits to the Poor. Many were found wholly destitute of the Scriptures. Many had long desired the valued possession, but had not known how they might acquire it, and were not able to raise at once the requisite sum to make the purchase. Others, again, who had themselves enjoyed the benefit, rejoiced in the opportunity thus presented to them, of providing their children with the Word of Life, when they were about to go into service, or to be otherwise removed from the eye of their parents. One Female Servant, after having supplied herself with a Bible, begged that she might be allowed to subscribe in behalf of her aged Father, and then successively for her Sister, her Brother, and a poor Neighbour. Several, after having promised to subscribe themselves, conducted their Visitors to some of their friends, whom they knew to have been desirous of procuring the Scriptures; and the answer given by one was this, "If I have no bread, I'll have a Bible." Some, indeed, were found really too poor to subscribe even a penny per week: it, therefore, could not but be a gratification to the Society to learn, that simultaneous efforts were made in other quarters, which afforded the prospect that these would be gratuitously supplied. In one case the feelings of the Ladies were greatly interested by the account of a poor Widow, who was reported to have been "in the habit of preserving every scrap of paper she could meet with, on which there was any part of the Scripture."

The number of Free Subscribers for the year ending Nov. 4, 1818, has been 470. During the same space of time, 505 individuals have been supplied with the whole Bible, and 112 with the New Testament; making a total of 617. The Receipts dur-

ing the same twelve months have amounted to 361*l.* 1*s.* 2*d.*; of which 226*l.* 5*s.* 7*d.* was paid for the purchase of Bibles, and the remaining sum of 134*l.* 15*s.* 7*d.* has been derived from free contributions.

Out of this amount, the sum of 305*l.* 14*s.* has been employed by the Association in the purchase of Bibles and Testaments, at the cost price, from the Depository of the Auxiliary Society; and the year was closed by a vote of 30*l.* as a gratuitous donation to the Auxiliary Society: so that, while the charity of the Members of the Association begins, as it ought to do, at home, it may not end there: while their main object is the supply of the immediate neighbourhood, they may still yield their mite to the promotion of the Foreign Operations of the Parent Society.

It will be further gratifying to the Society and its Friends to learn, that although, at the commencement, there were those who intimated an unfriendliness to its proceedings, yet the expression of disapprobation has almost entirely subsided; so that there is reason to think that those who felt suspicions have, as soon as an opportunity was afforded for investigation of the subject, discovered that their fears were unfounded. This is a circumstance more particularly gratifying, because there were some among the number, in opposition to whose sentiments nothing but a strong conviction of imperative duty could have induced them to act. It is, indeed, an event perfectly beyond the reach of reasonable expectation, that all should agree in the same method, even of those who were equally desirous to do good: and though this want of complete unanimity is in its own nature an evil, yet it lays a claim to our acquiescence, as an evil inherent to our present condition; and it affords an additional occasion to admire the wisdom of God, in overruling such diversities of sentiment to the more extensive and effectual promotion of the great object in view. With regard, however, to the occupation in which this Society is engaged, your Committee cannot but feel assured that the more it is known, the more entirely it will approve itself to the judgment of every thinking and benevolent person.

CHURCH MISSIONARY SOCIETY.

FIFTH ANNIVERSARY OF THE BIRMINGHAM ASSOCIATION.

ON Sunday, the 15th of August, Mr. Davies, as was stated in our

last, preached at Derby: on the same day, Mr. Bickersteth preached at West Bromwich, in the Morning; and at St. James's, Ashted, Birmingham, in the Afternoon. They were joined, at Birmingham, by the Hon. and Rev. G. T. Noel.

On Tuesday, the 17th, the Fifth Annual Meeting of the Birmingham Association was held in the Music Hall; the Right Hon. Lord Calthorpe, President of the Association, in the Chair.

His Lordship introduced the business of the day by a series of very impressive observations; after which the Report was read by the Secretary, the Rev. Edward Burn.

From the Report it appeared that the Association had remitted, in its last year, the sum of 687*l.* 17*s.* 11*d.* to the Parent Society. The sum total remitted, since its formation, had been 2837*l.* 10*s.* 7*d.* Of the sum contributed in the last year, the Ladies' Association had raised 292*l.* 11*s.* 2*d.*; making a total collected by them, in three years, of 577*l.* 15*s.* 7*d.*; and adding another to the many proofs daily crowding on us, with what advantage Ladies may exert themselves in promoting objects of True Charity.

A passage in the Report so forcibly urges the duty and advantage of entering with intelligence into the Society's Proceedings, that we extract it for the benefit of our Readers:—

For the important details of the Society's Proceedings in its several Stations, as well as for an account of the new scenes of labour and of usefulness which are constantly opening, your Committee would earnestly refer to the Annual Report of 1817—1818; and, since the latter period, to the statements given in the Missionary Register. The attentive perusal of these Documents is a duty which the Members of this Association owe to the Parent Society and to themselves, if they would duly appreciate the magnitude of the work in which the Society is engaged, or be encouraged by knowing that its labour is not in vain in the Lord. Your

Committee regret that the limits assigned them on this occasion forbid their going more fully into the Proceedings of the Parent Institution: but if the attempt were even consistent with the modest duties of a Local Report, your Committee might well shrink from the task of compressing, within a few sentences, materials which occupy nearly 300 octavo pages, for the most part closely printed, but which will well repay the labour of a private and attentive perusal.

The Meeting was addressed by the Rev. Messrs. Spooner, Bickersteth, Townsend, Noel, Burn, and Lowe; and by A. S. Lillingstone, Esq., George Simcox, Esq., the Hon. Frederic Calthorpe, and Richard Spooner, Esq. A warm and holy feeling in behalf of the perishing Heathen was evidently awakened in the minds of those present.

On Sunday Morning, the 22d of August, Mr. Noel preached at St. Mary's, in behalf of the Institution; when upward of 58*l.* was collected, which, with 18*l.* collected at St. James's, and 28*l.* at the Annual Meeting, made a total of about 104*l.*

ANNIVERSARY OF THE TAMWORTH ASSOCIATION.

On Thursday, Aug. the 10th, the Annual Meeting of this Association was held, in the spacious North Chancel of the Parish Church; the President, the Rev. Francis Blick, in the Chair. The several motions were made and seconded, respectively, by the Rev. William Spooner, and Edmund Peel, Esq.; the Rev. Francis Smith and the Assistant Secretary; the Rev. Henry Davies and the Rev. Samuel Holworthy; the Rev. H. C. Wooley and the Hon. and Rev. G. T. Noel; the Rev. Francis Blick and the Rev. R. W. Lloyd. A solemn and impressive spirit pervaded every speech.

Sermons were preached, by Mr. Davies and Mr. Bickersteth; and Collections made, as follows:—

Treasurer,
W. Lambert White, Esq.

Secretaries :
Rev. Geo. Salmon, and Mr. J. Edwards.

Mr. Biddulph feelingly alluded to the recent death of Mr. Barrett, who, with Mr. and Mrs. Jesty, had left Yeovil and its neighbourhood to labour under the Society in Western Africa. Mr. Elwin contrasted the spirit and proceedings of the Meeting, with those lately held with far different views; and quoted some forcible Episcopal Rebukes of such persons as neglected to aid in extending the knowledge of Christ among the Heathen. Mr. H. Parsons declared his personal satisfaction, in co-operating with a Society emanating from an Apostolic Church, and sending out Ministers regularly ordained. Mr. Middleton exhibited a large drawing of Brahma, the Creator in the Hindoo Triad; and drew a comparison between the imaginary attributes of that pagan divinity, and the real perfections of the Christian Saviour. Every speaker pressed on the notice of the audience the necessity of prayer in behalf of the Society; and the Meeting broke up, after continuing four hours, under an evident impression of the importance and greatness of the work in which the Members are engaged.

The Collections, Donations, and Annual Subscriptions, amounted to about 100/.

The Committee and Officers of the Church Missionary Society

feel themselves under great obligation to its Friends, who, in this case, as in that of Dudley just mentioned, united to promote its objects, when circumstances would have rendered it impracticable for the Officers themselves to attend.

THIRD ANNIVERSARY OF THE SAFFRON-WALDEN AND NORTH-WEST ESSEX ASSOCIATION.

On Wednesday, the 22d of September, this Anniversary was held, in the Town Hall at Saffron-Walden; the Rev. Professor Farish, of Cambridge, in the Chair. A Report of the Proceedings of the last year was read by one of the Secretaries; and various Resolutions were moved or seconded, by the Rev. W. A. B. Johnson, from Sierra Leone; by Messrs. Simeon, Maberly, Scholefield, Markby, and Thelwall, from Cambridge; by Captain Martin; and by the Secretaries, the Rev. Henry and Nicholas Bull.

Mr. Johnson's narrative of the beginning and progress of religion among the Negroes at Regent's Town, and the addresses of other Friends, made a lively impression on the Meeting.

Sermons had been preached, by Professor Farish, the Rev. James Scholefield, and the Rev. Nicholas Bull, at Saffron-Walden, Stebbing, Linsdell, Weathersfield, and Littlebury. About 37/ was collected at the Sermons and Meeting. The amount contributed in the year had been 135/ 16s. 9d.

Foreign Intelligence.

WESTERN AFRICA. SIERRA LEONE.

Official Returns of Population, Schools, and Marriages.

FROM the Sierra Leone Gazette, we extract, with a few slight

corrections, the Returns of Population and Schools, which were mentioned at p. 374 of the present Number; also a Return of the Marriages solemnized in the Colony.

Statement of the State of the Colony, &c.

Names of Towns &c.

POPULATION OF THE COLONY OF SIERRA LEONE, (EXCLUSIVE OF THE MILITARY) 1818.

[illegible]

The Kroomen, though included in this Return, do not properly belong to the Colony, but are constantly removing to their own Country, and are replaced by others.

The Increase of Population in the Grand Total, since the last Census (March 1817) is 2952*, including 1190 Captured Negroes landed since that period, and the Kroomen.

Eighty-five Men from the Island of Barbadoes (last from Honduras) landed on the 16th of January, 1819, and 364 Captured Negroes from a Prize to His Majesty's Sloop Redwing, are not included in this Return.

• But there being, at the time of the former Return, 650 Kroomen then in the Colony but not reckoned in the Return, the actual increase, the Kroomen being reckoned in both cases, is 1602.

GENERAL RETURN OF PERSONS EDUCATED AT THE COLONIAL SCHOOLS.

COLONY OF SIERRA LEONE, JANUARY 1819.

TOWN or ESTABLISHMENT.	Year.	SUPERINTENDENTS, &c. acting as Schoolmasters and Schoolmistresses.	Number of Persons Educated.	SYSTEM of EDUCATION made use of.	REMARKS.
Freetown and Suburbs	1818	Mr. and Mrs. Horton	574	National	{ Since 1st January, 1819, Mr. and Mrs. Morgan have taken charge. Mr. Cates has been removed from Leicester Mountain to Regent's Town. Mr. Bull has succeeded Mr. Cates since 1st January.
Regent Town and Ditto		Rev. W. A. B. and Mrs. Johnson	499	Ditto	
Leicester Mountain, Christian Institution }		Rev. J. G. and Mrs. Wilhelm, and Mr. Cates	211	Ditto	
Kissey	{	Late Rev. C. F. Wensel: now Rev. G. R. Nylander, and Mrs. Wenzel	236	Ditto.	{ Mr. and Mrs. Harton, since 1st Jan. 1819, have taken the superintendence of the Town and Schools. Mr. and Mrs. Taylor have since taken the charge of the Town and Schools. Mr. and Mrs. Morgan, since 1st Jan. 1819, have taken charge.
Gloicester	{	Rev. H. and Mrs. Düring	202	Ditto.	
Leopold	{	Rev. H. C. and late Mrs. Decker: since last June, Rev. Mr. and Mrs. Renner	108	Ditto.	
Wilberforce		Mr. Kearney, succeeded by Mr. Daley, as Superintendent; and latterly, Mr. Fichru acting	55	Ditto.	{
Bathurst	{	William Ashford, Superintendent	96	Ditto	
Charlotte		Mr. Kearney, Superintendent; John Red, Teacher	88	Ditto	
Kent	{		40	Ditto	
			2104		

Since making this return, 150 Boys and 40 Girls were removed from the Christian Institution to the Country Schools. A selection was made of the most promising among the Boys, for the higher Branches of Education. The Church Missionary Society proposes to alter the original Plan of the School at Leicester Mountain, and make it a superior Seminary for the Education of Boys only.

**RETURN OF MARRIAGES, solemnized in the Colony of SIERRA LEONE,
according to the Rites of the United Church.**

<i>Town, or Establishment.</i>	<i>Parish.</i>	<i>Officiating Chaplains.</i>	<i>Persons Married.</i>
Freetown	St. George,	Late Rev. W. Garnon and Rev. J. Collier,	80
Regent's Town . .	St. Charles,	Rev. W. A. B. Johnson, ...	80
Kissey	St. Patrick,	{ Late Rev. C. F. Wenzel, ... 27 Rev. G. R. Nylander, ... 7 }	34
Leopold	St. Peter,	{ Rev. H. C. Decker, ... 50 Rev. Melchior Renner, ... 39 }	89
Bethurst	St. James,		
Charlotte	St. John,		
Wilberforce . . .	St. Paul . .	Rev. H. C. Decker, ...	11
Gloucester	St. Andrew,	{ Rev. J. G. Wilhelm, ... 16 Rev. Henry Düring, ... 7 }	25
Leicester Mountain	—————	Late Rev. W. Garnon and Rev. J. Collier,	2
Total			321

The Number of Marriages published in the Gazette, from the Year 1814 to the end of 1817, was 598; which makes a Total of 919.

CHURCH MISSIONARY SOCIETY.

GAMBIE.

Witch Palavers of the Susos.

THE following Extracts from the Journal of the Rev. J. S. Klein, give an affecting picture of some of those cruel superstitions by which the Natives are kept in bondage; and shew the advantage of having those among them who can teach them a better way.

July 25th, 1818.—A few nights ago, a leopard, which has long been in this neighbourhood, entered a house in Kapparoo, in which two Boys lay sleeping under a mat. He sprung at them, and nearly scalped one of them; carrying away with him the piece of flesh, along with the mat, the rustling of which probably alarmed him, and prevented his returning to the prey. Medicine was immediately applied to the wound.

The next day, however, the poor Boy's hands and feet were tied, and his throat was about to be cut; when some persons interposed, and desired that the Palaver might previously be talked.

As soon as I heard of this cruel business, I sent Mr. Brunton, my Schoolmaster, to ask one of the principal men in the town to come to me; and I talked very seriously to him about the cruelty of killing the Boy. I told him, that, as professed Book-men, they ought to know that God had never commanded any such thing.

He had, indeed, commanded such persons as their "Dures" to be put to death, for they were the real witches who conversed with spirits, cast sand, &c. I told him that to kill a person in such a case as this, was directly contrary to the Word of God; and that if they should do it, they would bring the wrath of God on them and their country; and that rather than they should bring innocent blood on themselves, I would redeem the Boy, whether he were likely to live or die. He said he could do nothing himself, but he would speak to the Headman; but it being their fast moon, he could not at present call on me. The Boy was, however, unbound; and Mongé Demba was sent for to hold the Palaver. Persons were also despatched to different places to consult the "Dures", sand-casters, &c. in order to discover the witches.

July 31.—The poor Boy, who was hurt by the leopard, has called on me every day, for sometime. I suppose some one has informed him, that I am his friend. To-day, with a mournful countenance, he told our children that some women said, that he ought either to be brought to the water-side and have his throat cut, or he tied all night in the town that the leopard might take him. I went out, and asked him what I could do for him. With tears, he answered, "I want you to redeem me." I encouraged him not to fear; but to pray to God to be his friend.

Many Mahomedans who have come

to Kapparoo about this and other Palavers, have called on me, with whom I have conversed very fully and freely on the subject. Such of them as belong to the Mandingo and other Mahomedan Countries, disapprove of these bloody prosecutions; but, as they are strangers, they say, they are afraid of speaking their minds.

August 4, 1818. — Mr. Zeaca called to-day. I spoke to him respecting the Boy. He said the Boy was free, and could not be sold: he wished to send him to his father; but he must first find out the witches. I told him that a leopard is a wild beast; and that it is well known in every country, that, when he is hungry, he will seize either man or beast. He answered, "He will not catch a man, except the witch be in him."

August 7. — Mongè Demba arrived. The rains being very heavy, I have not seen him. I have sent to him about the Boy, but I understand that he is fully engaged in hearing the reports of his "Dures" and sand-casters. I hear that three men are also accused of being witches; and that they, together with the Boy, designed to seize the Headman. How it was that they did not succeed I cannot learn.

August 10. Early this morning Mongè Demba called on me. I took the liberty of protesting against these Leopard Palavers. He heard me very patiently, and at length said, "Well: we must drop this Palaver." A respectable looking Bookman, who was with him, appeared much pleased with what I said; and confirmed it by repeating, "Nonde! Nonde!" — "True! True!"

August 11. — I have heard that when Mongè Demba returned to the town, he sent for Mr. Zeaca, and said, "We must give up this Palaver. White man speaks much against it, and says it is very bad; and no one can answer him. Therefore you must send the people home, and order that not another word be spoken about it." Some persons were very much displeased, but they did not dare to object. I and my wife were greatly rejoiced and thankful, for this termination of an affair which occasioned us considerable anxiety. We believe the accused persons to be as inoffensive as any in the country.

August 14. — To-day Mongè Demba called on me again. He was remarkably cheerful and friendly. I thanked him for putting a stop to the Palaver. He said, if a stranger told him any thing that he was about to do was wrong, and he persisted in it, it would be denying God; that is, refusing to obey him. I advised him to put an entire stop to these Witch Palavers, and also to the trial by red-water. I told him that he ought to look out for a good Bookman, to read the Arabic Bible daily to him.

A day or two ago, the poor Boy, who had so narrowly escaped the jaws of the leopard and the knife of the murderer, placed himself opposite to me, and, for some time, surveyed me with sparkling eyes, and with every expression of delight and joy. It is universally believed that these four persons would have been killed, if I had not interposed. But I am inclined to think, that regard to the English Government, which has lately most happily been established in the Isles de Loss, has influenced Mongè Demba's decision as much as my arguments.

MEDITERRANEAN.

MALTA BIBLE SOCIETY.

PROCEEDINGS OF THE REV. W. JOWETT
IN EGYPT.

~~Some details of Mr. Jowett's proceedings in Egypt were given in the last Number.~~ We shall now lay before our Readers the greater part of the Letter which he addressed to the Malta Bible Society, mentioned at p. 367 of that Number, in which he reports his distribution of the Scriptures during his voyage on the Nile, and his hopes and wishes relative to the Abyssinian Scriptures. The statements of this Letter will be read with great satisfaction.

To the Committee of the Malta Bible Society:

Dear Sirs—

You have been already acquainted with my departure from Cairo for Upper Egypt, furnished with a stock of twenty-two Arabic Bibles,

* In some copies of the last Number, the word *Ethiopia* is printed, by mistake, instead of *Ethiopic*, in the fourth line of the second column of p. 368, and very materially deranges the sense.—
EDITORS.

and a Recommendaory Letter from the Coptic Patriarch to his Bishops and Clergy.

I was accompanied by Mr. Pearce, who had just at that moment arrived in Cairo, after remaining, as Agent to Mr. Salt, our Consul General, fourteen years in Abyssinia. He was desirous of waiting upon his Master, then in Nubia, with as little delay as possible. I therefore gave him a passage in my Cangia, as far as the First Cataract, which was the limit of my voyage. During part of this time, he was employed in commencing a translation of one of the Gospels into Vernacular Abyssinian; an undertaking subject to the opinion of Mr. Salt, who, I am happy to add, has given it his full approbation.

Mr. Pearce having had occasion to go with an English Gentleman to the Second Cataract, and not having as yet returned, I send you, in the mean time, a short account of the distribution of the above-mentioned Bibles, and a view of my present hopes and wishes relative to the translation of the Abyssinian Scriptures.

It is usual, with travellers on the Nile, to perform the voyage upward with as few delays as possible; availing themselves of every wind in their favour, the stream being contrary. I did thus, of course: and consequently had nearly reached the end of my voyage, before I parted with a single Bible. It was on my arrival at ESNE that I first opened my small but invaluable treasure. This is the last Bishopric, southward, in Egypt. I waited on the Bishop; and, having presented my Letter from the Patriarch, was very kindly received. I gave him a copy of the Arabic Bible, and begged him to recommend the sale of it among his people: the price I fixed was twenty piastres, equal to ten shillings English. It is quite necessary to reduce the price; the people are so poor, and the value of money so great, in this country. But I soon found that there was no need of soliciting his recommendation. The people having seen the book, and the pleasure with which their Bishop received his present, came immediately to buy; and I have no doubt that I could have soon disposed of my whole stock. A prudent consideration of the wants of the towns which I meant to visit in

my return, rendered it necessary that I should husband my poor resources. Besides the one which I had given, I could only spare three. It was really painful to see the eagerness with which one after another came to my boat, to ask whether I could not let them have one copy more. They came with various reasons or pretences; and were with difficulty persuaded, that the number which I had would only furnish a small supply, at best, to the other Churches.

Proceeding further up, and stopping at EDFU, I learnt that this was the last town where Christians were to be met with. I went to their quarters; and found their numbers not to exceed forty, in men, women, and children, and their condition very miserable and poor—poorest of all, however, in this, that none of them could read. It is wonderful, how, in such circumstances, even the profession of Christianity is kept up. These poor people, however, shew their attachment to their religion, by going, some of them, every week to Esne, to attend their Church. They set off on the Thursday Night, and arrive there in time for Vespers on Saturday Evening, returning back on the Monday. What a reproach to many in Christian Countries, who live within a few minutes' walk from a Place of Worship, and yet seldom attend!

As no one here was able to read, the Arabic Bible, which I had previously allotted for them, remained in my Cangia. At ESSOUAN, the last town on the frontier of Egypt, properly so called, (though the Bashaw's power extends into Nubia, as far as the Second Cataract,) though I found persons able to read, yet I met with no Christians. Here, and far higher up in Nubia, are numerous reliques of Churches or Convents, and other marks which prove how far Christianity once extended in these Countries. It will be the blessed toil of Bible Societies to renew them.

On my return down the Nile, having no particular motive for hastening, and it being settled with Mr. Salt, whom I met at the ISLAND OF PHILÖE, that the plan of the Abyssinian Translation should be prosecuted, I staid a week at THEBES, chiefly employed, under the shade of the trees there, in commencing the critical study of the

Ethiopic—no insuperable difficulty to those who are acquainted with Arabic, or (the case of very few) with genuine Maltese. On the western bank are the mountains in which are excavated the tombs of the Kings; and, near them, the Memnonium, and various Temples: to allude to which is all that my present subject admits. The labours of the Antiquarian have brought to light the most stupendous collection of curiosities from this spot, that ever perhaps challenged the attention of the Learned in Europe. With much respect for their exertions, which will tend; in no small degree, to elucidate the subject of Historical Evidence, so interesting to every Student of Scriptural Records, yet I must remember my own peculiar province, and confine my story to Bible-Society Facts—often humble in their first appearance, but blessed in their end. Near this spot there are no Christians: a few only are remotely scattered in small villages between Thebes and Esne.

On the opposite side, at **LUXOR**, there is a considerable number; at **CARNAE**, none. The names of these two villages, also, would awaken in the mind of the traveller scenes of ancient Egyptian Architecture, beyond parallel sublime.

I found it difficult to determine how to dispose of the one Arabic Bible which I had allotted to Luxor. It was not the best plan to give it to the Priest: for the Priests, in these parts, are not the best-informed part of the community; and, besides, the book would, in that case, have been shut up in the Church. On inquiry, I selected Mollem Jacob as the intended purchaser.

These Mollems are, in fact, a kind of Clerks to Government, in all the principal cities and towns throughout Egypt. They receive the orders of the various Governors, and collect the tribute, &c. from the Copts. Thus consequently they are expert in reading and writing, and know every thing about their Countrymen.

I had sent word, two days before, to Mollem Jacob that I should sell him the book: when, therefore, I crossed over to the East Side of the river, I called upon him. Besides his own little child, he has two young nephews whom he has adopted, their father

being dead. He had announced the book beforehand to these lads. The younger, about twelve years of age, kept him continually in mind, with "Father, the book is not come yet." I heard both these boys read: the younger read me half a chapter very well; and the Priest told me, that, at Church, he had chosen a particular seat, where he was used to sit, and read by himself. I think the Bible, therefore, very fitly bestowed.

The next town where I stopped to distribute my store was **NEGADE**, on the western bank; two thirds of which consist of Christians, some hundreds in number. I could only afford two Bibles for this place; one for the Church, and the other for the Mollem. The Mollem willingly bought his copy; but, with respect to the other, I am grieved to say, some difficulty arose on the part of the principal Priest, who thought himself entitled to it as a present, having heard that I had given one to the Bishop of Esne. I was so much displeased with his manner of speaking to the other Priest and to the people, that I was resolved to resist his claim. At length, after much demur, I urged him out of it, saying, "Would you expect a Priest to give to a Priest?"—upon which he promised me a book for mine; and the affair ended amicably, by our changing presents.

The evening of the same day I arrived at **KENNEE**, a very considerable town on the Eastern bank; through which those Pilgrims to Mecca pass, that do not return to Africa by way of Suez. They cross the Red Sea, by way of Jidda to Cosseir; and then proceed to Kennee, whence they disperse in their different directions. It is a place of considerable traffic, being the thoroughfare of perhaps ten thousand Pilgrims a year. The Christians here are pretty numerous; and, comparatively speaking, in good circumstances; but they have neither Church nor resident Priest in the town. Some neighbouring villages are their resort on Sundays, for religious purposes.

Here I found a very intelligent Copt, Mollem Bothos (Peter). He was surrounded by many of his nation, very respectable and well-behaved men. When he saw my Arabic Bible, he recognised the work; and said, that, about two years ago, he had bought a

copy of a Jew in Cairo. Instead of twenty piastres, with a promptitude very rare in these parts, he wished to give me fifty for it: but this I refused, telling him that the English named only one price. Young men who were about him, began to draw out their money, begging that they might have a copy. On returning to the boat, I sent him two more copies: he sent me word back, that the people snatched them up so quick, that he had not one left for himself, and begged me to spare him another. I was so much gratified by this ready disposition, and had observed in the very countenances of the bystanders so much superior intelligence and good training, that early next morning, I called on him with two more copies; adding as a reason, that, as this town was a great thoroughfare of Mahomedan Pilgrims, it was peculiarly desirable that the Christians should be confirmed in their faith by reading the Scriptures abundantly.

At Girge, I expected to find the Coptic Bishop of that place; but he was residing at Akmim. At ORGZ, I made acquaintance with the Father of the Latin Convent of the Propaganda, who will be much pleased to receive an Italian Testament, which I shall soon send him. At AKMIM, I called upon the Coptic Bishop, who is a very aged man: he expressed much respect for the English; but asked, whether, in presenting him with an Arabic Bible, I supposed that they were in want of such books. "We have plenty of them," he said; and shewed me, besides their Manuscript Church Books, an Arabic Bible printed at Rome, and a Service Book from the same press. But these books, as I have before hinted, are merely confined to the Church; not in consequence of any prohibition to the people, but from custom. The people have not many. The few that I have distributed among them have been like the few large drops of a hasty summer shower upon parched ground.

The tidings of the Plague at Alexandria, Rosetta, and Cairo, had now made me anxious, to come down, and find some secure post, before the Franks should shut up their houses.

At ABOUTIGE, on the west bank, a little south of Siout, I called upon the

next Bishop, and presented him with one of the Bibles. He, like all others, returned me a small present of a Manuscript portion of the Scriptures.

I passed SIOUT in the night. This town, the Capital of Upper Egypt, is a very important Station, and contains four or five thousand Christians: but, as the Plague sometimes shews itself there, and as I was not yet correctly informed what might be the state of Cairo, with real concern I passed on; and, at the next principal town, MANFELOUT, requested the Bishop to accept one of the Bibles, and to forward another in my name to the Bishop of Siout; which he promised to do, preparing the Letter in my presence.

I received, from this Bishop, several points of information relative to their Seminaries at Boosh, a village between Minie and Cairo; and at the Monastery of Mar Antonius, three days and a half journey across the desert to the Red Sea.

I do not detail this information, as I have some inquiries to make, relative to the numbers, age &c. of the Students, upon which I wish to be more accurate: but it will be my endeavour, and I think I shall not be disappointed, to supply, through the medium of the Coptic Patriarch, some Copies of the Arabic and Coptic Scriptures to these Institutions of Learning. At present, I am residing at the British Consulate, on half quarantine, and cannot venture out.

Proceeding to RADAMUN, where an Englishman, Mr. Brine, has established a sugar-refining and rum manufactory for the Bashaw, I learnt, with more certainty, the existence of the Plague at Cairo. I sent, therefore, by him an Arabic Bible to the Bishop of Minie; and resolved not to communicate, except in cases of necessity, with any place, till I arrived near Cairo. My five remaining Arabic Bibles he also purchased of me for a hundred piastres, to dispose of them as I should otherwise have done.

Near his establishment is one village, MELAWE, almost entirely Christian; and this is the case in several places. He has also in his employment upward of twenty Franks, chiefly Italians. He, therefore, gratefully accepted my offer of some Italian

Testaments, which in a day or two I shall forward. He remarked, with much truth, in the hearing of several of them, that it was highly desirable for a Christian to know what his religion consisted in; and that reading this book would be a much better way of passing the evening, than drinking and disputing, or worse.

What a train of reflections does that remark kindle in the breast of a Christian Traveller! True, there are not wanting temptations and tempters to sin in every nation; but a foreigner, in a strange land, misses many of those resources to which, in his own country, he might fly from temptation and danger: he has entered a more hostile quarter, with few arms or none; and his retreat is nearly cut off. If young and inexperienced, in particular, Sin seems to mark him for her prey. Will not the friends of the Bible Societies feel tenderly for such men? I may be pardoned this brief digression, when I conclude it with those most suitable words of the Psalmist—*Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word.*

I have only to add to this account of the twenty-two Arabic Bibles for Upper Egypt, which with what I sold in Cairo will amount to fifty-five, that one of the first questions asked me on my return here was, whether I had any more to dispose of. I find, by recent arrivals from Alexandria and from England, that I may reckon upon having fifty more.

With respect to the translation of some portion of the Gospels into Vernacular Abyssinian, if it be an important work, the present opportunity of executing it is truly providential; for, ardently as I have long desired the thing, I could not, on my departure from Malta last December, have possibly expected that the means would have so naturally and so immediately flowed into my hands. Should my desire be accomplished, I shall often remember that expression of the Patriarch Joseph upon which I have continually meditated, when anxious about my duty in Egypt—*It is not in me; God shall send Pharaoh an answer of peace.*

My present plan is, immediately on Mr. Pearce's return, to have him

translate at least St. Mark's Gospel, five chapters and a half of which he has already finished. I am, in the mean time, analyzing every word by the help of those invaluable works, Ludolf's Ethiopic and Amharic Grammars and Lexicons.

The Universities of Great Britain are beginning to feel an unwonted interest in the cause of Christian Missions; and the Literary Society of Bombay, which has recently pledged itself by the publication, for the first time, of its Transactions, will not be slack, in carrying forward whatever is once, though with many imperfections, begun in behalf of Eastern Africa.

Under the influence of these considerations, I think that you will encourage me to proceed; and that our friends in London will heartily concur in the same feeling.

Mr. Pearce has, during his residence in Abyssinia, distributed various copies of the Ethiopic Psalter, printed by the British and Foreign Bible Society. The information on this point, contained in his Letters and Journals, Mr. Salt will soon give me to be forwarded to England.

You will, ere long, have the pleasure of hearing good news from our Consul at Alexandria, Mr. Lee. I know not whether they have as yet formed themselves into a Corresponding Committee; but their contributions to our Society are very liberal. All the Consuls subscribe, and so do the principal Merchants. It was cheering intelligence to me, on my return from Upper Egypt.

Having heard that probably Dr. Pinkerton will touch at Malta, in his way to the Levant, I send some Letters of Introduction for him; some to Malta, and some to Smyrna. His plan is, no doubt, fixed. I wish it may be to visit the Ionian Islands, Greece, Asia Minor, and Constantinople; to all which places his connection with Russia opens the way admirably. If Egypt and Syria be his line, then I shall have his company here, which will be a great joy to me.

It will give me much pleasure, too, to find myself once more present at the Malta Committee, and to hold the pen again in your service, should Providence grant me that favour. But we must be ready to resign ourselves to the uncertainties of our lot.

We must remember how we lamented the end of Burckhardt, to whom only a short career of ardent and youthful zeal was granted. One comfort is, that, however individuals may stand or fall, the work in which we are engaged is of God, and therefore cannot come to nought. Let us encourage ourselves with that thought; and endeavour to exercise humble hope and a hearty devotedness to the glory of our Lord and Master. Thus guided in our motives, and established in our spirits, *while we have time, let us do good unto all men.* With many kind remembrances, I remain,

Your devoted and humble Servant,
WM. JOWETT.

Visit of the Rev. Dr. Pinkerton to Malta.

Dr. Pinkerton, as our Readers were informed at p. 12 of the "Survey," was to pass through the Mediterranean on his return to Russia. The Committee of the British and Foreign Bible Society have received communications from him, on different parts of his route, an abstract of which we shall give the first opportunity. It will highly gratify our Readers. In the mean time, we shall extract a passage from a Letter of Mrs. Jowett, dated Malta, July 29, 1819, respecting his visit to that Island:—

We have, at length, had the expected visit of Dr. Pinkerton; which proved, indeed, a great treat to us: for so seldom do persons, who warmly interest themselves about Religion and our objects, pass through Malta, that, when it does happen, the impression which it makes on us is the more lively. Dr. Pinkerton arrived here about the 9th of June. He lamented very much that he did not find Mr. Jowett here, as he had hoped to concert plans and measures with him for the advancement of the Great Cause in which they are engaged.

On the Monday after his arrival, he met the Committee of the Malta Bible Society, and made various proposals to them, and recommended the adoption of several measures.

Dr. Pinkerton seems to think that the Printing-Press will be the grand engine of usefulness in these parts; and will be an object of such impor-

tance, from the great benefit likely to result from the diffusion of Christian Knowledge, as to demand Mr. Jowett's chief attention.

Dr. Pinkerton staid here about eighteen days. Mr. Greaves gave him full information respecting the state of things in these parts. He left us on the 27th of June, for Corfu.

CHURCH MISSIONARY SOCIETY

Proceedings of the Rev. William Jowett, in Egypt.

The above-mentioned Letter from Mrs. Jowett, contains some intelligence respecting Mr. Jowett, in continuation of the preceding communications and of those given in the last Number.

In Mr. Jowett's last Letter to Mrs. Jowett, he mentioned his renewed intention of going to Jerusalem; as he found that he could spare time for the journey, being tolerably forward in Mr. Pearce's Translation. This measure would detain him some time longer from home.

When Mr. Jowett wrote, about 150 persons were dying daily, at Cairo, of the Plague; but even that number was an abatement of the mortality which had prevailed. The Plague has, this year, travelled into Upper Egypt, as far as Essouan, which is a very rare occurrence; and, when it does happen, the consequences are frequently very disastrous.

From Jerusalem, it was Mr. Jowett's intention to return to Cairo, for the purpose of ascertaining the state of M. Asselin's MSS. of the Vernacular Abyssinian, and to pursue Mr. Pearce's Versions. Mr. Pearce and several others were going with him over the Desert. The track was well beaten, as most of the Travellers of late in those parts had gone to Jerusalem.

CONSTANTINOPLE.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. JAMES CONNOR.

FROM the Letter of Mr. Connor, dated April the 6th, *quoted at*

pp. 370 and 371 of the last Number, and from another of August the 3d, since received, we shall extract some particulars of his further proceedings.

Visit to Smyrna.

When I last wrote to you, I was on the eve of departing for Smyrna, to meet Mr. Jowett. We sailed from Constantinople on the 1st of May; and, in five days, arrived in Smyrna. We found the Plague there. It had been brought from Tunis by some slave ships; and had excited such alarm, that the city appeared a solitude. I thought then of proceeding to Scio, and of waiting there for Mr. Jowett; but found, upon inquiry, that I should have to pass through a quarantine of a week or ten days. I was speedily relieved, however, from this dilemma, by the arrival of Letters from Mr. Jowett, stating that he had given up the idea of visiting Smyrna, and that circumstances would detain him in Egypt till August. I remained, in consequence, in Smyrna, only five days; and returned, by the first opportunity, to Constantinople, where we arrived, after a tedious passage of fifteen days.

Removal to Therapia, on the Bosphorus.

I had intended, on returning from Smyrna, to take lodgings in the Fanál, or Greek Quarter; but was strongly dissuaded by my friends from doing so, on account of its unhealthiness during the summer heats; its situation being low, and running along the interior shores of the Port, where the water is almost stagnant. They advised me to spend the summer-months in the country.

I felt reluctant to withdraw from Constantinople; but prudential considerations recommended the measure. I accordingly took lodgings in the village of Therapia, on the Bosphorus, about twelve miles from Constantinople. It is completely exposed to the North Winds, which keep it cool during the greatest heats of summer. In this retreat I occupy myself, as actively as prudence will allow, in studying Arabic and Persian, as a necessary introduction to Turkish.

Prevalence of the Plague.

Since my return from Smyrna, a formidable obstacle has been thrown

in my way, by the daily increasing prevalence of the Plague. It is now found in all parts of the city; has reached some of the villages of the Bosphorus; and, as I heard to my sorrow yesterday, has entered Therapia, where I fancied myself to be in complete security. This dreadful scourge is what your Mission in Constantinople must be always prepared to encounter.

I had the pleasure of spending a few days here with Messrs. Allen and Grellet, the two Gentlemen whom you recommended to me. I received much refreshment and edification from their society. The Plague, however, almost confined us, to the house; and prevented us from moving about as we wished.

Measures for a Bible Society among the Greeks at Constantinople.

It would not be difficult, I think, to establish a Bible Society in the Fanál. I only wish we had a better Version to offer them.

I have just finished a Tract on the Bible Society, in which its nature and the history of its rise and progress are briefly developed. It concludes with an appeal to the Greeks, in behalf of their own nation; and calls upon them to come forward and support the distribution of the Scriptures among themselves, by Annual Subscriptions and Donations. I have proposed that Annual Subscribers of twenty-five piastres, shall be entitled gratis to a yearly abstract of the Proceedings of the Bible Society, which might be printed at Malta. The publication of the Tract is deferred, till I have conferred with Dr. Pinkerton, and enjoyed the benefit of his counsel and suggestions. When the Tract has been translated, it will be submitted to the perusal of the Patriarch Gregory.

I was lately introduced to the Patriarch, as an English Clergyman. He received me very kindly; and, after having conversed some time on literary topics, particularly on the affinity of various languages, about which he was very inquisitive, I made him acquainted with the existence and state of the Bible Society. He approved of it. On my mentioning that I had, in Pera, copies of the Scriptures in twelve languages, he

seemed surprised, and intimated a wish to see some of them. The same day I sent him copies of some of the Translations which I possessed. He was highly gratified, and expressed his thanks in writing. I was glad to hear, the other day, that he had already sent the copies which I gave him, to some of his distant friends, of high rank in the Church, as a valuable present.

Romaic Version of the Scriptures.

The British and Foreign Bible Society has undertaken to defray the expense of a new Translation, into Modern Greek, of the New Testament. Of the necessity of this work, and of the provision made for its proper execution, with the addition to it of a Translation of the Old Testament, Mr. Connor thus writes—

I shewed a copy of the present Romaic Testament to my Greek Master: "What Romaic!" he exclaimed. "You will never hear Greeks speak in this style." He dissuaded me from the study of it, as being a bad model of the language.

Hilarion, the Archimandrite of the Greek Church in Constantinople, is at present engaged in a new Translation of the Testament. Mr. Williamson, in behalf of the British and Foreign Bible Society, put the work into his hands. He has finished to the end of the Acts of the Apostles. When his Translation appears, it will, no doubt, be gladly received by all classes of Greeks. A well-executed Version is especially needed in Constantinople, where the niceties of the language are much studied. From what I have heard and known of the dialect used here, I am persuaded that the projected Version of the Old Testament into Modern Greek would be better executed in Constantinople, than any where else. In Scio, the language is mixed, more or less, with Italian; in Smyrna, with Turkish: but the Greeks of the Fanal reject, as much as possible, all foreign words from their speech; and approximate, as closely as they can, to the mother tongue. In the course of time I trust that I may have a part assigned me, in promoting that great work here.

I am compiling a Hebrew Gram-

mar for the Greeks, which it is my intention to follow with a Lexicon. They might be printed at our press, about to be established in Malta. They are certainly a desideratum, at the present moment. A Translation of the Old Testament into Romaic being proposed, it will be necessary to give the Greeks the means of examining into the accuracy of the Version as it proceeds, and of opening their eyes to the incorrectness of the Septuagint. With regard to the Translation itself, I long to see Dr. Pinkerton, and converse with him on the subject. My Hebrew Studies have, I think, qualified me to lend some assistance to the work, and I should with joy devote myself to it.

CO-OPERATION OF THE REVEREND
CHARLES WILLIAMSON.

In the want of suitable Labourers, to enter on the calls of service everywhere heard round the Mediterranean, the Committee have thankfully availed themselves of an arrangement made by Mr. Jowett and Mr. Connor with the Rev. Charles Williamson, Chaplain at Smyrna; and will gladly defray all such charges as may be incurred by that Gentleman in promoting the objects of the Society, as he undertakes to do, so far as his own duties as Chaplain may allow.

Between Smyrna and Constantinople, there is a promising field of investigation, along the Asiatic Coast by the Dardanelles and the Sea of Marmora; and then returning back, by the European Shores, and through the Islands. Mr. Williamson hoped to have it in his power to accomplish this object.

CHINA.

EDICT AGAINST CHRISTIANITY.

THE following translation of an Imperial Edict, issued in China, in 1805, is extracted from the Transactions of the Literary Society of Bombay. It has been sent to us by a friend, as likely not to be seen by the great body of our Readers in the work from which he has extracted it. The European to whom the Edict

refers, under the name of Te-tien-tse, was father Adeodato, a Missionary at Pekin. The Edict manifests a degree of alarm at the employment of the Press in China, in the diffusion of the Truths of Christianity, which will not fail to encourage Christians in the determined employment, in every practicable way, as opportunities shall be afforded, of this powerful engine.

The Supreme Criminal Court has reported to us the trial, investigation, and sentence of that tribunal, respecting Ching-yo-vang, a Native of the Province of Canton, who had been discovered to have received privately a man and sundry Letters from the European Te-tien-tse, and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the Christian Religion.

The Europeans, who adhere to the Christian Faith, act conformably to the customs established in these countries, and are not prohibited from doing so by our laws. Their establishments at Pekin were originally founded with the auspicious views of adopting the Western method in our astronomical calculations: and Europeans, of every nation, who have been desirous of studying and practising the same at this Court, have readily been permitted to come and reside upon the above establishments; but, from the beginning, they were restricted from maintaining intercourse with, and exciting troubles among our subjects.

Nevertheless, Te-tien-tse has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar Subjects have been persuaded to believe and conform to his Religion: and it appears that no less than thirty-one Books upon the European Religion have been printed, by his order, in the Chinese Character.

Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? how shall we stop their insinuating progress? The Books of the Christian Religion must originally have

been written in the European Languages; and, in that state, were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country: but the Books lately discovered are all of them printed in the Chinese Character—with what view it is needless to inquire: for it is sufficient, that, in this country, such means must not be employed to seduce our simple peasantry to the knowledge and belief of these tenets; and much less can it be suffered thus to operate on the minds of our Tartar Subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

With respect to Ching-yo-vang, who had taken charge of the Letters—Ching-ping-te, a private of infantry under the Chinese Banner, who was discovered teaching the doctrine in a Church—Lieut. -chao-tang, Siao-ching-ting, Chu-chang-tug, and the private soldier Veng-mea-te, who severally superintended Congregations of Christians; as they have been respectively convicted of conveying Letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the Court, according to which they shall severally be sent into banishment at Elee, in Tartary, and become Slaves among the Eleuts; and, previous to their departure, shall wear each of them the heavy cangue for three months, that their chastisement may be corrective and exemplary.

The conduct of the female peasant Chin-yang-shy, who undertook to superintend a Congregation of her own sex, is still more odious: she, therefore, shall also be banished to Elee, and reduced to the condition of a Slave at the Military Station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

The peasant, Kien-hen, who was employed in distributing Letters for the Congregation, and in persuading others to assist in their Ministry, and likewise the soldier, Tung-hing-shen, who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common cangue for three months; and, after the expiration of that term, undergo banishment to

Elecs, and become slaves among the Eleuts.

The soldiers, Cháu-ping-te, Vang-men-te, Tung-hen-shen, who have gone astray, and willingly become proselytes to the European Doctrine, are really unworthy to be considered as men; and their names shall be erased from the list of those serving under our banners.

The countrymen, Vang-shy-ning, Mo-tien-fo, Yen-se-king, and Vu-si-man; and the soldiers serving in the Chinese Infantry, Tung-ming, Tung-see, and Chin-yung-tung—have each of them repented, and renounced their errors; and may, therefore, be discharged from confinement: but, as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform, it is necessary that the Magistrates and Military Officers, in whose jurisdiction they may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

Te-tien-tse, who is a European entertained in our service at Court, having so far forgot his duty and disobeyed the laws, as to print Books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the Court, of dismissing him to his native country or of remanding him from the prison to his station at Pekin, is very inadequate to his crime. We, therefore, direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tien-tse, and conduct him to Ge-ho, in Tartary; where it is our pleasure that he should remain a prisoner in the guard-house of the Eleuts, and be subject to the superintendence and visitation of the noble magistrate King-ku, who must carefully prevent him from having any correspondence or communication with the Tartars in that neighbourhood.

The noble officer, Chang-foe, who has hitherto superintended the European Establishment, having been ignorant of what was going forward in his department, and having made no investigation or inquiries during the time that Te-tien-tse was writing Letters, printing Books, and spreading his Religion, has proved himself

insufficient, and unworthy of his station: wherefore we direct the Interior Council of State to take cognizance of his misconduct. In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the Military Commanders, who suffered the soldiers under their orders to be corrupted with these foreign doctrines, and then report to us the result of their deliberations, in order that we may refer the adjudication of punishment to the proper Court. The Council of State shall, moreover, in concurrence with the Supreme Criminal Court; appoint certain Officers to examine all the books of the Christian Doctrine which have been discovered; after which they shall, without exception, be committed to the flames, together with the printing blocks from which the impressions were taken.

The Governor and other Magistrates of Pekin, and the Commanders of troops stationed in the Capital, shall strictly attend to the subject of these Instructions: and severally address Edicts to the people and soldiers, declaring that all persons henceforth frequenting the Europeans in order to learn their doctrines, will be punished with the utmost rigour of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the Court.

POLYNESIA.

LONDON MISSIONARY SOCIETY.

Great Demand for the Scriptures.

At p. 44 of the "Survey" we stated that 3000 copies of St. Luke's Gospel were to be printed. It will appear from the following extract of a Letter, dated Otaheite, July 19, 1818, that these copies have been printed, and eagerly purchased.

Reading is become general among this people, and they are diligently engaged in teaching one another. THREE THOUSAND copies of St. Luke's Gospel have been printed, and sold for THREE GALLONS OF COCOA NUT OIL each copy. Many thousands are sadly disappointed that there are no more. We believe that 10,000 copies might have been sold, in ten days. We hope to make progress in printing and publishing the Sacred Scriptures.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From August 21, to September 30, 1819.

		Present.				Total.			
ASSOCIATIONS.		L.	s.	d.	...	L.	s.	d.	...
Aylesbury		2	11	8	...	2	11	8	...
Birmingham (including 181. 6s. 6d. from Darlaston Branch)		150	0	0	...	3047	10	7	...
Blackfriars		3	2	0	...	366	5	8	...
Blythe (near Doncaster)		20	0	0	...	20	0	0	...
Chichester		28	5	0	...	74	3	0	...
Colchester and East Essex	{ General Fund 295 0 0 School Fund, 100 0 0	395	0	0	...	2167	9	10	...
Guilford	{ General Fund, 7 8 8 School Fund, 10 0 0	17	8	8	...	182	9	1	...
Hereford		40	0	0	...	1053	18	2	...
Hull and East Riding		29	5	0	...	3818	4	7	...
Latchford and Warrington		30	0	0	...	321	14	4	...
Lincoln		50	0	0	...	179	7	6	...
Milborne Port		1	10	0	...	136	0	0	...
Penzance (Contributions by Mrs. Gurney, parish of Paul)		5	0	0	...	81	4	11	...
Stone (Bucks)		6	6	0	...	6	6	0	...
Suffolk		49	3	6	...	3559	15	0	...
Tamworth		146	16	0	...	964	5	3	...
COLLECTIONS.									
By W. G. Bird, Esq. Lichfield		1	2	6	...	12	14	6	...
By Misses M. & E. Blackwall, Wirksworth, Derbyshire		2	16	0	...	2	16	0	...
By Misses M. & A. Byard, Princes Street, Barbican		1	8	6	...	3	0	7	...
By Miss Chambers, Hackney		5	12	0	...	87	15	3	...
By Mrs. Campion, Banny, Sussex		0	13	0	...	1	6	0	...
By Miss Cotton's School, Hawkwell		0	20	0	...	3	17	0	...
By Master C. T. Cunningham, Harrow		3	0	0	...	8	4	0	...
By Misses Evans' School, Billericay, Essex		3	0	0	...	5	13	6	...
By Friends, at Hampstead		3	9	6	...	3	9	0	...
By Lieut. Gawler, Weedon Barracks, Northamptonshire		3	12	0	...	3	12	0	...
By Rev. John Hill, Oxford		16	0	0	...	891	0	0	...
By Mr. R. T. Jackson, Claines, near Worcester		3	0	0	...	13	0	0	...
By Miss Odell, Rag-Street, Clerkenwell		0	14	0	...	0	14	0	...
By Mr. Poole, Hemerton		6	13	0	...	12	14	0	...
By Rev. W. Wilson, late of St. Bees, Cumberland		3	0	0	...	3	0	0	...
CONGREGATIONAL COLLECTIONS.									
At Aldershot, (Hants.) by Rev. John West, M. A. Perpet. Curate		...	...	...	...	7	13	0	...
At Burton on Trent, (Staffordshire,) by Rev. Edward Cooper		...	...	...	...	24	17	8	...
BENEFACTION.									
Late Rev. A. Ewbank, Lonsdalebro', Yorkshire		...	...	...	...	50	9	0	...
LEGACY.									
Late Mrs. Jane Elizabeth Ewbank, of Lonsdalebro', Yorkshire		50	0	0	...	...	...	...	...
Deduct Legacy Duty		5	0	0	...	...	...	...	...
SCHOOL FUND.									
By Rev. Charles Day	for Charles Day, . . . (4th year)	...	...	...	...	5	0	0	...
By Guildford Association	— Samuel Haydon, } (3d year) ... and Margaretta Haydon }	...	...	...	...	10	0	0	...
By William Fleming, Esq. Cork	for Rev. J. Lacan (4th & 5th years) ...	...	...	...	...	10	0	0	...

ERRATA.

Vol. 1818. p. 215, line 2, for 1818 read 1817.

Vol. 1818. p. 369, col. 2, line 4, for May 21st, read March 21st. [read infra.

Vol. 1819. p. 14, col. 2, second line in the extract from Mr. Connor, for influence

Vol. 1819. p. 186. Of the sum received from Carlisle. £.15 was on account of the School Fund: being for the Fourth Year of John Fawcett and Mary Tirzah Stord; and for the First Year of Anne Ferguson, from the Brothers and Sisters of the late Miss Anne Ferguson.

Vol. 1819. p. 366, col. 2, line 4, for Ethiopia, in some copies, read Ethiopic.

Missionary Register.

OCTOBER, 1819.

Reports of Societies.

NINETEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

(Continued from Page 586.)

IN the last Number, we gave an account of the West-Africa and Mediterranean Missions: the present will contain a view of those on the Continent of India; and, in the next, our abstract of the Report will be completed.

CALCUTTA AND NORTH-INDIA MISSION.

The First Report of the Calcutta Corresponding Committee is given much at large. The substance of that Report has already appeared, in the "Survey," pp. 29 to 32, and in the Report of the State of Native Education in India, pp. 103 to 121 of the Number for March.

The Committee give the details, under the heads of Calcutta, Kidderpore, Burdwan, Chunar, Benares, Lucknow, Bareilly, Agra, Meerut, Delhi, and Titalya. We refer the Reader to these heads in the "Survey;" and shall now proceed to extract from the Report the chief additional matter.

After quoting from the Report of the Corresponding Committee the remarks respecting the adaptation of the Means of Education to local circumstances, which were printed at pp. 112 & 113 of the Number for March, a list is given of the Tracts published during the year. These consisted of Selections from the Beauties of History, an Explanation of the Ten Commandments, a Catechism on the Principles of Christianity, Morning and Evening Prayers, the Parables of our Lord, and Scripture Dialogues. Some of these Tracts are in Bengalee, and the rest in Hindoostanee.

Of the "Scripture Dialogues," written in Bengalee, by Mr. Ellerton, of Goomally, it is said—

Six of these interesting Dialogues have been printed, forming as many distinct Tracts. They are part of a series, which when completed will embrace the whole Scripture History, from the Creation to the Birth of Christ. The Sixth Dialogue reaches down to the destruction of the Cities of the Plain. These Dialogues were intended, by their judicious author, to convey a knowledge of Scripture Facts, with appropriate Christian Instruction, in idiomatical language, and in a form of all others the most captivating to a Native. The great interest excited by these little Tracts has occasioned a demand for them which the Committee have been utterly unable to satisfy. They form a seasonable and highly important supply in aid of Missionary Exertions; and the warmest thanks are due to Mr. Ellerton from the Committee and the Society at large, for his zealous and able services in this department. It is the fervent prayer of the Committee, that he may not only live to see the completion of his plan, but to witness also the beneficial results of his labours, in the diffusion of light and of true religion among the benighted Heathens around him.

Of one of these Tracts by Mr. Ellerton, Mr. Corrie writes—

The third is inexpressibly well suited to do good among the Hindoos. It undermines their false notions, without shocking their prejudices. Most other Tracts offend, without gaining for the truth a candid hearing.

Calcutta.

After stating the removal of Mr. Greenwood to Chunar, the Report mentions another change:—

The Rev. Deodar Schmid and Mrs. Schmid have removed from Madras to

Calcutta. Mr. Schmid was originally destined for Calcutta, but was left, together with his brother, Mr. Bernhard Schmid, at Madras, by Mr. Corrie, as stated in the last Report.

One chief object of Mr. Deocar Schmid's removal to Calcutta is the superintendence of a Periodical Work, connected with the plans and exertions of the Society. He had particularly applied his attention to this subject; and had drawn up a Prospectus of the Work, which induced the Calcutta Corresponding Committee to invite him to that place, that they might mature the plan. The Work will embrace a variety of subjects; and will both communicate intelligence of all the most important proceedings in India connected with religion, and will aim at informing, assisting, and stimulating all those in India who may be interested in the improvement of the Natives. Communications have been promised from such quarters as encourage the hope, that, with the blessing of God, a Work may be established which will greatly subserve the cause of Truth and Happiness in India.

A Printing-Press, with the latest improvements, has been sent to Calcutta. A quantity of Printing-Paper has also been forwarded, and Founts of Types will speedily follow.

About the time of Mr. Schmid's arrival at Calcutta, a vacancy occurring in the situation of Mistress of the Female Orphan Asylum, Mrs. Schmid was appointed to that office—a charge for which she is well qualified, and on which she has entered with the earnest hope of becoming a blessing to the poor Orphans, thirty-four of whom are committed to her care. Mr. and Mrs. Schmid reside at the Asylum, in the suburbs of Calcutta, which affords Mr. Schmid an opportunity of pursuing his studies without interruption, and of ready conference with the Committee.

Mr. Corrie was about to be fixed at Calcutta. On this subject the Report states:—

Mr. Corrie's establishment at Benares was noticed in the last Report. On the death of the Chaplain at Cawnpore, Mr. Corrie was appointed to that Station; but, before his removal thither, he was summoned to Calcutta, as Senior Chaplain, on the expected departure to England of the then Senior. In a Letter from Benares, of October 8, 1818, he writes—

"I shall feel much regret at leaving this scene of delightful labour: yet our friend Thomson is so full of employment, that I shall hope to be more useful in Calcutta,

by devoting all my leisure time to correspondence with our different agents, and by a united effort to render the whole of our exertions more efficient."

The Committee greatly regret the loss of Mr. Corrie's personal superintendence and aid at Benares; more particularly, as will be seen under that head, as unexpected opportunities for exertion are opening in that immense city: but they anticipate greater advantages, on the whole, from his counsels and assistance at the head-quarters of the Mission.

Kidderpore.

To the two Schools mentioned in the "Survey," others were adding, when Mr. Greenwood removed to Chunar. Mr. Sandya, as there stated, was put in charge of these Schools. He resides at Kidderpore, in the midst of them.

Burdwan.

Of the Ten Schools, containing 1000 Scholars, under the superintendence of Lieutenant Stewart, we spoke in the "Survey." Two more have been since added.

The Report of the Rev. Thomas Robertson concerning the Schools was also mentioned, and has been several times quoted by us. An Extract of that Report is given in the Appendix.

In addition to the information respecting these Schools given in the passages referred to, the Report states—

In a Letter to the Secretary, dated July 21, 1818, Mr. Thomason writes—

"Mr. Robertson's report is abundantly confirmed by all who have visited the Burdwan Schools. Here then is a very important station—a nucleus, around which we have every reasonable ground to hope that knowledge will accumulate and extend itself. Though Lieutenant Stewart does not yet formally and regularly teach the Scriptures, he is continually distributing copies of the Gospels and of Religious Tracts, which are eagerly sought after by the young people when they have learned to read. He is on the watch for every occasion of this nature."

Mr. Thomason adds, under date of September 24, 1818—

"Lieutenant Stewart has earnestly re-

requested that two Missionaries may be sent to him at Burdwan; and I have promised to forward and to urge his request. Pray set apart two Missionaries for the work there. Mr. Robertson's Letter, in our Report, will have completely put you in possession of our views and engagements there. It is an important Establishment which we trust will prove to be the commencement of great good in that quarter. At the time of writing this, Mr. Stewart is busied in selecting out of his Twelve Schools the best Scholars for promotion to a Central School, where the English Language will be taught; and we are looking out for a suitable Superintendent or Schoolmaster."

Lieutenant Stewart, in a Letter addressed to the Secretary, dated December 3, 1818, in which he gives an encouraging view of his situation and labours, earnestly presses compliance with this request for two Missionaries. With reference more particularly to this call, the Rev. Messrs. Jetter and Deerr, after acquiring at the Central School the knowledge of the National System, proceeded to Calcutta, in order to be appointed to Burdwan, if the Corresponding Committee should find the wants of that Station at that time the most pressing.

This Letter of Lieutenant Stewart is printed in the Appendix.

Chunar.

In addition to the information respecting this Station given in the "Survey," the Report states the particulars which we recorded at pp. 220 to 222 of the Number for May, and at p. 272 of that for June.

On Mr. Greenwood's removal to this place, Mr. Thomason remarks, in the Letter, before quoted, of July 21, 1818—

On mature consideration, we have unanimously judged it expedient, that Mr. Greenwood should fix his residence at Chunar. He will have there a regular Cure of Souls; with the charge of Native and Christian Schools, and a most valuable co-adjutor in Mr. Bowley—every thing, in short, which can tend to animate and encourage the Missionary. Mr. Bowley will, in the mean time, continue his usual labours; and, when Mr. Greenwood becomes efficient as a Teacher of Native Christians, will be disposable, and perhaps go to Buxar, a Station farther down the river, where Mr. Corrie thinks, on many

accounts, that a pious labourer, like Mr. Bowley, would work with peculiar advantage.

The Report adds—

Buxar is sixty or seventy miles down the river, from Benares. It is a Station of Invalids. Some Native Christians there have expressed an earnest desire of religious instruction. Mr. Bowley spent a week among them, and was received with much attention. He thinks it a far more eligible situation, in respect of the Heathen, than even Chunar; one or two Fairs being held there annually, which are resorted to by multitudes of Natives from all quarters.

Under date of July 31, 1818, Mr. Corrie writes from Benares—

"Mr. Bowley's Journal will tell you how diligently he is labouring. The people seem to give him more of their confidence daily. He went, this week, to Shirzapore, a great mart, about twenty miles above Chunar, by invitation from some people of credit who incidentally heard him in the market-place in Chunar. The result of his visit I have not yet heard.

"A Brahmin and a Moonshree were baptized at Chunar, the beginning of this month; and others are coming forward to the sacred font."

An Abstract of Mr. Bowley's Journal for the year 1818 is printed in the Appendix.

Benares.

Mr. Corrie's proceedings on his arrival, as Chaplain, at this Station, in furtherance of the Society's objects, was noticed at pp. 31 & 186.

An intimation was given in a communication from Mr. Corrie, (see p. 273 of the number for June), that Jay Narain, an opulent Hindoo of Benares, who had been several times mentioned by us, wished the Society to undertake the management of a School-Establishment which he was forming in Benares. The following extract of a Letter from Mr. Corrie, dated Benares, Feb. 25th, 1818, refers to this proposal:—

I have been to-day, and once before, with Jay Narain. He proposes giving a large House in the city for a School, and

endowing it with 200 rupees per month, (about 800l. per annum), Mr. Adlington to be the Teacher. I suggested to him to let us have the house on Mr. Adlington's arrival, to begin operations; and that for the present Mr. A. should derive his support from the Church Missionary Society, whilst he should pay for Books and incidental expenses. This seemed to delight him. I proposed that he should make the Church Missionary Society's Committee Trustees of his endowment; reserving the approval of their agent to himself, who, if approved of at the end of one year, should be confirmed for life, or during conformity with the rules of the endowment, which I proposed should be for general learning; our Missionary to be at liberty to receive inquirers after truth, in his private apartments, after School-hours. How far this latter part of my proposal will be acceded to, time will shew; but I hope we shall, by his means, get a fair opening into this vast city.

The name of this liberal Native has been long known, in connexion with the efforts of Christians in India. Between nine and ten years since, when his mind was less under the influence of Christian Truth, he addressed a Letter, through Mr. Corrie, with a Benefaction of 100 rupees to the British and Foreign Bible Society. This singular Letter, with some observations of Mr. Corrie, is printed in a Note to the Report; and may be seen in Appendix A.VI to the Seventh Report of the Bible Society, and at pp. 36 to 39 of the Second Volume of Mr. Owen's History of the Society.

To the Committee of the Church Missionary Society, Jay Narain has explained his wishes in the following Letter, dated Benares, August 12, 1818:—

Honourable Sirs—

It is now many years since I fell very ill: and, leaving Calcutta, came to Benares; where I used every possible means known to Hindoos, in order to get well. Mr. Jonathan Duncan, who was at that time Resident of Benares, and was my particular friend, procured for me the assistance of several European Surgeons, who were not able either to afford me relief.

At length, a Hindoo, who had been very ill, obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this I also sought acquaintance with Mr. G. Wheatly. Mr. W. gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me, in explaining the meaning of these books; and wrote many Letters to me also, on the subject of the Christian Religion. In respect to my complaint, he recommended some simple medicines; but advised, above all, that I should apply myself to God in prayer, to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure.

I then asked him what I ought to do for the name of Jesus Christ. He advised me, that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen; and, with this view, I ought to found a School for instruction in English, Bengalee, Persian, and Hindoo.

In compliance with his advice, I set about establishing such a School; and, with the help of my friends, raised a fund to supply 200 rupees a month for the endowment of it. Afterwards, Mr. Wheatly himself, having failed in business, became the Schoolmaster. His method was, first to instruct my family in Christianity, and pray with them, and then to teach the English Language to the Scholars who attended. He continually taught me, that, from joining in prayer, and reading the Scripture with him, no loss of time was involved; but piety would be increased.

After a short time, Mr. Wheatly died; and, since then, I have had much trouble to accomplish my wish respecting this School. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespeare, to his Lordship for assistance; his Lordship approved of the design, and left the settlement of it to his agent at Benares, Mr. Brook. Mr. Brook told me, when all disputes were settled respecting the settlement of the Estate which I intended to endow the School with, he would report my wishes to the Governor-General. But, till now, these differences have not been adjusted, and I became very anxious respecting the settlement of my School. Several Masters whom I employed proved unsuitable, and the children who came to School received no profit.

I had heard of the Rev. Mr. Corrie, through Mr. Wheatly; and, through him,

had sent a letter to the British and Foreign Bible Society, with a small subscription. I often prayed that he might come to Benares; and, at length, he came to reside at this place.

From the information communicated by him respecting the Church Missionary Society, and from a perusal of one of that Society's Reports which he gave me, I determined on making the Calcutta Committee of the Church Missionary Society the Trustees of my School, and of assigning to them the property which I had appropriated for the endowment of it. Accordingly, I have requested them to accept the charge; and legal measures are in progress, for transferring the School and endowment permanently into their hands. In the mean time, my house in Bengalee Tolah, in Benares, which cost me 48,000 rupees in building, has been appropriated for a School; and Mr. Adlington has begun to give instruction in the English Language.

Thus what I have been many years desiring, begins to be accomplished: but, as I greatly long that the most effectual means may be used for the enlightening of my countrymen, I am anxious to have a Printing-Press also established in Benares, by which School-books might be speedily multiplied, and Treatises on different subjects might be printed and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindoos long remain in their present very fallen state, which is very painful to a benevolent mind.

I most earnestly request, therefore, the Church Missionary Committee to take measures for sending out a Printing-Press to Benares, with one or two Missionaries to superintend it—men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history, as well as of religion.

The reception which the labours of the Missionaries at Serampore, and of the School-book Society meet with, shews how welcome to my countrymen such an Establishment at Benares would be. And, as the Church Missionary Society cheerfully expends its funds for the improvement of mankind, there is no place where their labours are likely to be more beneficial than in Benares; and I earnestly hope they will not be backward to assist the efforts making here.

I am, Honourable Sir,
Your most obedient humble Servant,
JAY NARAIN GHOSSEAU.

On this important subject, the Report adds—

"You will, I think, agree with us," Mr. Thomason writes, "in considering the request of so great a benefactor highly worthy of attention. If you could speedily send out two suitable Missionaries, with a Printer, Press, and Types for Benares, you would indeed greatly promote our operations. We want only good and able men to carry on our Missionary Plans."

The Committee are making every effort to comply, as speedily and efficiently as they may be able, with this urgent call; and they are happy to state that they have a good prospect of accomplishing what must be the earnest wish of every member of the Society. They cannot, however, abstain, in the mean time, from commending to the prayers of the Members, one whose heart has been inclined to afford such effectual support to the labours of Christians among his countrymen, that he may himself be brought to embrace the Faith with his whole soul, to enjoy its peace, and to manifest to all around him its sanctifying and ennobling influence.

By recent advices from Mr. Corrie, the Committee learn that the benevolent intentions of Jay Narain have been executed. A Deed of Gift of the House and Premises in Benares was signed at Calcutta, by Kolly Shunker Ghossein, son of Jay Narain, on the 21st of October, the writings then standing in the name of Kolly Shunker. This Deed being sent up to Benares, was signed also by Jay Narain Ghossein.

By this Deed, the property is given to Messrs. Uday and Sherer, and the Rev. Messrs. Thomason, Parson, and Robertson, as the Calcutta Committee of the Church Missionary Society, and their successors, "for the purpose of a School for instruction in all kinds of science; and that, in this School, children of all descriptions may be instructed in the English, Persian, Hindoo, and Bengalee Languages. The appointment of the Masters to be at the pleasure of the Committee; the House to be appropriated as a School for ever, and the Committee and their successors to have the sole disposal of it."

At the request of Jay Narain, Mr. Caprie drew up an advertisement, detailing the plan and objects of the School. It announced, that, for the purpose of teaching the four languages before named, an English Master had been engaged as Superintendent of the Institution, with proper Assistants and learned Teachers in Persian, Hindoo, and Bengalee. It is:

printed at pp. 222 & 223 of the Number for May, the Committee, after quoting a part, observe—

The Committee have quoted this passage, not only that they might express their entire satisfaction in the true spirit of a Missionary therein displayed, but that they might hold out the example to others. The Society has neither the right nor the wish to interfere with the just claims of conscience in any Missionary; yet a misguided conscience may disqualify a Missionary from continuing under its protection; nor has the Society the right or the wish to interfere with the exercise of Ecclesiastical Jurisdiction over its Missionaries, wherever they may enjoy the benefit of such Jurisdiction. But there is a great variety of cases, connected with local circumstances and out of the pale of Ecclesiastical Jurisdiction, in which an enlightened conscience and an humble heart will lead the Missionary to follow, with an implicit and ready mind, all such directions as may be communicated, either immediately from the Society or from its accredited representatives. In all such cases, the happiness and the usefulness of the Missionary will generally be in proportion as he imbibes the spirit manifested by Mr. Schreeter.

Mr. Corrie's visit to this country and his Sermon in Calcutta are thus noticed—

The Corresponding Committee refer, in the close of their Report, to the visit of Mr. Corrie to this country, in terms which your Committee beg cordially to confirm:—

"The return of Mr. Corrie may be said to have given a new impulse to Missionary Zeal. During the whole of his stay in England, he was engaged, as far as his health would admit, in the service of the Church Missionary Society. It is hard to say whether he produced a greater effect, by his public addresses from the pulpit, in behalf of India Missions, or by his private communications with the most active and distinguished friends of the cause throughout the country. His statements of facts excited every where the liveliest interest; and, being those of a man who had seen, and heard, and judged for himself, who was experienced in Missionary Labour, who was also eminently capable of appreciating the subject and of shewing how closely it was connected with the duties and professions of the Christian World, his remarks carried with them a weight which no other testimony, however ably delivered, could have possessed. The

result has been a great accession of strength to the Church Missionary Body; whose exertions, at a period of unexampled national distress, have been truly surprising."

An extract is given from the Sermon, mentioned in the last Report of the Society as preached by Mr. Corrie in Calcutta, in which he made a strong and affecting appeal to his hearers.

"I was frequently favoured (he said) during my late visit home, to witness the lively interest expressed by persons in all ranks of life, with regard to the state of the Heathen. The bare mention of some of the cruelties and superstitions which we daily witness, drew tears of commiseration. The news of a single soul turned from Heathen Darkness to the light of the Gospel, drew forth bursts of praise and thanksgiving to the God of all grace and mercy. Nor were these empty expressions only; for, the abundant contributions throughout Britain for carrying on the work of Missions, prove that multitudes were sincere in these expressions of interest in the cause.

"In my father's own parish some of the poorest inhabitants are the most constant contributors to the Church Missionary Society; and, when weekly contributions could not be spared, I have known the poor to beg, with tears, that their annual mite might be accepted, as they could not bear the thought of giving up all participation in so blessed a work.

"Oh when shall we see British Christians in India, thus alive to the spiritual wants of the Heathen, and thus moved by the miseries around them! When shall we begin to appropriate weekly or monthly sums to Missionary Purposes; and retrench superfluous expenses, to enrich, with spiritual and eternal riches, the morally poor and blind and naked!"

After quoting Mr. Corrie's description of the state of the Hindoos and of the Labourers wanted among them, which have been printed at p. 273, the Committee refer to some of the indications of an improved state of things at Calcutta, as noticed by us at p. 22, and then conclude the Report of this Mission in the following words of Mr. Corrie, in reference to this subject:—

You will rejoice to hear of the increasing exertions in this country, all tending to bring on the universal flow into the Kingdom of Christ. There is a marvellous change of opinion on these subjects

among us; and for all these operations, the Native mind also is prepared, and we cannot meet the calls for instruction which the people are uttering around us.

MADRAS AND SOUTH-INDIA MISSION.

The Society will have been prepared by the First Report of the Madras Corresponding Committee, received subsequently to the last Anniversary, but printed with the Report, to expect many and important communications from that Mission. This has, in fact, been the case to such an extent, that the Committee will find it difficult to bring even the substance of these communications within a short compass.

It were much indeed to be wished, that the Annual Reports of both the Calcutta and Madras Committees might arrive in this country in sufficient time to be incorporated into the Reports of your Committee; as it is manifest that the friends on the spot who have the actual direction of the Society's affairs, are better able, from a thorough knowledge of the bearing of local circumstances, to furnish a well-digested view of the proceedings, than can be compiled at home from the various communications received in the course of the year. Your Committee deem this subject of such importance, that it is intended to request the Committees at Calcutta and Madras to close their respective years at Michaelmas, in order that the Reports of each year may reach this country in due time to be presented to the Annual Meetings in the Reports of the Committee.

It is added, in a Note—

Since the delivery of the Report, the Second Annual Report of the Madras Corresponding Committee has been received. It so fully answers the expectations above expressed, that the Committee think it expedient to substitute it in the place of the statements presented by them to the Annual Meeting; retaining such parts of their own Report as are not superseded by that of the Corresponding Committee.

From this Report of the Corresponding Committee, we shall extract such particulars as were not given at pp. 32 to 36 of the "Survey."

After noticing the arrival of Messrs. Fenn, Baker, and Bärenbrück, and the departure of Mr. Dawson for England and of Mr. D. Schmid for Calcutta, it is stated respecting Mr. Baker—

Oct. 1819.

The Committee have acceded to the request of the Rev. Mr. Kolhoff, sanctioned by the Lord Bishop of Calcutta, for the temporary assistance of the Rev. Mr. Baker at Tanjore; and have thus transferred his services, for the present, to the Society for Promoting Christian Knowledge, by a particular arrangement with the Madras District Committee, subject to the determination of the respective Societies in England.

The proceedings of the year are then reported under the heads of Madras, Tranquebar, Travancore, and Chaplains' Stations.

Madras.

The number of Scholars, registered as admitted into the Schools, since their foundation, appears to have been, including some Schools now discontinued, 1099: beside others not registered; School Registers not having been regularly kept, on account of a prejudice of the Natives against them. The average monthly attendance throughout the year had been 364. There were, at the close of the year, Twelve Schools—three in Madras, and nine in the Country.

Of the number of the Schools, it is observed—

Two have been discontinued at Madras, and one at Trivatore; while new ones have been founded at Panabakum and Koorookapettah. The failure of those at Madras appears to have been ultimately caused by dislike of Christianity, which was taught in them; mixed, in some instances, with an undefined apprehension of some sinister motive connected with them; the progress of their decline was slow; as they were maintained, in every instance, as long as any prospect of good remained.

Of the system pursued in these Schools, the Corresponding Committee thus speak—

In all these Schools the same Class-books are taught, according to the capacity and proficiency of the Scholars; and, in all, the same general regulations are in force, with such differences only in particular rules, as are required to suit the object and constitution of each, according as it is either for Tamul only, or for Tamul and English Instruction—

for all classes of Natives, indiscriminately; or, specifically, for Pariahs, or for Children of Caste.

It was originally intended, that all the Schools under the Mission should be conducted according to Dr. Bell's or the Madras System; but owing to the incompetency of the Native Teachers, and the unsuitableness of some parts of the System itself to the circumstances of a Native Indian School, it had been but imperfectly observed. Mr. Bernhard Schmid, having had the advantage of seeing this System in operation in the Central School in London, undertook to re-model the School in the Mission Garden, with the view of reducing it to as near a conformity with that System as circumstances would permit; and he has, at length, succeeded, to a degree that has enabled him to depute one of the elder Scholars, who assisted as Usher in carrying on the reformed System, to introduce the same in another of the Madras Schools. In order to its general adoption in all the Schools, a portion of Mr. Schmid's time is dedicated to giving extra instruction to a few of the most promising Scholars, with the express view of qualifying them for a similar employment. He is also about to prepare a written plan and instructions, for the same purpose, including the requisite modifications of Dr. Bell's System.

Weekly Visitations of the Schools in Madras are held by the Missionaries, for the purpose of examining and catechizing the Scholars.

On these occasions (it is said) many Adult Natives are generally present: either the Parents of some of the Scholars, or Strangers, who are always freely admitted in all the Schools, and allowed to make their observations, and propose their objections, which are answered with meekness and sobriety from the Word of God. Large audiences of Heathens are not unfrequently collected; and the School-Houses become, for a time, so many little Chapels, in which the Name of the Saviour is proclaimed, and his Gospel publicly preached.

The Country Schools are superintended and visited, in like manner, by Sandappen and others; and, as circumstances permit, by the Missionaries themselves.

The like opportunities occur (it is stated), and are used, in the Country

Schools, as in those at Madras, by the attendance of Adult Auditors, for preaching the Gospel, and removing their doubts and erroneous apprehensions about the Schools. In availing himself of these, Sandappen has been particularly diligent.

The best consequences have resulted from these and other endeavours to communicate Christian Knowledge to the Natives.

On this subject, the Corresponding Committee say—

The effect of these accidental congregations has been very happy. Several, who came at first by chance, or out of curiosity, have continued to come on purpose to hear and learn, and have expressed to the Missionaries their pleasure at what they heard. From a mere declaration, indeed, of this kind, by itself, little should be inferred or expected; but some decisive indications of feeling have, at the same time, occurred, which entitle it to credit and importance. In the Third School, at which the attendance of Adult Auditors was largest and most regular, the number of Children increased, notwithstanding a determined opposition to the School; and in the surrounding district, which, when the School was founded, was remarkable for ignorance of the Nature of Christianity and ill-will toward the Christians, there is satisfactory evidence that Christianity is now both understood and approved to a degree most encouraging. A melioration, indeed, of feeling, as well as an increase of knowledge, with regard to Christianity and Christians, is pretty generally discernible throughout Madras; and, if not to be ascribed solely to the circumstance above adverted to, has certainly been materially promoted by it. The Native Christians themselves, who, on such a subject, are certainly unexceptionable witnesses, have reported to the Missionaries, that the name of Christian is now less than formerly a badge of reproach. Not long ago, a Heathen would not endure to be seated near a Christian; and, if one had entered his house and rested himself in it, he would, on his quitting it, immediately purify the place where the Christian had sat. Now, these reserves and insulting ceremonies have ceased; and the communications between Heathens and Christians are generally unrestricted and friendly.

Several Heathens have evinced a desire to study the Sacred Scriptures and other Mission Books; and have come to the Missionaries on purpose to obtain copies of them. The Parents of some of the

Scholars have requested of the Schoolmaster, that the Children might learn by heart the Gospel from the beginning, instead of portions of it only; and might also commit to memory a Tamul Book, which had not yet been generally taught them, containing the principles of Christianity.

The Committee would be cautious in encouraging or indulging very sanguine expectations from this change of sentiment, striking as it certainly is, for reasons which will be obvious to every person, who has ever observed a community so constituted, and subject to such varying influences as the Native Community of India; of the great mass of whom neither knowledge nor principle regulates their sentiments; and who assume almost every tone, and admit almost every variation, dictated by passion, or recommended by outward circumstances and connexions. Thus much is, however, certain, that knowledge has increased and is increasing among the Natives; and it is generally true, and has been proved so in the instance cited, that, as knowledge increases, prejudice diminishes.

Meetings are held, at stated times, with the Schoolmasters, for examination and advice; and much benefit has resulted from them, in the increase of harmony and diligence.

Of thirteen Schoolmasters, nine are Heathen. These have not, in every instance, maintained their faithfulness, but have shrunk from the persecution of the Brahmins. This has, however, been rarely the case; and the Corresponding Committee are confirmed in their view of the effects and success of this system.

As Schoolmasters, and even as Superintendents of Schools, the duties to be performed by Heathens are reduced to rules, and means are at hand to ensure the due observance of those rules: but this is not the case with respect to the employment of Heathens as Readers of the Scriptures. Various offers of this kind have, therefore, been declined, by the Corresponding Committee, and on grounds which will entirely commend themselves to the approbation of all judicious persons.

As was urged (they say), that, by em-

ploying Brahmins as Readers of the Scriptures in Sanscrit, respect to the persons and selfish for the language would alienate all classes of Natives, and especially other Brahmins, to interest themselves in their labours; and thus, not only prejudice would be removed, but a portion of Divine Truth be infused into the Native Mind, so far as their influence extended: but the Committee, though they have in no way discouraged any such forward spirit, and have cherished and employed its energies wherever they thought that nothing material would be risked, have, after mature consideration, declined to lay out any of the Society's funds in maintaining such Readers. Their determination rested on these simple grounds—that the object of the Society, which alone they feel at liberty to recognise, is, to spread abroad pure Scripture Truth, *the truth as it is in Jesus*. But this object could not be prosecuted by the means suggested, without much risk to its purity: for not only may the fidelity of a Heathen, as such, in expounding the parts of Scripture that he really understands, be suspected; but the positive incompetency of the natural man, which we know infallibly, to receive the things of the Spirit of God, must necessarily disqualify him from being a correct interpreter of the mysteries of God. The decision of the Committee seemed to be more than justified by the very nature of the offers received; the makers of which proposed to read and expound the Scriptures, conjointly with the Hindoo Sacred Books; thus, by the unallowed mixture, to adulterate and confound the glorious Gospel of Christ with the inventions and fables of men, and, as it were, to set up the image of Baal in the Temple of the Living God.

Public Readings of the Scriptures are carried on by several of the Native Assistants of the Mission. By these means, and by their frequent conversations with their countrymen, the spirit of inquiry has been increased.

The late Reader, Christian, has been suspended from his Office and from the communion of the Church, for proceedings inconsistent with his profession.

The Mission Congregations remain much as they were. The Evening Service of the Sunday is held in one of the School-Houses,

for the accommodation of both Heathens and Christians, who are at a distance from the Mission-House.

On the erection of the Church which has been for some time in contemplation, and on the subject of a Christian Institution, the Corresponding Committee communicate very satisfactory intelligence:—

The Committee would wish to have been able to announce in their present Report, that considerable progress had been made in erecting the Church for which such liberal subscriptions were acknowledged in their last Report; but, though they cannot offer this satisfaction to their friends, they have the happiness to state, that the attainment of their object has at length been secured, in the most efficient manner, by the Government of Fort St. George having itself undertaken to erect, at the public expense, a Church for the Native Protestant Christians, and allow the use of it to the Church Missionary Society: for which act of benevolence, the Committee desire here to record their most respectful and grateful acknowledgments.

To add to the value of this important benefit, Government has been pleased to direct that the Church shall be built on premises, which the Committee have succeeded in purchasing, in the course of last year, at a cost of more than \$000. The premises are most desirably situated in the principal street of Black Town, are very central, inclosed within a wall, and contain a house sufficient for the accommodation of all the Society's Missionaries in Madras, and for the forming of a complete Mission Establishment. Here also they hope to form, without further delay, the long meditated Christian Institution, or Mission College. Of this they have never lost sight. A beginning was formerly made, in the way of education, by Mr. Rhenius, with ten of the most promising Youths selected from the First School; but a heavy pressure of other business, chiefly, compelled him to desist from it. The other Missionaries being now sufficiently advanced in the knowledge of the language to assist him essentially, and the occupation of premises of their own affording new facilities, the Committee trust that they shall be able to report, in another year, considerable progress in this important and interesting branch of their Missionary Undertaking.

Mr. Rhenius had paid a visit to the Jains; an account of which, with an abstract of other parts of his Journal for last year, is given in the Appendix. Of this visit it is stated—

It was mentioned, in the last Report, that a communication had been opened with the Jains, who are very numerous, and fill many villages, about 100 miles S. W. of Madras. This opening has been improved, and Mr. Rhenius's projected visit has been paid. The Testaments and Tracts, distributed a year before by Appavoo, had not been given in vain. One of the Testaments had been perused by the High Priest himself, who received Mr. Rhenius with the most distinguishing marks of regard; notwithstanding much pains had been taken, by the Brahmins about his person, to infuse into his mind prejudices against him, and suspicions of evil designs connected with his visit.

The notice of this subject gives occasion to the Corresponding Committee to point out that cautious line of conduct, which they have found it requisite to adopt in reference to applications for New Schools:—

Adverting to the application of the High Priest for Schools, which with many others of the same kind have not been acceded to, the Committee think it proper to state, that this apparent backwardness on their part has arisen from their uniform experience, that, without a constant and vigilant superintendence, which in the rejected cases could not be obtained, very little confidence could be placed upon the Schoolmaster's adherence to his instructions, or attention to his duty. Considering, also, the levity with which many applications of this kind are made, and the transient nature of the sentiment which produces them, the Committee have deemed it prudent, as a general principle, to wait a longer observation of the actual result of the Schools already subsisting, before they sanction the establishment of new ones; which, beside the salary of the Teachers, usually involve the expense of erecting School-Buildings.

The Report very faithfully states the small measure of success yet met with in the conversion of the Heathen:—

It will, no doubt, be expected, that, at

the expiration of nearly four years, during a great part of which the Missionaries have continued in active prosecution of the Society's objects, some palpable fruits of their labours should be produced, in instances of actual conversion and the baptism of Heathens. During this time, about twenty of such have been admitted Catechumens; and commenced a course of preparatory instruction, the period of which was also intended as a trial of their sincerity. Only one individual, of the whole number, has abided this test: he was baptized in the month of September last; and continues, by his good conduct, to confirm the hopes with which he was baptized. The rest have given but too great reason to believe, that, not the salvation of their souls, but the advancement of their worldly interest, was their object, by declining their profession when they found that object was not likely to be realized.

The Parent Committee observe on this passage—

One case of this kind is remarkable. The Committee at home have received the particulars, from time to time; but withheld them from the Society, while the issue seemed to be doubtful. As, unhappily, that appears no longer to be the case, the Committee will give, in the Appendix, some account of the intercourse between the Missionaries and the person in question, in illustration of this part of the Report of the Corresponding Committee, and to manifest the absolute necessity of combining the wisdom of the serpent with the harmlessness of the dove in all intercourse with the Natives.

A just view is, however, taken, in the Madras Report, of various encouraging circumstances:—

The actual religious effects resulting from the Mission-Schools can hardly be expected to manifest themselves decisively, till after the lapse of a long period of time. It is the part of the Missionaries to carry on the task of instruction, with all the care and assiduity in their power. It may reasonably be hoped, that, in many instances, a system of direct Christian Instruction, like that which prevails in the Mission-Schools, will leave behind it impressions, which, by the Divine Blessing, will eventually produce the best consequences. In the mean time, however, the Missionaries are not without hope of essential benefit having been effected in the minds of the Children. Some who have

successively left the Schools, and others still in them, have acquired, in the course of their learning, considerable knowledge of the New Testament—have been carefully taught the Commandments, and the Catechisms used in the Mission—and, by their remarks and replies on these subjects, at the stated examinations of the Schools, have evinced an acquaintance with them, which justifies a hope of their having been well considered and understood. It belongs to a Higher Power to render these hopeful indications permanent; and to carry them forward to His own glory, in the conversion of the Children. For the display of that blessed power on the unwearied labours of the Missionaries in this and all other departments of their sacred work, the Committee would call for the fervent and unceasing prayers of the Society and their friends everywhere.

The Corresponding Committee conclude their account of the state of the Mission at Madras, by adverting to two signal judgments with which that place was lately visited, “in illustration particularly,” as they observe, “of the miserable resources of the Natives of India in seasons of extremity:”—

That fatal disease, which commenced the preceding year in Calcutta, and, passing from thence into the upper provinces of Bengal, extended its desolating ravages through some of the fairest portions of Hindoostan, descending downwards through the Deccan, manifested itself at length in Madras. The calamity, for a short time, threatened the severest consequences on this place; but the humane vigilance of the Government, and the exertion of the European Inhabitants generally, favoured by a merciful and gracious Providence, mitigated its effects; and it finally subsided, leaving fewer victims than might have been expected from the nature of the disease, the extent of its ravages elsewhere, and the crowded population of the Black Town of Madras and the adjacent populous villages.

During the prevalence of the disorder, the idolatrous ceremonies of the Hindoos, intended to propitiate the Deity presiding over this species of disease, were, as might be expected, universal and unceasing. As in Calcutta, the most preposterous impositions were practised on the deluded multitudes. An Idol, Yagatha Ummah, which had been locked up by public authority for the last forty years, on account of some serious dissensions which had

occurred at the celebration of one of her festivals, between the Right and Left-hand Castes, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the Settlement. Pretended incarnations of the offended Deity were exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed, everywhere, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of supplication to Heaven which the infatuated people could offer.

The following extract of a Letter, on this subject, from Madras, of Oct. 22, 1818, is given by the Parent Committee:—

Alas! it is an awful and depressing moment! We have heard that the Natives, affrighted and trembling, have offered what has not been done here these many years, a LIVING SACRIFICE!—an Idiot Boy—to one of their Gods: and, tomorrow, there are to be a Procession and Feast, which will cost 1500 pagodas, to appease a Goddess, who has been neglected for many years; who, they say, has, in offended anger, sent forth this scourge.

Very different (say the Corresponding Committee), at this period, were the proceedings at the Mission-House. There, too, the Visitation—heightened as it was by the occurrence, while the disease was yet in its strength, of a tremendous Storm, which, in the course of a very few hours, dispersed at the extremest peril, wrecked, or sunk, every vessel in the Roads, and made the Settlement a surprising scene of desolation, with the loss of many lives both at sea and on shore—was felt, and religiously acknowledged. A solemn Service of Humiliation, to which all persons were invited freely, was established in the Congregation every Thursday; where prayer and supplications were made, for themselves and the people, *before the Lord of Hosts, the great and dreadful God.* A small Tract, entitled, 'The Warning,' was composed for the occasion; and circulated, as far as possible, among the people. Of the Heathen, very few were attracted to this interesting assembly; but the eye of the Lord, we may hope, was upon it. The Missionaries appear to have been much gratified by the general fervent spirit which per-

vaded the meetings, and the good impressions which seem to survive them in the Congregation. It is pleasing to add, that one only casualty happened within the Mission from the Epidemic—the death of the Catechist Rayappen's wife.

All the School-Houses of the Mission, in and out of Madras, were blown down, or otherwise damaged. Most of them have since been rebuilt or repaired; but the two events, together, have caused a considerable interruption, for the present, in the attendance of the Children in the Schools.

Tranquebar.

In reference to this Station, the Madras Report states—

Mr. Schnarré's reports of the numerous Schools under his superintendence, during the past year, have been uniformly favourable. Some New Schools, in very encouraging situations, have been established; and the number of Children generally, has been materially increased—the total numbers, at the end of the year 1817, having been 958; and, at the close of this year, 1387. The only drawback from the pleasure which Mr. Schnarré's communications respecting his Schools have afforded this year, arises from a notice of his having been obliged to discontinue the Schools, in some villages, where they had long been carried on unavailingly. In place of these, however, New Schools have been substituted, in more promising situations; and the result has thus been finally more advantageous.

Mr. Schnarré paid a visit to his Brethren and the Committee at Madras, in the month of February, last year; and returned to Tranquebar before Easter: and, in the month of July, he was united in marriage with the Sister-in-law of the Rev. Mr. Schreyvogel, of the Danish Mission at Tranquebar.

He continues to carry on the Seminary for the instruction of Native Christian Youths, for the future service of the Society's Missions: and has expressed much satisfaction at the hopeful indications of piety and intelligence evinced by some of the pupils; several of whom are now about to be detached, according to the purpose of the Institution, to other Stations.

Mr. Schnarré continues to afford assistance to the Danish Missionaries at Tranquebar, in preaching frequently to the Native Congregations: and, at his Visits of Inspection to the distant Schools, seizes no opportunity of declaring to all

to whom he can have access, the tidings of Salvation; and of exhorting the people with meekness and prudence, to turn from their dumb idols to serve the Living and True God; besides distributing copies of the Scriptures and Christian Tracts.

Travancore.

The Corresponding Committee enter at large into the state and prospects of this Mission.

Its ultimate object is the general extension of Christianity in Travancore; and, as a means to this end, as well as on account of its own intrinsic importance, it has in view the civil benefit and the religious renovation of the Syrian Christians.

In our abstract of the last Report of the Society (see Vol. for 1818, pp. 458—460), the progress then made toward these objects may be traced, to use the words of the Madras Report, in—

—the cordial understanding effected between the Syrian Clergy and the Missionaries—
—the reformation set on foot, or actually brought to pass, among the Clergy—
and the intimate connexion established between the Missionaries and the great body of the Syrian People; by the Missionaries being made the channel through which redress of the oppressions and grievances of the Syrians was derived to them; by the foundation of the College at Cotym, and the Mission-House, Church, and School at Allepie: and, finally, by the Translation undertaken, of the Scriptures and the Liturgy of the Church of England, into the vernacular language of the Country.

The continued zeal and effective aid of Colonel Munro are thankfully acknowledged. An extract of a Letter from him is printed in the Appendix. Of this Letter, the Corresponding Committee say—

While it well displays the enlarged and benevolent mind of their distinguished friend, it affords that particular view of the Syrians; both as to their lamented degeneracy and their readiness to reform, in which the Committee have ever been desirous to represent them without disguise—and also of the great principle, on

which it is proposed to conduct the Mission, as it respects them; namely, to make them as much as possible instrumental to their own improvement, by the means of their own respected authorities, the Metran and Catanars.

Of the effect of this wise course the Corresponding Committee testify—

They have the satisfaction to state, that the same cordial good understanding, as was before noticed, still appears to prevail with the Syrian Clergy; and that, by the prudent conduct of Mr. Bailey, who is the most immediately concerned with the Syrians, the confidence and esteem of both Clergy and People have been secured, to a considerable degree. Of the Clergy, all are not pleased with the prospect of reform and inquiry, where there is much ignorance, corruption, and vice to be brought to light, and restrained; and, accordingly, there have been raised, and still remain, many obstacles, which it will require time and a series of prudent efforts to remove. Nevertheless, the better state of feeling is by far the most prevalent; nor is it likely to be disturbed by any reformations, which minuter insight into the corruptions of their Church and Manners may be expected to render necessary.

The restoration of the Syrian Church to its primitive integrity, and its nearer conformity to our own, will be gratefully anticipated from the following statements:—

With the utmost prudence, the Missionaries are careful to alter as little as possible; that the character and the individuality of the Syrian Church may be preserved: and, of such reformation as truth and conscience demand, the execution is committed, with their own consent, to the Bishop and Clergy.

There appears, indeed, to exist a general persuasion, throughout the whole body of the Syrians, that the Doctrines of the Church, to which the Missionaries belong, are the same as those once held in the Syrian Church—a persuasion, which, in the mind of a People, who, though ignorant, are inquisitive and jealous of interference, furnishes a powerful hold on their attention and confidence; and an inducement to comply readily with every desired reform, which carries in it a semblance of a return to the purer state of their own Doctrine and Ritual.

The expurgation of their Ritual from

the Popish Ceremonies, (which have been suffered gradually to adulterate it, to such a degree, that, in the eyes of a spectator, their Public Worship much resembles that of the Roman Catholics,) and the restoration of the Primitive Discipline and Government of the Syrian Church, were made the subject of discussion with the present Metran above a year ago; and he then expressed his earnest wishes, that those objects might be effected.

Since the arrival of the Rev. Mr. Fenn in Travancore, the subject of reformation has been taken up on a large scale; and, in order to ascertain in what particulars it is required, and to effect its accomplishment by the authority of the Metran himself, it was proposed, in an Address delivered by Mr. Fenn at an assembly of all the Catechists and Elders of the Syrian Churches south of Cotym, held by the Metran at his suggestion at Mauvellicarre on the 3d of December, in the presence of upwards of 700 persons, that six of the eldest and most respectable Catechists should be appointed to define, in conjunction with the Metropolitan and Malpan, the existing Rites, Ceremonies, and Worship of the Syrian Church; in order to every part being canvassed by them and the Missionaries, and brought to the test of the rule of the Scriptures — a rule, to the authority of which the Syrians, amidst all the declensions and corruptions of their Church, are found ever ready to submit. This fact, which becomes more and more apparent from an increased acquaintance with them, has been justly observed to constitute one of the most interesting features of their character.

The improvement of the condition of the Syrians will be remarked, too, with thankfulness:—

The civil connexion established between the Syrian People at large and the Missionaries, by the Missionaries being made their channels of access and appeal to the British Resident, and through him to the Rannee's Government, has been continued and improved.

It is gratifying to observe, that, so long ago as May last, more than 200 of the Syrians were employed in various Offices under the Government, to which their character for integrity seems to have recommended them, in preference to other classes of the Rannee's Subjects.

Of the College at Cotym and the liberality of the Native Prince, particularly of the Rannee of Travancore, it is stated—

The College at Cotym must, in every view, be considered as an Institution of the first importance. It is a point, at which are silently and gradually collecting the means, which, by the Divine Blessing, may ultimately accomplish the political, moral, and religious renovation of a whole people. The permanency of this Institution is secured, not only by the decided favour of the reigning Princess, but by several endowments in land and money. In the course of the last year, her Highness presented it with 20,000 Rupees, which have been laid out in land; besides a previous gift of 1000 Rupees for erecting a Chapel, and furnishing the buildings of the College. She has, very lately, annexed to it a tract of land in the neighbourhood of Quilon, at least seven miles in circumference, with several subsidiary grants in order to render it productive; and, lastly, has appointed a monthly allowance of seventy Rupees from the State, for the support of a Hospital, to be attached to the College.

The Rajah of Cochin, also, emulous of her Highness's bounty, presented 5000 Rupees for the benefit of the Protestant Missions; the whole of which was appropriated, by the Resident, to the support of the Southern Mission, under the Rev. Mr. Mead, of the London Missionary Society.

In recording these acts of her Highness's munificence, the Committee cannot refrain from remarking, in the words used by Col. Munro in communicating the former of them, that "such a noble present for the maintenance of a Christian Seminary reflects the highest honour on the Rannee's mind and heart; and corresponds with the general spirit of her conduct, which is marked by clemency and kindness to her people, by a cordial and sincere attachment to the English Alliance, and by a degree of talent and freedom from prejudice which could not be expected from one so young and so uneducated."

In connexion with this record of her Highness's liberality, it should be stated, that the College at Cotym is not regarded by her Government as a Seminary simply for Priests, but as an Institution for general education, from whence any demands of the State for Officers to fill all departments of its public service are to be met. This expectation will necessarily introduce several branches of instruction, which may be considered foreign from a Missionary's office and objects: but the Committee are, at present, disposed to think, that these branches of instruction, not essential to the direct objects of the Missionary as

means to an end, are yet, in this case, so important and so inseparably connected with the great purpose of the Mission, that any attempt to dissolve this connexion would be attended with great risk to the benefit expected from the Institution.

Till the arrival of Mr. Fenn, toward the end of the last year, Mr. Bailey was the only Missionary resident at Cotym: and, considering the recency of the Institution, and that the greater part of Mr. Bailey's time has been engaged in superintending and revising the Malayalam Translation of the Scriptures, no surprise should be felt, that little progress has yet been made, in giving to the College that systematic form and efficient management, which is generally annexed to the idea of a College regularly endowed. Indeed, this Institution is as yet to be regarded as altogether in its infancy; and the Committee would not think it advisable, even were they enabled, to state many particulars respecting it; at present. Mr. Fenn will be now permanently stationed there, with Mr. Bailey; and it is also expected, that the Metropolitan of the Syrian Church will make it his principal residence. Measures are in progress to collect a suitable Library there, for which several works have been received from England. His Lordship the Bishop of Calcutta, and the Archdeacon of Bombay, have each presented to it a splendid copy of Dr. White's Syriac New Testament; and the Resident in Travancore has presented eleven copies of the Syriac Gospels.

The Translation of the Scriptures into Malayalam was finished; but much time would be required for a careful revision. The Gospels were, however, nearly ready for publication.

Of the Liturgy it is stated—

Mr Bailey has also translated into Malayalam the Morning and Evening Services of the Church of England, with the Litany and Catechism, part of the Communion Service, and several of the Collects, Epistles, and Gospels. Every evening he has Family Worship in his house, and, every Lord's Day, Public Service in the College Chapel, in that language. The Syrians are much pleased with our Form of Worship; and the Malpan has pronounced that it much resembles their own. Mr Norton also has translated the Liturgy into the Malayalam.

The Scriptures are here, as in
Oct. 1819.

other places, widely diffusing the knowledge of Salvation:—

In the course of the last year, the Committee despatched to Travancore a large number of Syriac New Testaments, received from the British and Foreign Bible Society. A copy has been distributed to each of the Syrian Churches; and to Churches where there were several Catechists, two copies were given. Copies have been also retained at Cotym, for the use of the College. A supply of Arabic, Persian, and Hindoostanee Testaments, received from the Calcutta Auxiliary Bible Society, has also been forwarded to Allepie; where Mr. Norton has deposited a few of each in the house of a Parsee; which forms a commercial resort, both to the inhabitants of Allepie, and to traders from the Persian Gulph and the Red Sea; to whom one or other of those languages is vernacular. The books are kept upon a table, and are accessible to all comers. A copy of the Arabic Testament has been requested, for a present to an Imam at Muscat.

Of the Schools and Mission at Allepie, the Corresponding Committee make the following Report:—

The School under Mr. Norton at Allepie, on the ninth of the present month, contained forty-four Scholars; exclusive of the Orphan Children, yet to be mentioned, amounting in number to twenty-six. The plan of teaching is that observed in the Tranquebar Schools. It appears that the Scholars attend and learn willingly, and that some of them make a tolerable proficiency.

Great opposition has been exerted toward this School, by the Roman-Catholic Priests. They have denounced exclusion from the Sacraments against the Parents who send their Children thither, and the Children who learn the Scriptures at it; and an Ecclesiastical Order was issued by the Vicarial Authority at Verapoli, expressly to prohibit attendance at the School and learning the Scriptures. The people also, of all persuasions, at Allepie, for some time, entertained an indefinite apprehension of some sinister design connected with it. Roman-Catholic Children, however, do attend and increase, in spite of their Priests; and the people seem to have watched Mr. Norton's proceedings long enough to be satisfied that nothing but the benefit of their Children is intended. The School has, therefore, risen in their favour, and is likely to be enlarged;

and Mr. Norton has lately found occasion to apply to the Committee for the establishment of a new one, in a different part of the Town.

Besides this School, Mr. Norton has established an Asylum for Orphans and Destitute Children, supported entirely by local contributions; which contained, on the ninth of the present month, twenty-six children. This project, like the School, suffered for a while from the apprehension that some evil use was to be made of the Children: but observation favoured it, in the same manner; and the applications for admission at length exceeded the amount of the Contributions. Upon this Mr. Norton applied to the Committee, to know whether he might proceed in receiving Children, in dependence on the Society's Funds. This the Committee did not feel themselves warranted to sanction, as they consider the portion of the Funds in their hands to be applicable only to the one express purpose of a Missionary Society. They remembered, also, that, notwithstanding the still stronger claims of Africa on British Liberality, in this very respect, the Parent Society do not appropriate any part of its Missionary Fund to a similar Institution there, but have established a Separate Fund for its support. The Committee have, however, expressed to Mr. Norton their cordial approbation of the Institution; and encouraged him to proceed with it, as far as local resources will admit.

The Church at Allepie is not yet finished; but a respectable Congregation now usually assembles at Mr. Norton's house, on the mornings and evenings of the Lord's Day, consisting of the School Children, of Syrians, Roman Catholics, and Heathens. Till the month of August last, the Service was performed in English; in which language the School Children had been taught to join pretty well in the responses. On the second of that month, for the first time, Mr. Norton read one of the Lessons in Malayalim; and, on the thirtieth of the same month, read Prayers also in that language. Since this period his Congregation has increased considerably; and, on one occasion, amounted to near 300 persons. Both the School Children and Syrians join in the responses; and the Service is now regularly closed with a Sermon in Malayalim.

For a short period in the course of the year, Mr. Norton was appointed a Judge

in the Civil Court of Allepie; but, notwithstanding the benefits which certainly resulted in many respects from it, the objections to such an employment of any Missionary, especially of a Missionary in the circumstances of those in Travancore, were found, on the maturest deliberation, so far to outweigh them, that the Committee were constrained to remonstrate against it, and the arrangement was decisively annulled, and will not be resumed.

A calamity of a serious kind befel Mr. Norton, in the last year—the destruction of his House, School-Room, and Furniture, by fire. The conflagration began at the School-Room, which, with all the books and apparatus in it, was quickly consumed. It commenced at the hottest time of the day, when both Scholars and Teachers would be absent at their meals; and, favoured by the wind, spread rapidly to the house. Mr. Norton was absent on business. From scarcity of water and want of timely assistance, no part of the building, and but little of the furniture, could be saved. Of the books, belonging both to the Society and to Mr. Norton, nearly all have been saved; and the Committee feel it a subject of devout thankfulness, that no lives were lost; and that the pecuniary loss to the Society has been greatly relieved, by her Highness the Rannee's munificence, and the liberality of several European Gentlemen resident on the Western Coast. By these Gentlemen a handsome sum was shortly subscribed to assist Mr. Norton in his distress; and the Rannee immediately ordered that the timber for rebuilding the House should be furnished at the public expense. A fresh supply of books and other requisites to reinstate the School was despatched from Madras, at the earliest possible moment after the intelligence was received, and immediate measures were taken to rebuild and new furnish the Mission House.

Chaplains' Stations.

The Corresponding Committee are without recent particular information from some of their friends, of the progress of their measures for furthering the objects of the Society at their respective Stations; and they are concerned to state, that necessary Clerical Arrangements are, at the present period, occasioning removals to new places of some of the Chaplains who had united in

their labours. The arrangements alluded to are, however, not yet fully carried into execution; and there is hope, that they may not all be found necessary. The Committee pledge themselves to spare no pains to remedy, to the best of their power, the inconveniencies that may be incurred, at the Stations from which their Clerical Friends may be removed.

The Chaplains' Stations from which the Committee are enabled to communicate recent intelligence, are, Chittoor, Palamcottah, and Tellicherry.

To the Rev. Henry Harper, at Chittoor, a Native Catechist and a Schoolmaster, obtained at Tanjore, had been sent. Twenty-five Children had been received into the School: no Heathen Books were used. The Congregation was continually on the increase. Mr. Rhenius had visited Chittoor, with much advantage: a second visit was greatly desired, in order to his examination and admission of Catechumens for baptism. There was also much work for him among Heathen Inquirers. An extended opportunity of establishing Schools was opening itself. The Native Christians and others were successfully exerting themselves for the erection of a Church. A Christian Village was forming, and the Mission Schools were built there. A Circulating Library was established, for the use of the Native Christians and others. In these various ways, Mr. Harper was beginning to realise, in some degree, the anticipation which he had cherished respecting Chittoor, when he was called to quit that Station, and remove to Hydrabad. There is a prospect, however, of his superintendence over the Society's concerns at Chittoor being, in some measure, supplied; while the Corresponding Committee express their hopes, that his removal will eventually be found productive of increased usefulness in another sphere.

At Palamcottah, and in different

parts of the district of Tinnevely, the Rev. James Hough has been enabled to promote the Society's objects, with increasing success. Much prejudice prevailed against the use of the Scriptures and other Books, in the Schools at Palamcottah: but it has gradually lessened; and, in several instances, a lively interest appears to have been taken in their contents. An entrance has been obtained, under many difficulties, into Tinnevely, the chief town of the District: an English School has been opened; and a Native of some ability was under preparation to take charge of a Tamul School; and measures were in progress for the purchase of premises, in order to secure a permanent establishment in Tinnevely. In the large town of Tutecoryn, a Dutch Settlement, a small School had been established, under a Heathen Schoolmaster; but the jealousy and opposition of the Roman Catholics would probably occasion his removal. At Tachinoor, near Tinnevely, forty Scholars were soon collected. At Mylappalyum, a populous place near Palamcottah, seventy Scholars assembled: the opening of the School was a gratifying scene: "Moormen and Hindoos," writes Mr. Hough, "flocked AROUND and IN the place, to hear the Christian Prayer that was offered to the Majesty of Heaven, invoking the Divine Blessing on our labours." The number of Scholars in these different places amounted, at the end of last year, to 353. To these Schools has been added a Seminary for the preparation of Christian Youths for the service of the Mission. At the villages of Situmburapooram and Kunrumgalum, about thirty miles south of Palamcottah, a Catechist, named Arulanum, has been fixed, by desire of the people themselves; which desire appears to have been awakened by the gift of a Testament, some time back;

to a head-man, by Mr. Ringletaube, late of Milaudy. At all these Stations, the Scriptures, in different languages, are distributed among such persons as can read them; and what may be the blessing conveyed by a single copy, the instance just mentioned will manifest. An affecting incident with reference to this distribution of the Holy Word is related by Mr. Hough:—

A Roman Catholic, sixty-eight years of age, and the brother of a Roman Catholic four years younger than himself, came fourteen miles to beg for a Tamul Testament. His appearance, for his black face and breast were covered with white hairs, increased the interest which his request had excited; and, as he bowed his aged body to receive the boon which he craved, I could not but pray, that the Book which he held might lead him to bend before the footstool of mercy, to receive the salvation of his soul.

The Rev. Francis Spring, Chaplain at Tellicherry, continues zealously to promote the objects of the Society. Jacob Joseph, mentioned in the last Report, has been taken, on his recommendation, into its service, as Catechist at Cannanore: Mr. Spring had twice visited Cannanore; and was delighted with the admirable manner in which Jacob Joseph conducted the Service in his little Congregation, and with the spirit of the people: "So much real devotion, so much warmth of heart, seemed to reign among them—I had not seen the like in India before:" the strongest testimonies are borne to the character and proceedings of Jacob Joseph: a Tamul School of twenty Children, and an English and Teloo-goo School of sixty-one Children, are attached to this Station. At Tellicherry itself, Mr. Spring has prepared, in Malayalam, the Church Catechism, and parts of the Scriptures and Liturgy; the more learned Natives are struck with the beauty of our "Shasters;" in these works he is much assisted

by Baptiste, the Schoolmaster of his Public Native School: Portuguese and Natives come to Baptiste, to inquire respecting Christianity: there are ninety Boys in the School, which rises in reputation daily, and entirely supports itself: Mr. Spring visits it weekly, and discourses on religion, with an evident impression: a Poor Man's Fund has been established; and is most liberally supported, both by Europeans and Natives of all ranks; upward of 400 objects—the blind, the lame, the destitute, and the sick—being relieved thereby, weekly: a prejudice in favour of Mr. Spring, the "English Padre," has been hereby created among the Natives; and may, it is hoped, be eventually improved into more than a prejudice in favour of Christianity.

The Corresponding Committee close their Report by an appeal to their friends, everywhere in India, for pecuniary assistance in aid of the Society's large and increasing wants in that sphere of its labours,

The claims (they add) of this portion of the Sacred Work will be best pleaded, by the record of facts contained in this Report. Their Missionaries, and the Chaplains associated with them, are now engaged, with truly Christian Zeal, tempered with Christian Prudence, at many Stations, as Messengers to *preach the Gospel*, according to their Divine Master's charge, to every creature within their sphere of access—as Dispensers of Charity, for the relief of the temporal misery and bodily distresses of the wretched, of all castes and religions—as the Instructors of upward of 3300 Children, in Schools—in a word, as Examples of the blessed influence of that religion, whose best fruits are, *Holiness to the Lord, and good will toward all men*, in this world, and everlasting life in that which is to come.

Of the difficulties to be encountered in India, the Committee of the Society thus speak:—

Peculiar obstacles oppose the success of the Gospel among the Natives

of India; and of these obstacles there is one which furnishes a just ground of most severe censure, wherever it is found. It is an unquestionable fact, that the Propagation of the Gospel has had, sometimes and in some places, every difficulty placed in its way that can be ventured on in the present improving spirit of the age. Under such circumstances, whoever among the Natives receives the Gospel of Christ as a heavenly blessing, does it at the risk, from that moment, of almost all earthly considerations. An outcast from his own people, he has been accustomed to fare the worse for his conversion in the judgment, generally, of our countrymen in India. "That wretched man Sabat," writes one who well knew him, "was made to feel this keenly. I have seen," he adds, "the tears stream down his fine Arabian Face, as he told me of the reproaches and indignities which he had suffered from British Christians!"

Your Committee are happy to be assured, that proceedings of this nature, as impolitic as they are criminal, are very fast dying away. The indications which they have already recorded of an improving state of the European Mind in India, lead them to hope, that those who may refuse their assistance to that melioration of the condition of the Natives which can be derived from Christianity alone, will not venture to discountenance and oppose its progress among them.

Discouragements arise also from the state, both of the professed Christians and of the Heathen.

The report of the Missionaries on this subject is given; but it is added—

The Missionaries are not, however, dejected by this state of things. There are instances of a faithful and intelligent adherence to the Gospel among the Natives, which awaken hopes of its wider influence; and they derive encouragement also, and that not unjustly, from the very hostility at present manifested.

Of the advantages afforded by the Schools, Mr. Rhenius draws a striking picture:—

The Schools give me a certain authority in every place; and the desired

opportunity of having the people assembled, and preaching the Gospel to them: besides that they are preparing the minds of the rising generation to understand the Gospel.

A Christian Friend, in England, would witness, with tears, a sight like this. A Minister of the Gospel comes into a Village—he is carried to the shade of a fine large tree, near the place, or near to their Temple—the people of the Village, small and great, young and old, assemble round him, sitting on their cross legs—he addresses them on the salvation of their souls by Christ Jesus, and on the education of their children—the people at times listen with great attention, looking down to the ground, as if engaged by important thoughts—then, turning to one another, they will say, "What do you say to this or that?"—"What will become of this?"—doubting, fearing, or rejoicing about what they hear.

Let the Christian Friend, in England, represent to himself such a scene in each Village: and consider it, though he do not see the desired effects of conversion on the spot, as a way-mark pointing to the end. It will rejoice his heart; and redouble his liberality, to aid the establishment of Missions and their Schools, until, by the grace of God, the Heathen will be enlightened to see, and enabled to walk in the beauty of Holiness, and to take pleasure in providing for their own Ministers and for their own Schools.

In reference to the prospects of the Society in Travancore, Mr. Thompson writes, in his accustomed strain of animation:—

I have the pleasure to send you Mr. Dawson's Journal. You will find in it, some interesting communications respecting the Jews at Cochin, and an interview which he has had with the Rajah of Cranganore. It is calculated to enlarge our view of the importance of our Missions in Travancore. Our Missionaries are everywhere desired—by Christians, Jews, and Heathens.

I hope it will have the effect to confirm the minds of our friends in England, in the zeal which they have so nobly manifested for Travancore; and to excite some more of our Clerical Brethren, who, with the endowments of piety and learning, have also a heart cheerfully to fol-

sake all for the Lord's sake, and to volunteer their services for this peculiarly interesting and most encouraging portion of his vineyard.

There is nothing indeed like it, so far as I am informed, in all the world. There are places, no doubt, in which the grace of the Lord, in actual conversion, seems to be more abundantly manifested; but there is not another, where there is an equal variety of objects to interest the feelings and invite the labours of Christian Men, who are willing to work—who can devote themselves to spend and be spent in the service of souls. Here we have Heathens, to be turned from their dumb Idols—Jews, with the veil yet upon their hearts—and fallen Christians to be raised again—and all, welcoming us!—The Heathens and the Jews, as you see in this Journal, say, "Come! live among us, and teach us"—the Christians, as in all the Journals and Letters of other Missionaries, gladly submitting themselves in a moment to whatsoever is found written in the *Book of the Law of the Lord*, say to us, as it were, "Come! shew us what the Lord hath spoken, and whatsoever He saith that will we observe and do."

I have just read Mr. Kam's account of his progress among the Molucca Islands; and rejoice heartily with him and his Society, who must be peculiarly gratified to have been instrumental in this glorious work of the Lord. I encourage, however, no expectation of any thing comparable with this work, speedily, in Travancore. Such things belong unto the Lord alone.

Extracts from Mr. Dawson's Journal are printed in the Appendix.

A List is given in the Report, of such Tracts as the Missionaries have projected for the instruction of the Natives.

Of the establishment of a Mission at Pulicat, which we noticed at p. 36 of the "Survey," the Report states—

Measures had been taken for the formation of a New Station at Pulicat, about twenty miles north of Madras. This place was restored to the Dutch on the 31st of March, of last year. Dr. Rotler had occasionally ministered among the inhabitants; but both the Dutch Population and Native Christians were

without a Pastor. Mr. Deocar Schmidt had agreed to remove thither; and the Dutch Commissioner had given, in the name of his Government, his thankful assent to the proposal. The removal, however, of Mr. Schmidt to Calcutta, suspended the accomplishment of the plan; which will gladly be renewed, if the Committee should have it in their power, many advantages being likely to arise from the establishment of a Mission in that quarter.

Our Readers are acquainted with Rammohun Roy. Of this singular man it is said—

The Committee are happy to see, that the Missionaries are watchful to embrace the opportunities, which the state of the Heathen may afford, of urging on them attention to Christianity. From the statements which Mr. Deocar Schmidt had read in the Missionary Register and in the Madras Courier respecting Rammohun Roy, he became very desirous of entering into a correspondence with that extraordinary man. He addressed, therefore, a Letter to him, in April of last year, in which he urged on him, at large, and unquestionably with much vigour, the duty and advantages of embracing Christianity. At the date of the last advices, no answer had been received.

This Letter is printed in the Appendix.

The Report of the Madras and South-India Mission is concluded in the encouraging words of Mr. Thompson:—

I contemplate, and hold out, work, hard work, and also much of it with a sufficiency perhaps of discouragements and disappointments, before any great thing is effected to reward the toils of the labourer, and the faith and patience of them who send him forth. But I contemplate also the eye of the Lord upon him, in the midst of his toils and exhaustions, with great approbation, and hear an encouraging voice behind him, as from day to day he resumes cheerfully his Godly work, "*Well done, good and faithful servant.*" Thou bearest now the burden and heat of the day; but there remaineth a rest: a crown of glory is laid up for thee, which the Lord, the righteous Judge, shall give thee in that day."

BOMBAY.

The Members will learn, with pleasure, that a Committee has been formed for Bombay and the Western Part of India, for the direction of such exertions as the Society may be enabled to make within that Presidency and the adjacent places.

After quoting the Letter of the Rev. Thomas Carr, which was printed at p. 524 of our last Volume, it is added—

The Committee cannot but indulge the hope, that the co-operation of the Society's friends in the Western Parts of India, offered in this spirit and with these views, will, in due time, become effectual, under the blessing of God, in very extensively promoting its objects. They hope to be able, on the return of the Rev. Henry Davies to Bombay, in the early part of next year, to prepare some Missionaries to accompany him thither.

(To be concluded in the next Number.)

EIGHTH REPORT OF THE NATIONAL EDUCATION SOCIETY :

DELIVERED AT THE ANNUAL MEETING, AT THE CENTRAL SCHOOL, MAY 27, 1819.

(Treasurer—Joshua Watson, Esq. at Drummonds', and at Sykes, Smith, and Co's.)

"THE Seventh Report," the Committee observe, "having, from various unforeseen impediments, been only very recently distributed, along with the Appendix containing the List of Subscribers &c., it has been thought unnecessary to repeat those Articles in the present Report." Of the Seventh Report an abstract was given in the Number for June. The early appearance of the Eighth, in consequence of the omission specified, enables us now to lay an abstract of it before our Readers.

CENTRAL SCHOOL.

The Boys amount to 560, and the Girls to 294. The working department of the Female School has attracted the especial notice of the Committee. Dr. Bell has, of late, devoted a portion of his time to the School. The Children have, as usual, been twice publicly examined, to the entire satisfaction of large assemblies of distinguished persons. The names of between 4000 and 5000 Visitors, among whom are those of the Grand Duke Michael, and the Prussian and American Ambassadors, appear to have been inscribed, during the year, in the Book appropriated to that purpose.

Of an important branch of the operations of the year, it is said—

The assistance afforded from the Central School, for the formation and regulation of Schools in different parts of the kingdom, has not been among the least beneficial parts of its operations. The whole number of Schools, to which assistance of this description has been imparted during the last year, either by permanent Masters and Mistresses supplied, or by Teachers

sent out for a limited period, or by receiving Masters and Mistresses for the purpose of instruction in the System, amounts to no less than 172.

The number of Training Masters has been diminished, with a view to the economizing of the resources. Those which are retained render essential service in the formation or regulation of Schools.

The School has been instrumental also, in the course of the year, of communicating the System to Foreign Parts. Two Natives of the Ionian Islands, and one of Nice, have received instruction: as have various persons proceeding on Missions to Africa or New Zealand, admitted at the request of the Church Missionary Society; and one, on the application of the Royal African Company, for its Settlements in Africa. Two German Schoolmistresses had also been received; and two Natives of Sweden are expected.

The reflections (the Committee observe) which are suggested by these details, are

of a most gratifying nature; confirming the anticipations which the Committee have formerly expressed, that no bounds of country or of climate are likely to obstruct the diffusion of the National System, which is taking place on every side from the Central School.

PROGRESS OF THE SYSTEM AT HOME.

The New Schools received into Union amount to 228; containing, as the Committee calculate, 20,000 Children: and making the total number of Schools in Union, 1467; and of Children under education, 200,000; with 50,000 other Children receiving instruction in Schools, though not in Union with the Society, yet adopting all the essential characters of the National System.

From careful investigation, the Committee are led to conclude, that about one-fourth of the whole number under education annually leave the Schools competently instructed; so that upward of 60,000 Children "are annually sent forth," as the Committee remark, "to mix in the mass of society—carrying into it that valuable improvement in religious and moral knowledge, in decent and orderly habits, in attachment to the institutions of their country, which all so happily imbibe in the Schools formed on this System."

A useful suggestion is offered with respect to Parishes of scattered population:—

In contemplating the progress which National Schools are making through all parts of the kingdom, the Committee have great satisfaction in observing, that they have not only been established in a large portion of the principal Towns and places of dense population, but that they are extending with great success in Parishes where the population is scanty and more dispersed. In Parishes of the latter description, in which the want of many opulent Inhabitants often occasions the Annual Subscriptions to be inadequate to the purpose of establishing separate Schools for Boys and Girls, the Committee find that a plan, very successfully adopted in many instances, has been to establish One Daily School under an active Female, into which all the Girls are received, and those

of the Boys who are under nine years of age; while, supplemental to this, a Sunday School, regularly kept by a Master, receives the Boys of all ages. The expense incurred under this plan is less than the half of what is required for two separate Daily Schools; and the Committee, from knowing with what success it has been in some instances practised, are disposed to recommend it to the consideration of the Clergy, and other benevolent persons, interested in Parishes where the difficulty of supporting, by subscriptions, separate Daily Schools appear to be insurmountable.

PROGRESS OF THE SYSTEM ABROAD.

Canada.

The Committee have great satisfaction in reporting, that a School, on a large scale, is about to be formed at Quebec, for which the Bishop of that Diocese has made application for a Master and Mistress.

Bombay.

From the Presidency of Bombay they have received a report of a most interesting nature.

The National School formed there in 1815 is engrafted, it appears, on a charitable foundation of antient date; to the managers of which, as is very remarkable, the adoption of the New System, practised by Dr. Bell in the Military Asylum at Madras, was recommended in a communication from the Government, so early as the year 1796; though, from some cause or other, no change was produced by the recommendation. The liberality of the Public in support of the School, since it has been modelled on the National Plan, has been nobly displayed; more than 7,000*l.* having been contributed for this purpose.

In addition to the Central School at Bombay, two Schools in Union have been established at two of the out-stations, in which the Children of Europeans are receiving the blessings of Christian Education, and thereby fortified against the contagion of surrounding Idolatry.

But, through the zeal and exertions of Archdeacon Barnes, a plan has been formed of extending the benefits of these Institutions to the Native Population. The necessity has been strongly felt, of proceeding in this matter with great caution and delicacy, and of forbearing to interfere with their religious prejudices: accordingly, it has been proposed to instruct the Children in reading the English and Native Languages, and to instil into them the moral precepts of Scripture; so-

standing in the first instance, from touching on its peculiar doctrines. It is hoped, that, by pursuing this plan, their minds may be gradually enlightened, their moral feelings improved, and a spirit of inquiry excited; and that thus they may at last be led to a clear perception of the grossness and deformity of the Idolatry which surrounds them, and may become prepared to feel the influence and to imbibe the truths of that Religion which leads to salvation. On these principles, a Native School had already been opened at Bombay; and the success which has attended the beginning of the experiment, is such as to justify the fairest anticipations.

PECUNIARY GRANTS.

The Grants of the year have been as follows:—

To Christ Church, Spitalfields, with a population of 16,000, the sum of 250*l.*—to Peel, in Lancashire, for a population of 2000, of which more than 400 are Children without the means of education 150*l.*—to Olney, in Bucks, 2400 inhabitants, 125*l.*—to Henfield, in Sussex, for a Girls' School, 125*l.*—to Tiverton, in Devonshire, population 8000, of which nearly 1000 are Children requiring gratuitous instruction, 100*l.*—to Holywell, in Flintshire, 7000 people, 100*l.*—to Chatteris, in the Isle of Ely, for a population of 3000, of which 300 are Children requiring gratuitous instruction, 100*l.*—to Godstone, in Surrey, for a population of 2000, the sum of 100*l.*—and to Alford, in Lincolnshire, 100*l.* for a population of more than 2000.

The whole number of Grants, made in the course of the year, is stated to be fifty-two; and the sum expended in this manner, 2768*l.*

FUNDS.

Donations and Subscriptions have amounted to 4108*l.* 16*s.*; and Dividends on Public Funds to 376*l.*; making, with some other items, the Receipts of the Year, applicable to the purposes of the Society, 4752*l.* 3*s.* 6*d.*

The Disbursements have amounted to 5091*l.* 18*s.* 9*d.*

The sum now remaining in the hands of the Committee amounts, after deducting out-standing claims, to about 5000*l.* Considerable additions have been made to the Annual Subscriptions; but the Income is not yet adequate to the demands on the Funds. The Committee urge, therefore, a still further increase of Annual Subscriptions. It has been their endeavour, that the Funds entrusted to them should be “usefully, discreetly, and carefully expended in furthering, in the most effectual manner, the important purpose for which those Funds were provided.”

The remarks made by his Grace the Archbishop of Canterbury, at the Eighth Anniversary of the Society, on the principal topics of the Report, were noticed at p. 266 of the Number for June.

FOURTEENTH REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY:

DELIVERED MAY 15, 1819.

(Treasurer—William Allen, Esq. Plough Court, Lombard Street.)

AN abstract of the Thirteenth Report was given in our Number for April last. The early publication of the present Report enables us to lay before our Readers its principal statements, at the same time with those of the National Society.

FOREIGN OPERATIONS.

“Inviting your attention,” the Committee observe, “first to the State of Education in Foreign Parts, and to the efforts of your Committee to promote it, they have to report their enlarged epistolary intercourse with enlightened and benevolent men of different countries; and the

excitement of an increased attention to those means of facilitating the grand object of instruction, which this Society peculiarly recommends.

"Your worthy Treasurer, Mr. Allen, who has now for some time been abroad, and has visited Norway, Sweden, and Russia, has, as you may easily suppose, lost no opportunity that presented itself, both to obtain information on the State of Education, and to suggest and urge the adoption of the best means for its improvement. He has already communicated to your Committee some highly interesting and encouraging intelligence. Mr. Allen speaks in the highest terms of the very favourable reception which his communications concerning the object of your Society have received, from the most distinguished and illustrious characters in the several countries through which he has passed. He is now gone to the southern parts of the Russian Empire; and no doubt will, at his return, point out many new openings for useful efforts in the dissemination of knowledge."

FRANCE.

The great work still proceeds in France with undiminished rapidity and success: and all the reports received from that country agree in the assurance, that its salutary effects are, in many places, already evinced, by a very striking improvement in the condition of the rising generation.

The active zeal of the Society for Elementary Instruction in Paris, aided in its benevolent labours by men of power and influence, continues successfully to contend against the obstacles, which prejudice and selfishness oppose to the instruction of the lower classes. Upwards of 1900 Schools on the New System are already bestowing incalculable blessings upon the Youth of France. The System has been introduced into a great number of Schools connected with the Army; and the Minister of War has signified his intention of extending its benefits, in the course of the present year, to all the corps without exception.

M. Martin, who is now settled at Bourdeaux, has persevered in his efforts to establish or improve Elementary Schools, in concert with many pious and patriotic men among the Protestants; and the information which your Committee received from him, at the commencement of this year, gives reason to hope, that all the Protestant Churches in France will very soon have such useful Institutions attached to them.

A communication from M. Martin, printed in the Appendix, contains a lively and impressive account of the effect of the Scriptures when judiciously employed in Education. We shall extract the narrative, as it may furnish excellent hints to our Readers.

Under date of January 3d, M. Martin writes from Bourdeaux—

In order to acquire greater influence on the moral conduct of the children who attend the Schools, the Committee reckon much on the concurrence of the Bible Societies at present forming at Paris and at Montauban, and a Tract Society forming at Montpellier; as well as on the influence of Sunday Schools, which are establishing in most of the churches where there are Elementary Schools. But our greatest hope rests on the blessing, which our Saviour condescends to bestow on the reading of his Word; from which may be derived more happy effects, than from the former mode of punishments and rewards in general use.

I communicated this project to a respectable lady, who resolved to make the experiment in a Girls' School, which she has established at her native town, St. Foi, about fifteen miles from Bourdeaux. The result has proved highly satisfactory. It appears to me so worthy of the attention of your Committee, that I am constrained to communicate to you Mr. Schelich's Letter on the subject.

"It is the Divine Word, which forms the code of this excellent Institution. When a scholar has committed a fraud, the Teacher makes it known to the whole School; and asks the scholars, if they know any declaration of the Holy Spirit which is applicable to the case. Immediately many of the scholars hasten to quote some passage of Holy Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter, so far from feeling degraded by the reproaches of the Teacher, whose authority is only human, receives, with pious contrition, as from God himself, the correction which she merits. After having heard her publicly

acknowledge her fault, the Teacher desires the children to encourage the mind of the penitent by some other declaration of their Heavenly Father. It is thus that the heart being moved with tenderness, these young persons interpret the Divine Mercy; and offer with earnestness to the afflicted mind of their sister, the invigorating influence of the gracious promises.

"Thus the Teacher disappears, before the Almighty; and, with the scholars, humbles herself in the presence of the Supreme Being. It is no longer man, who governs these children: it is the Holy One, who reveals himself to their tender minds, by means of their fellow-scholars. Religious instruction becomes mutual.—The influence of the Teacher gains by reason, what she seems to lose in authority. An irresistible attraction engages their affections, which have been moved by the Holy Scripture.

"It is undoubtedly requisite, like Madame Dupuy, to know the Holy Scriptures; and the art of finding the extracts, which by this means will produce such effects. But when a Teacher has not the same talent, if she possesses genuine piety, and is acquainted with those passages which it is necessary to quote, she will be sure, in following the example of Madame Dupuy, to gain their minds to God, to virtue, to exertion, and discipline, more effectually than by the exercise of authority and ordinary resources."

The better to judge of the advantage which this mode of punishment and reward has on the mind and affections of these children, I take the liberty to acquaint you with some facts, reported on the Register of the School at St. Foi.

F. L., aged eight, having uttered some filthy and low words, was marked by the Monitrice, and sent to the platform.—"What have you done?" said the Teacher. Without hesitation she acknowledged her offence. The Teacher then addressing all the class, asked if any one had any advice to give this poor child. One scholar pronounced the following passage of Scripture, "Let no evil word proceed from thy mouth." Another said, "Let your conversation be for edification, and such as may communicate grace to the hearers." A little girl added, "Let your conversation be seasoned with grace." This scene made the most lively impression on the whole School. From this moment, F. L. has not used bad language, at School, nor at home. The mother of this child informed me, that her daughter, who had the most vicious disposition, was quite changed; and that she had watched her most scrupulously, and that she advised her friends to do the same.

A visitor one day asked the children of this establishment of Madame Dupuy, "Who is the Governess of your School?" All the children answered spontaneously—"It is the Word of God."

Of the further application of the System it is said—

Many attempts have been made in France to apply the system to the higher branches of instruction; and, as your Committee are assured, with great success. Indeed so sanguine are the expectations of its most distinguished promoters in that country, that a new Society has been formed (in which the most active members of the Society for Elementary Instruction take the lead) for the sole purpose of further perfecting those attempts. A Treatise on linear drawing, on the principles of our method, and for the use of the higher classes of elementary schools, has been composed and published, and is stated to have proved extremely useful.

A system of Scientific Instruction is in preparation—

To supply the pupils who are advanced in knowledge, with an outline of History, Geography, &c. Men of Science are engaged to compress into a small compass the best works of science; so that a general idea may be obtained of the Arts and Sciences by the pupils. It is supposed that 100 Treats, at about four sous—2d. each, will contain all that will be necessary.

The Society for Elementary Instruction has greatly extended the sphere of its labours, by the appointment of a Committee for Foreign Objects. This Committee has divided itself into Sub-Committees, according to the principal languages in which a correspondence is likely to become useful. On this subject the Report states—

Your Committee sincerely rejoice in this more extensive co-operation of the French Society; and, with pleasure, adopt the sentiment of one of the French Ministers of State, who, referring to your Society, says—"The union of zealous men of the Two Nations may bring about the most useful and extensive results. The bond of reciprocal services, the exchange of proceedings, the communication of improvements made by each party, will powerfully tend to extinguish that rivalry which has led to the shedding of so much human blood."

SPAIN.

The School, founded at Madrid, under the superintendence of Captain Kearney, continues to flourish; and measures have been taken to extend the System throughout the kingdom of Spain, under the sanction of the King. The seed is sown, and will not fail to spread itself, in due time, over the naked and barren field.

RUSSIA.

The Four Young Russians, mentioned in the last Report, had not yet returned to St. Petersburg, when your Committee heard last from that capital; yet his Imperial Majesty had not delayed to take active measures for a wider diffusion of knowledge among the subjects of his extensive dominions.

The excellent order of some regimental schools, on the British System, formed among the Russian Contingent of the Army of Occupation in France, has been noticed on former occasions, with due praise. Your Committee have lately been informed, that the establishment of similar Institutions is in progress in other divisions of the Russian Army. At St. Petersburg, a School, on the British System, was opened in the course of last year; and the most confident expectations are entertained of its successful progress, under the immediate auspices of the Emperor.

The School at Homeln, the estate of Count Romansoff, Chancellor of the Russian Empire, in the Government of Mookilow, alluded to in the last Report, was opened on the 9th of December last. For some time previous, Fifty Scholars had been prepared by Mr. Heard, a young man, who, after having received a liberal education, devoted several months to the study of the British System in your Central School, and was engaged by his Excellency for the purpose of introducing it in his domains, which are said to contain a population of 14,000 souls. A building is nearly completed, capable of lodging 200 children, and furnishing accommodation for 400 during the time of instruction. The former number will be selected from those families, who reside too far from the School for the children to attend it daily; and they will be entirely supported and clothed at the expense of the Count. Besides reading, writing, and arithmetic, which will be taught entirely according to the British System—and for the first of which, selections from the Holy Scriptures will, as in the British Schools, supply the lessons—the children will also receive instruction in the most useful handicrafts and agricultural occupations. Near the principal building,

workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen-garden. It is this Noble Founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience, in every trade requisite for the improvement of rural and agricultural life.

GERMANY.

Mr. Hyrdess, mentioned in the Report of last year, has been removed, by the Grand Duke of Weimar, from Eisenach to Ruhla, as a place which furnishes ample scope for a School on the British System.

ITALY.

Your Committee have been much gratified by intelligence, that a School Society has been established at Florence, under the sanction of the Grand Duke of Tuscany. Mr. Tartini of that city, who, after having acquired in Paris an intimate and practical knowledge of the new method of instruction, paid a short visit to this country, and attended the School in the Borough Road, assured your Committee, that the preliminary steps for the erection of a large School had been already taken, and that he hoped, immediately upon his return to his native city, to be enabled to open it. When the important work is once successfully begun, it promises to spread its beneficial effects over a great part of Italy.

Schools on the new plan have been established at Sartizano, in Piedmont; and at Naples; and one for 200 scholars at Bastia, in the Island of Corsica.

MALTA.

The Committee have prepared the way for introducing the System into Malta, by receiving Mr. Joseph Naudi, a Native of that Island, into the training establishment, where he studied during six months. He is now on his return, having been perfectly qualified to conduct a School on the British System. The Committee have received the assurance, that the highest authorities in the Island are likely to second the zeal of several enlightened and active friends of humanity; and it is probable that a large School will soon be established there.

UNITED STATES OF AMERICA.

Mr. C. Pickton, who was engaged by the Committee, at the request of the New-York School Committee, to superintend and re-organize all the Schools under their management, is safely arrived in that city, and has commenced his labours with sig-

affluence. He had, at the time when he wrote his last Letter, not only re-organized several Schools both for Catholics and Protestants, whereby the number of the scholars had been much increased, but had also assisted in the formation of New Schools. He communicates the gratifying intelligence, that, in New York and its immediate vicinity, there were above 3600 children of both sexes taught upon the British System; and that there are Schools on that System, in every State, and in some a great number: but he also laments, that, by injudicious alterations and supposed improvements, it had in many instances degenerated, and lost one of its great advantages, *SIMPLICITY*. To these spurious examples of the plan, he ascribes much of the prejudice which still, in America as in other places, operates against its universal adoption; and your Committee can, from their experience in this country, confirm the justness of the observation. As it is one of his principal duties to train proper Masters, it may be expected that his exertions will do much to enlarge the sphere of operation of the existing Schools, and greatly facilitate the establishment of new ones. Mrs. Pickton has also taken the charge of a newly-established School for 300 Girls.

The accounts from Philadelphia are equally gratifying. A new Model School, for 1000 Children, was opened on the 21st of December last. The British System has been established by an Act of the Legislature; and is the means of bestowing the benefit of suitable instruction on nearly 3000 Children in the city and its suburbs alone, exclusive of several Schools in its vicinity; and your Committee are informed, that Joseph Lancaster has been engaged as Superintendent of these Schools.

The Comptrollers of the Public Schools have, in their First Report, published at the commencement of this year, furnished a comparative statement of the expenses of Education under the Old and New Systems: from which it appears, that, while under the former the Public Treasury of Pennsylvania paid at the rate of eleven dollars for each child, the introduction of the latter has reduced the expense to 3½ dollars; yet this advantage, valuable as it is, is much surpassed by its salutary influence upon the intellectual and moral habits of the pupils, of which the active and zealous Directors of the Schools at Philadelphia speak in the highest terms.

NOVA SCOTIA.

The School at Halifax has, under the persevering labours of Mr. Bromley, con-

tinued to prosper. His Excellency the Earl of Dalhousie, the Governor, has granted a plot of ground, with the buildings thereon, to the Royal Acadian School Society for ever, to be used for a School on the British System. It is in the centre of the town, and invaluable in situation. The Hon. Chief Justice Blowers is a warm friend to the Institution; and measures are in agitation for extending instruction to the villages, by a plan for Itinerant Teachers to visit such villages as have thirty or forty Children to instruct.

HAYTI.

In Hayti, the same zeal appears still to prevail, which gave rise to the first establishment of Schools, on the British System, in that interesting country. Both Mr. Daniel and Mr. Gulliver express themselves much gratified by beholding the increasing fruits of their labours, in the rapid progress of their pupils. Mr. Daniel still unites, with the superintendence of a School, the daily instruction of the Princes. He has already furnished many pupils to the College; to be there prepared for public offices, and other situations of respectability. The instructions are principally given in English; for the pupils before neither read nor spoke a written language, the Creole being very different from the French; yet their progress is so great, as to excite the astonishment of the Masters themselves, who, too modest to ascribe it to their own talents, highly extol the natural abilities of their pupils: "You may," says Mr. Daniel, "in Europe, use your greatest efforts; you will in vain attempt to equal our progress."

From Port-au-Prince, on the opposite side of St. Domingo, your Committee have received information, that the School established by Mr. Bosworth is still carried on under the sanction and encouragement of the President, General Boyer, and under the direction of Mr. André, a Native of the Island. The President has ordered the Scholars to be clothed at the expense of the State. The high estimation in which Mr. Bosworth was held, and the value of the benefit which he was intended to bestow, and in part at least really bestowed on the population of that part of the Island, are handsomely acknowledged in a Letter, which your Committee have lately received from the President, and by the readiness and liberality with which he has defrayed every part of the expense of Mr. Bosworth's mission.

EAST INDIES.

The Committee enter into some details respecting the School Society formed at Calcutta, particulars of

which were given in our Number for May, pp. 223—225.

The following additional information appears in the Report:—

The early establishment of Twelve Bengalee Schools was anticipated—six in the very centre of the Native Town, and six on its skirts—all under efficient superintendence. The Managers of the Hindoo College, most of whom are subscribers to the Society, and one a member of the Committee, have agreed to admit twenty select Hindoo Boys in their School, at half the usual expense; and they have requested the Committee of the School Society, for the time being, to act as Visitors and Examiners of their Institution.

The number of Children taught in the Native Schools is stated; but our Readers have had the whole subject laid before them, from authentic documents, in the Reports on Native Education in India,

HOME PROCEEDINGS.

The demand for Teachers, from the Establishment in the Borough Road, has been greater than at any former period; and this circumstance, united with the many express assurances contained in the Reports from various parts of the country, leaves no doubt of the gratifying fact, that the advantages of the British System are increasingly felt and acknowledged. The Establishment for preparing Masters has, therefore, much occupied the attention of the Committee: and they have endeavoured to extend, as far as circumstances would permit, the instruction afforded to its pupils; fully persuaded of the necessity of still further extending their studies during their leisure hours, and preserving a system of regular and constant employment for those young persons who are destined to fill the responsible situation of Schoolmasters.

Masters have been supplied for various Schools in this kingdom; and have been trained for the purpose of establishing Schools at Ceylon, Bombay, New South Wales, New York, Malta, and Caen in Normandy.

The Schools are improving in almost every place, both in the number of the Scholars and in their state of discipline. The desire of

printed in the Number for March.

CEYLON.

Sir Alexander Johnston having directed the attention of the Committee to Ceylon, it is stated, that—

Their attention has naturally been turned to the important advantages which might result from sending out a suitable person to establish Schools in this populous Island; but even if the means which your Committee could command had been sufficient for that purpose, the sphere of usefulness of such an individual must have been much less extensive than that of a Cingalese, who, being sent to this country to study our plan, should carry back to his native shores a perfect knowledge of the British System of Education.

Two persons have been invited from Ceylon, for this purpose; and, in the mean time, facilities for learning the System, are gladly afforded to Missionaries proceeding to the East.

sending their Children is undeniably on the increase among the labouring classes; and those Schools have been most eagerly sought, in which a small weekly sum is paid, by the parents or friends for each child.

An Auxiliary Society for Bloomsbury and South Pancras has been formed. The Southwark Auxiliary has now Schools for 1200 Children: the applications, nevertheless, for admittance to the Central Schools increase. In other parts of London and its neighbourhood, New Schools are opening. The want, indeed, of education in the Metropolis calls loudly for the continued exertion of benevolent persons. On this subject the Report states—

An actual survey of various Districts in London leaves no doubt of the fact, that 40,000 Children are yet unprovided, even with Sunday-School Instruction. In one small division of a parish, where there are Schools for upward of 1000 Children, there are, in 1013 Families, comprising 3889 Children, 1565 without instruction of any kind. In another, containing 446 Families and 1260 Chil-

dress, there are 728 without any instruction. Your Committee cannot pass over this melancholy state of the Poor in the Metropolis, without most earnestly entreating the attention and consideration of the public to a case, which calls for the immediate exertion of every friend to mankind:

Of Ireland, it is said—

The benefits of Education are spread with undiminished success. Under the auspices of the Society in Dublin, liberally supported by Parliamentary Grants for promoting the Education of the Poor in Ireland on the British System, a Model School for 500 Children of each sex will speedily be opened. In this Institution it is intended to provide Masters and Mistresses for Schools, for other parts of Ireland.

The exertions of the Hibernian and Irish Sunday-School Societies; in the work of Education, are already before our Readers. Those, also, of the Society for the support of Gaelic Schools are continued with success.

The Report of the Female Department conveys encouraging information. Under the patronage of her Royal Highness the Duchess of Kent, the Committee of this Department are proceeding with renewed vigour. The School in the Borough Road is always full, and numbers are waiting for admission. The Reports of such Local Schools as have been supplied with Mistresses from the Central School, attest their good conduct.

On the increase and advantages of Female Education, it is stated—

In their last Report, your Committee considered it their duty to solicit the attention of the public to the necessity of increased exertions for Female Instruction. They are happy to observe, that their ardent desire, in this behalf, has been in some measure acted upon. The applications for Mistresses are becoming more frequent. New Schools have been lately opened for Girls, in the Hackney Road and Christchurch; to which Teachers from this Institution have been appointed. Mistresses have likewise been

trained for various Country Schools since the last Anniversary, at Belper, Swansea, Sheerness, Liverpool, Hammer-smith, Croydon, Chelsea, Hitchin, &c.

At the same time, your Committee cannot help renewing their earnest request, that continued exertions may be made, to provide for the education of Females; which they consider to be of equal importance to the happiness of mankind, with the education of Boys.

The Reports from various Female Schools have afforded your Committee great encouragement, in regard to the moral and religious effects produced by the exertions made to form a well-instructed race of Females, and to acquaint them with the *Holy Scriptures*, which are able to make them wise unto salvation.

Instances of the good effects of instruction on Females are given from the Reports of the Schools at Farnham, at Reading, at Sheffield, and at Belper near Derby.

We will quote the Sheffield Report:—

The Committee of the Sheffield Girls' School report the case of a Girl of ten years of age, who appeared as if she had never heard or seen any thing but wickedness. Her temper was violent in the extreme. She was addicted to fighting, swearing, and almost every thing that was bad. For nine months all the pains bestowed upon her seemed fruitless labour. On one occasion, her language was so disgraceful, that her dismissal from School was seriously contemplated. It was, however, determined to make one more effort. When the other Scholars were dismissed, she was detained: conversation was held with her on the dreadful impropriety of her conduct, and she was presented with a Tract called, "The Swearer's Prayer," which she promised to read attentively. Nine months have since elapsed, and no cause of complaint has yet occurred. She is now one of the best Monitors in the School. Other instances have occurred, which enable the Committee to say, that, in their Schools, the swearer has been taught to fear an oath, the liar to reverence truth, and the Sabbath-breaker to enter the House of God with willing feet.

We have already stated, at p. 220, the Income and Expenditure of the Year.

In conclusion, the General Committee press earnestly for increased support to the Funds.

They are convinced (they say) that a Grant, even of Fifty Pounds, would animate the Friends of Education, in many instances, to establish Local Schools, which would be permanent blessings to the country: and your Committee cannot express the painful sensations which they are compelled to undergo, for want of the necessary funds to assist in such valuable undertakings. From the Reports received from parts of the country, there is reason to believe, that, in England and Wales, there are

500,000 Children yet unprovided with the means of instruction.

The Committee solicit attention to the Religious Instruction communicated in the Society's Schools, and add—

Fully convinced that, under the guidance of Religion, Knowledge becomes a real blessing to mankind, your Committee have constantly made it the corner-stone of the fabric, in the preservation and enlargement of which they are called to labour. They are confident that, thus supported, IT MUST STAND, and become instrumental, in the hand of the Supreme Ruler of the Universe, in the accomplishing of His gracious purpose, to gather all the nations of the world under the influence of the Gospel of Christ.

Home Proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Dean Street Association of Mechanics.

A BIBLE Association, formed, in 1814, among the Mechanics and others, in the employ of Messrs. Rundell, Bridge, and Rundell, and under the superintendence of Mr. Storr, in Dean Street, Soho, had raised, up to Christmas last, the sum of 224*l.* 9*s.* Mr. Storr having left the Manufactory in February, the operations of the Association were suspended. In June, the importance of persevering in so good a cause was laid before the people employed by Mr. Sharp, their present Superintendent. The great majority immediately enrolled their names—each member subscribing weekly from one penny to sixpence; one half the amount paid into the General Fund to be received back in Bibles to be distributed among the men. There were ninety-seven Members, about a month after this re-establishment of the Association; consisting of eleven at 6*d.* per week, two at 4*d.*, ten at 3*d.*, forty-three at

2*d.*, and thirty-one at 1*d.*; making a total, weekly, of 18*s.* 5*d.*

The First Report of this Association was printed in an early Volume of our Work: but some passages are so honourable to the worthy men who support this Association, and apply so forcibly to the circumstances of our day, that we shall repeat them, in the hope that sensible and pious men in other Manufactories will listen to the voice of enlightened Patriots and true Christians in their own station of life, and will follow their honourable example:—

There are many advantages to be found in a Manufactory, which do not exist elsewhere: for instance, we can instantly circulate intelligence. Men, it is well known, will do that cheerfully in conjunction with their fellow-workmen, which they will not do at all in other connexions. The labour of collecting is reduced to almost nothing; for we have our subscribers all before us—and, which is no small advantage, we stand at little if any expense: indeed we have never yet incurred any.

We hear great things said of the magnitude of the Funds of the Bible Society: and it is to be feared that this style of

thinking induces many to suppose, that those Funds are rich enough without any assistance from them.

We are far from thinking that what has been done is an adequate expression of gratitude to God, from a nation so deeply indebted for its prosperity, and from so numerous a population. One farthing a month, or three-pence a year, from every individual in the United Kingdom, would produce a much larger revenue than the Funds of the Bible Society and all the different Missionary Societies together.

It is evident, therefore, that, while a small portion of the community has taken a becoming interest in this truly honourable and glorious cause, the great mass has hitherto been unmoved.

A considerable portion, we know, of that mass is employed in Manufactories; and we have proved, (not by logical deductions, but by the fact) that a Manufactory, possessed of no peculiar local facilities above others, can furnish a Bible Association. What more likely to draw down the blessing of God upon our manufactories and commerce, than to have Bible Associations established in them? In every institution where business unites and associates a number of men, the subject might be introduced with advantage. The Bible, we know, is the germ from which our greatness, and that rank of pre-eminence which we hold among the nations, have arisen. God has communicated it to us as a precious talent, of which He will require an account. It is by communicating, that we shall enjoy; by scattering, that we shall increase our store. There is now an open door set before us: we have the means of enlightening the nations: it is no small honour that God has conferred upon us. If we use our means, it is well; but if we callously and from narrow selfishness refuse, God will raise up deliverance for the nations from some other quarter: for His time seems to be approaching, and we shall lose the reward.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS IN IRELAND.

By Sligo Journals, received since our last Number, we are enabled to give some further account of the exertions of the Society's Friends in Ireland.

The Sermon at Sligo Church, on Oct. 1819.

the Morning of Sunday the 19th of September, was preached by the Rev. R. H. Nixon, Secretary of the Hibernian Auxiliary Society; and not by the Rev. William Bushe, as we stated after an earlier Sligo Journal — Mr. Bushe preaching, that Morning, for the Society, at Boyle Church. The Collection at Sligo amounted to 53*l*. 7*s*. 9*d*.; and that at Boyle to 29*l*. 16*s*. 5*d*.

On Monday, Sept. 20th, a numerous Meeting was held in the County Court-House, at Sligo, for the formation of an Association in aid of the Hibernian Auxiliary Church Missionary Society; Owen Wynne, Esq. in the Chair. The Rev. Robert H. Nixon stated, at large, the object and proceedings of the Parent Society; and was followed by P. Æ. Singer, Esq. of Dublin, the Venerable the Archdeacon of Elphin, the Rev. Messrs. Bushe, Hacket, Symons, Yeater, and Armstrong, and by Captain Rochfort and Lieutenant Clifford of the Royal Navy; both these Officers corroborating, from personal observation, the melancholy statements given by the other speakers of the degraded condition of the Heathen. The Chairman, with Charles O'Hara, Esq. Edward Synge Cooper, Esq. and Lieutenant Colonel Perceval, were appointed *Vice-Presidents*; Abraham Martin, Esq. *Treasurer*; and the Rev. W. C. Armstrong and William Hume, Esq. *Secretaries*.

On Thursday, the 23d, a Ladies' Association was formed at Boyle, auxiliary to the Boyle and Rockingham Church Missionary Association. The Large Room in the Court-House was filled with Ladies. Mr. Singer, who had kindly accompanied the Secretary, the Rev. R. H. Nixon, as a Deputation from the Hibernian Auxiliary, opened the subject to the Meeting, and was followed by the Rev. G. Brittain and the Rev. C. Seymour.

It is proposed to hold the Meetings of the Missionary and Bible

Societies in this vicinity, in the first week of September annually, in the hope that Deputations from London and Dublin may then be able to attend.

SECOND ANNIVERSARY OF THE SHROPSHIRE ASSOCIATION.

On Sunday, the 26th of September, Sermons were preached, by the Assistant Secretary of the Society, at Weston, at Battlefield, and at St. Alkmund's in Shrewsbury—by the Rev. Henry Davies, at Withington, at Wrockwardine, and at Wellington—and by the Rev. Thomas Morris, going out as a Missionary to India, at Shawbury, and at Stanton. Mr. Davies preached also at Madeley on Monday Evening; and, on Tuesday Morning, preparatory to the Annual Meeting, at St. Chad's in Shrewsbury.

On Tuesday, the 28th, after Mr. Davies's Sermon, the Second Annual Meeting of the Association was held in the County Hall; William Cludde, Esq. in the Chair. The Report was read by the Rev. Edward Bather, and stated that 850*l.* had been raised in the course of the year. The Meeting was addressed by the Assistant Secretary, Robert Burton, Esq. Thomas Whitmore, Esq. M.P. Jonathan Soott, Esq. and the Chairman; and by the Rev. Messrs. Pugh, Cameron, Oswald, Williams, Morris, Richards, Bather, Mayor, Langley, and Davies.

The Collections amounted to nearly 200*l.*

SIXTH ANNIVERSARY OF THE SUFFOLK ASSOCIATION.

On Sunday, Sept. 26th, Sermons were preached in Ipswich—at St. Helen's and St. Margaret's, by the Rev. John Perowne, proceeding as a Missionary to India; at St. Stephen's and St. Mary Key, by the Rev. Francis Cunningham, M. A. Rector of Pakefield; at St. Clement's, by the Rev. Joseph Julian, B. A. Rector of Hasketon; and at St. Peter's, by

the Rev. John Wilcox, M. A. Rector of Stonham.

On Monday, a Sermon was preached in the Church of Little Stonham, preparatory to the Annual Meeting of the Stowmarket Branch, by the Rev. William Hurn, Vicar of Debenham; and the Fifth Annual Meeting was held, in the Evening, at Stowmarket.

On Tuesday Evening, the Rev. William Marsh, of Colchester, preached at St. Peter's Church, Ipswich.

On Wednesday, at twelve o'clock, the Sixth Annual Meeting of the Suffolk Association was held in the Shire Hall, in Ipswich; and, in the Evening, the Rev. Francis Cunningham preached at St. Peter's Church.

On Thursday, Sermons were preached in the Church of Debenham, by the Rev. W. Marsh and the Rev. John Wilcox. The Fifth Annual Meeting of the Debenham Branch was held, in the Church, between the Morning and Evening Services.

On Friday, Sermons were preached at Little Stonham, by the Rev. Edward Griffin and the Rev. W. Marsh. The Third Annual Meeting of the Stonham Branch was held, in the Church, after the Evening Service.

At the Annual Meeting of the Association, the Rev. Thomas Cobbold having been called to the Chair, the Rev. Joseph Julian, one of the Secretaries, read the Report. The Meeting was addressed by the Rev. Messrs. Griffin, Charlesworth, Bull, Nottidge, Perowne, Marsh, Cunningham, Tiffin, Henry Bull, Pemberton, Julian, and Reynolds, and by Captain Bentley.

At this Meeting, and at those of the several Branch Associations, the Rev. William Johnson, from Sierra Leone, detailed the circumstances of his establishment and success at Regent's Town, to the great encouragement and edification of the numerous Members of the Society who heard him.

FORMATION OF THE CHESTER AND CHESHIRE ASSOCIATION.

A very promising Association for the City and County of Chester has been formed, under circumstances which did not appear at all favourable. Some zealous and active friends of the Society have, by persevering exertions, procured a highly respectable Patronage, with every prospect of extensive support.

The Assistant Secretary, the Rev. Henry Davies, and the Rev. John Langley, having proceeded from Shrewsbury, and assisted at the Meeting of the Cheshire Auxiliary Bible Society on Wednesday Evening, September 29th, attended the Meeting for the establishment of the Church Missionary Association on Thursday the 30th. The Right Honourable the Earl of Rocksavage was in the Chair. The Right Worshipful the Mayor of Chester moved a Resolution, approving of the object and design of the Society; which was seconded by W. H. Folliott, Esq. who introduced the Assistant Secretary, to detail its proceedings more fully. Mr. Alderman Larden moved a Resolution for forming the Association, which was seconded by the Rev. John Langley. Mr. Alderman Newell, and G. B. Granville, Esq.; Mr. Alderman Rogers, and the Rev. Henry Davies; G. Harrison, Esq. and Mr. J. Fletcher; the Rev. R. W. Allix, and the Rev. R. Gell; J. Fluitt, Esq. and the Rev. R. Kenney; moved and seconded, respectively, the subsequent Resolutions. A motion of thanks to the Noble Chairman was made by Mr. Granville, and seconded by Mr. Folliott. His Lordship, in reply, remarked, that he had listened with great pleasure to the speeches which had been delivered; and considered that the talents of those who had spoken could not be consecrated to a better purpose, than the advocating of the cause of such an Institution as that which they had met to form.

Upward of 195*l.* was contributed soon after the Meeting; and there is good reason to hope that very considerable aid will be annually given to the Society's Funds by this Association.

The Officers already appointed are as follows:—

Patron,

The Right Hon. Earl Grosvenor.

Vice-Patron and President,

The Right Hon. the Earl of Rocksavage.

Vice-Presidents:

Sir John Grey Egerton, Bart.

Sir John Fleming Leicester, Bart.

John Smith Barry, Esq. (High Sheriff of the County),

William Egerton, Esq.

Samuel Aldersey, Esq.

John Fielden, Esq.

Francis Richard Price, Esq.

The Rev. Offley Crewe,

Hugh Robert Hughes, Esq.

W. H. Worthington, Esq.

Treasurer.

G. B. Granville, Esq.

Committee.

The Worshipful the Mayor of Chester,
William Makepeace Thackeray, M. D.

Mr. Alderman Francis,

Mr. Alderman Larden,

Mr. Alderman Newell,

Mr. Alderman Bennett,

Mr. Alderman Williamson,

Mr. Alderman Rogers,

W. Harwood Folliott, Esq.

Samuel N. Bennett, Esq.

W. H. Worthington, Esq. jun.

The Rev. Thomas Williamson,

John Fletcher, Esq.

John Kerfoot, Esq.

George Harrison, Esq.

John Fluitt, Esq.

Messrs.

John Broster,

T. Whittell,

R. Buckley,

T. Whittaker,

W. Grace,

O. Foulkes,

T. Challoner,

B. Brassey,

J. Beblington,

J. Hassall.

Secretaries:

Rev. R. Kenney,

Mr. John Walker.

LIVERPOOL LADIES' MEETING.

On Friday, the 1st of October, the Assistant Secretary and the Rev. Henry Davies proceeded from Chester to Liverpool; and attended

there a Meeting of the Ladies' Association, at the School Room connected with St. Andrew's Church; availing themselves of this opportunity, to lay before the friends of the Society the most recent account of its proceedings, and to prepare the way for a General Meeting, which it is intended to hold in the Spring, for the formation of an Association for Liverpool and West Lancashire, in aid of the Church Missionary Society.

FOURTH ANNIVERSARY OF THE MANCHESTER AND EAST-LANCASHIRE ASSOCIATION.

The Annual Sermons were preached on Sunday the 3d of October, at St. James's and St. Clement's, by the Rev. Henry Davies; and at St. Stephen's, by the Assistant Secretary of the Society.

On the following day, Monday the 4th of October, the Fourth Annual Meeting took place in the Exchange Dining Room; the Rev. Melville Horne in the Chair. The Rev. Messrs. Hollist, Bickersteth, Davies, Nunn, and Burton, and Messrs. Moxon, Gardner, Townsend, Keeling, Scarr, and Deane, addressed the Meeting, which was much more numerously attended than last year. The Report, which was read by Mr. Burton, stated that above 600*l.* had been raised during the year. Nearly 100*l.* was collected after the Sermons and Meeting. The Chairman was congratulated on hearing, many years after he had laboured as Chaplain in the Colony of Sierra Leone, of the great blessing of God on the labours of the Missionaries in that quarter.

FIRST ANNIVERSARY OF THE NORTH STAFFORDSHIRE ASSOCIATION.

The Rev. Henry Davies preached at Burslem, on Sunday Morning, October 10th; and, in the Afternoon, at Newcastle-under-Line.

In the Town Hall of Newcastle, the First Anniversary of the North

Staffordshire Association was held, on Tuesday, the 12th; the President, the Rev. Clement Leigh; in the Chair. The Rev. Henry Davies entered, at large, into the state of the Heathen. Resolutions were moved and seconded, respectively, by the Rev. James Knight, and Thomas Minton, Esq; by the Rev. George Styche, and Mr. Herbert Minton; by William Yates, Esq. and the Rev. Robert Anlezark; by the Rev. Thomas Brooke, and the Rev. Delabere Pritchett; and by Michael Bott, Esq. and Samuel Knight, Esq.

After the Meeting, the Rev. H. Davies preached again at Newcastle Church.

The Collection at Burslem amounted to about 15*l.*; and those at Newcastle to 53*l.* 1*s.* 3*d.* Mr. Leigh preached at Cheadle, and collected 13*l.* 12*s.* 6*d.*

FORMATION OF MELBOURNE BRANCH ASSOCIATION.

From Newcastle, Mr. Davies proceeded to Melbourne, and assisted at the formation, in that place, of a Branch of the Derbyshire Association, on the Evening of October the 14th; the Vicar, the Rev. John Middleton, in the Chair. Mr. Davies having explained the nature and objects of the Society, and given some detail of the Idolatries of the Heathen, and the blessing and comfort which Missionaries had already been enabled to convey to them, was followed by the Rev. James Bagge and the Rev. Mr. Malpas.

FURTHER PROCEEDINGS OF THE REV. HENRY DAVIES.

October the 15th, Mr. Davies was accompanied to Lenton, in Nottinghamshire, by the Rev. James Bagge; and attended a Meeting of the Friends of the Society in that village and neighbourhood. The Rev. Edward Creswell, the Vicar, was in the Chair, and addressed the Meeting at some length; and

was followed by Mr. Davies. The Rev. E. T. M. Philipps, Rector of Hathern, with Mr. Bagge, assisted on this occasion.

On Sunday, Oct. 17th, Mr. Davies preached, in the Morning, at Barrow, in Derbyshire; and, in the Afternoon, at Swarkstone, in the same County. The Collections were 26*l.* 9*s.* 7*d.*

THIRD ANNIVERSARY OF THE DEVON AND EXETER ASSOCIATION.

The Third Annual Meeting was held on Wednesday, the 13th of October, in the Egyptian Hall, at the Hotel, Exeter; Colonel Macdonald in the Chair. The motions, as is now usual, referred to the various circumstances of the Society's Missions. They were severally made and seconded, by H. Cornish, Esq. and the Assistant Secretary of the Society; by the Rev. James Mules, and the Rev. W. B. Johnson; by the Rev. S. C. Wilks, and Samuel Codner, Esq.; by the Rev. John Marriott, and Colonel Young; by Daniel Mackinnon, Esq. and the Rev. John Perowne; by General Baynes, and the Rev. Mr. Cox; by John Bacon, Esq. and the Rev. John Bradford; and by the Rev. Robert Jarratt, and Mr. Adams. The Collection, at the close, amounted to upward of 20*l.* Those for the year had exceeded 300*l.*

FIRST ANNIVERSARY OF THE TEIGNMOUTH BRANCH.

The Rev. Messrs. Bickersteth, Johnson, and Perowne, accompanied by the Rev. Messrs. Marriott and Wilks, proceeded to Teignmouth; where the First Annual Meeting of that Branch of the Devon and Exeter Association was held, on Thursday the 14th; Thomas Roworth, Esq. in the Chair. The Public Rooms were quite filled. The Clergymen just mentioned, and the Rev. Messrs. Cox, Whish, and Mules, with R. Jordan and J. B. Bartlett, Esqrs. addressed the Meeting. The spirit awakened on this

occasion was evidenced by a Collection of above 19*l.* The sum of 260*l.* has been contributed, in this town and neighbourhood, since the year 1816; chiefly through the zealous exertions of the Treasurer.

FORMATION OF THE TORQUAY BRANCH ASSOCIATION.

On Friday the 15th of October, the Rev. Messrs. Bickersteth, Perowne, and Johnson, proceeded to Torquay, with the intention of meeting a few friends to the Society at a private dwelling. When, however, they arrived, they found some of the inhabitants so desirous of a Public Meeting, in order to form a Branch of the Devon and Exeter Association, that it was determined to hold one, the same evening, at the London Inn.

George Grenfell, Esq. was called to the Chair. Motions for the forming of an Association were severally made and seconded, by the Rev. J. K. Whish, and the Assistant Secretary; by Samuel Codner, Esq. and Percival White, Esq.; by the Rev. W. G. B. Johnson, and Thomas Stabb, Esq.; and by the Rev. John Perowne, and W. Codner, Esq. The Collections and names put down amounted to nearly 30*l.*

The following Gentlemen were requested to act as the Officers of the Association:

President,
Colouel Ottley.

Vice-Presidents:
Rev. J. Bellfield,
Rev. John Sheepshanks,
Francis Garratt, Esq.

Treasurer and Secretary,
Thomas Stabb, Esq.

FIFTH ANNIVERSARY OF THE PLYMOUTH-DOCK AND STONEHOUSE ASSOCIATION.

The Assistant Secretary preached, on Sunday Morning, October the 17th, at Stonehouse Chapel; and, in the Evening, at St. John's Chapel, Plymouth-Dock. The Rev. John Perowne preached, the same Evening, at Stonehouse Chapel. The

Fifth Annual Meeting was held the next Evening, at Six o'Clock, in the Philosophical Lecture Rooms, in Plymouth; the Rev. T. M. Hitchins, in the Chair. The Meeting was addressed by the Rev. Messrs. Bickersteth, Richards, Johnson, Perowne, Tucker, Glubb, Davie, and Rawlings, and by Lieutenant Rhind and Captain Thicknesse.

The Collections amounted to about 30*l*.

FORMATION OF THE STONEHOUSE LADIES' ASSOCIATION.

On Monday Morning, Oct. 18th, a Meeting took place in the Adult School Room, for the purpose of forming an Association of Ladies in aid of the Society.

President, Rev. P. S. Davis.

Treasurer, Mrs. Bennett.

Secretary, Miss Cole.

ANNIVERSARY OF THE HATHERLEIGH BRANCH.

The Rev. Messrs. Bickersteth, Johnson, and Perowne proceeded from Plymouth-Dock to Hatherleigh; where they attended a Meeting of that Branch of the Devon and Exeter Association, on Tuesday night, Oct. 19th, in the Parish Church. The Church was quite filled. The Vicar, the Rev. Cradock Glascott, introduced the proceedings; and the Rev. Mr. Kingdon closed them with some practical remarks.

FORMATION OF THE WELLINGTON ASSOCIATION.

The day after the Hatherleigh Anniversary, a Meeting was held, at the School Room, in Millway, at Wellington in Somersetshire, for the purpose of forming an Association; the Rev. Robert Jarratt, Vicar, in the Chair. After Messrs. Bickersteth, Johnson, and Perowne had spoken, the Rev. James Mules proposed the usual Regulations.

The Assistant Secretary preached, in Wellington Church, in the Even-

ing. The Collection and Subscriptions amounted to nearly 50*l*.

President,

Rev. Robert Jarratt, M.A.

Treasurer and Secretary,

Rev. James Mules.

FORMATION OF THE WEYMOUTH AND MELCOMBE-REGIS ASSOCIATION.

On Friday, the 22d of October, at a Meeting assembled in the School Room at Weymouth, an Association in aid of the Society was formed for Weymouth and Melcombe Regis. Wm. Williams, Esq. one of the Representatives of these places in Parliament, was in the Chair; and had, in the most friendly manner, travelled from a great distance to assist on this occasion. Some opposition had been publicly manifested. This opposition had the effect of bringing together a larger assemblage of persons than would have otherwise met; and it is known, from the result, that the arguments and statements brought forward at the Meeting had a very happy influence, in the removal of misconceptions respecting the Society. Contributions to the amount of about 100*l*. are expected.

Resolutions were moved or seconded, by R. Williams, Esq. M.P. the Assistant Secretary, the Rev. W. B. Johnson, the Rev. John Davies, the Rev. John Perowne, the Rev. H. J. Richman, Edmund Henning, Esq. and the Rev. O. Piers.

President,

William Williams, Esq. M. P.

Vice-President,

Thomas Powell Buxton, Esq. M. P.

Treasurer,

Edmund Henning, Esq.

Secretary, Mr. J. Upham.

SERMONS BY THE REV. JOHN PEROWNE.

On Sunday, October 10th, Mr. Perowne preached at Henstridge and Milborne Port; on Monday the 11th, at Cerne; and, on Sunday the 24th, at St. Peter's and Trinity Churches, in Dorchester. The Collections amounted to 99*l*.

Foreign Intelligence.

DENMARK. BIBLE SOCIETY.

Increasing Exertions of the Society.

THE Rev. Dr. Henderson has communicated to the British and Foreign Bible Society some encouraging statements of the progress of the Bible Society in Denmark. Its proceedings have, within these few months, assumed an aspect which has long been desired. Under date of Copenhagen, April 8, 1819, Dr. Henderson writes—

In the different Provinces, a number of Clergymen and others have come forward simultaneously; and have not only sent in their own individual contributions to the Society, but have succeeded in the formation of Filial Associations, for the purpose of exciting a local interest among their parishioners and dependents, and more effectually aiding the cause in general.

But nothing will more essentially accelerate and extend the prosperity of the Danish Bible Society, than the adoption of measures, which have just been proposed, and will be resolved at the next meeting; namely, the publication of a Monthly Circular, containing, in as condensed a form as possible, the History of Bible Societies, and the most interesting occurrences of recent date, connected with their progress and beneficial effects; together with the incidents of a journey, undertaken by one or more Members of the Parent Committee through the Provinces, with a view to plant new Societies, and to water such as are already planted.

Numerous applications for Bibles and Testaments have been pouring in from Country Clergymen, who wish to supply such of their Young Charge as are to be confirmed at Easter. The Right Rev. Bishop Boysea has ordered not fewer than 600 copies of the New Testament for this purpose.

The Society is actively extending its care to the Foreign Possessions of Denmark.

At our last Meeting (says Dr. Henderson) supplies of the Danish Scriptures were voted for Greenland and the West Indies. From the latter quarter upward of 1700 silver dollars have been received by the Society, in the course of last year. The Edition of the Creolian New Testament, consisting of 1200 copies, has now left the press; and a supply will be sent, by the earliest opportunity, for distribution among the swarthy sons of Africa: who, by a Divine Blessing on the perusal of them, may become the freed-men of Christ; and be taught to render service from the heart as unto the Lord, *and not to man*, till that period arrives when they shall be invested with the same privileges as the rest of our common species.

SWEDEN. BIBLE SOCIETY.

Activity of the Association in the Parish of Alrum.

Dr. Henderson writes from Gottenburgh, May 28, 1819—

In the Parish of Alrum, in Scania, which, I doubt not, Dr. Steinkopf well remembers, there is one of the most flourishing Bible Associations in Sweden. Its worthy founder, the Rev. Gabriel Thulin, has been indefatigable in carrying forward its operations: till none has been left unsupplied with the Records of Eternal Life, excepting such as may have settled in the Parish subsequently to the last investigation; and who will, in their turn, be put in possession of the inestimable treasure.

Among other regulations adopted by this Association, it may be mentioned, that, previously to the celebration of the Marriage-Service, the Bridegroom presents his Bride with a Bible; and, at Baptism, one is presented by the Sponsors of the Child, for whom it is kept till he be able to make use of it. Upward of 600 copies have been distributed in the Parish of Alrum.

Activity of the Gottenburgh Societies.
It is with pleasure (Dr. Henderson

writes) that I have to state the progress which is made by the Bible Societies of Gottenburgh. The members of the larger Institution, aided afresh by the bounty of your Committee, are encouraged to carry on their investigations, and enabled to supply the spiritual want of the Poor in these times of severe external pressure. Upward of 3000 Bibles and 2000 Testaments have been distributed, in the course of the last year.

In this labour of love, their operations are greatly facilitated, as far as it regards the town and immediate neighbourhood of Gottenburgh, by its active Auxiliary Society, in which the young bear so distinguished a part.

I had last night the pleasure of attending a Meeting of its Committee, and was happy to observe the minuteness and accuracy with which its investigations are carried on. Of the scope which exists for their exertions, I need only state the fact, that upward of forty cases were presented as the result of applications and investigations for a single month, all which related to families or individuals whose circumstances put it entirely out of their power to procure the Sacred Volume.

Nor is the attention of the Auxiliary Committee confined to the regular inhabitants of the place: they extend it to the shipping, supplying such of them as are found to be destitute of the Scriptures. It is worthy of notice, that there is scarcely an English Vessel, which they have visited of late, that has not a Bible on board. The greatest demand is from Danish and Norwegian Seamen.

RUSSIA.

BIBLE SOCIETY.

LETTERS from the Rev. Dr. Paterson, dated in February, March, and April, from St. Petersburg, convey many proofs of the enlarging influence and exertions of the Russian Bible Society and its numerous co-adjutors. Sixteen new Associations have been formed in various parts of the Empire.

The following information is col-

lected from Dr. Paterson's different Letters.

Great Circulation of the Scriptures.

From our depository in the Bible Society House, we have, during the last month, sent away copies of the Scriptures, to the amount of nearly 100,000 roubles; to every quarter and almost every province of Russia, whether European or Asiatic. Twenty cart-loads were sent directly across the Caucasus to Tiflis, in Georgia, for Christians and Mahomedans. Our friends in Georgia are full of animation; they have collected not less than 18,000 roubles; which, in whatever light it be viewed, is a considerable sum for them. We have orders to send away copies of the Scriptures, for about 120,000 roubles.

Completion of the Gospels in Modern Russ.

On Easter Evening, I had the unspeakable pleasure of presenting to our excellent Emperor, through Prince Galitzin, the first copy of the Gospels in the Modern Russ. As it was needful that the first edition should have a short Preface, giving an account of the cause of its being translated into the Modern Russ, and the good Monarch fearing that those who drew up the Preface might have given him undue praise, I was repeatedly charged not to deliver out a single copy, until he had read the Preface, and approved it. Nothing having been said to hurt the feelings of the modest Alexander, he approved of the whole; and was highly delighted to see this important part of the Word of the Living God, in a language understood by about thirty millions of his subjects. I immediately received orders to distribute as many copies as we had got ready. I then sent copies to the Members of the Imperial Family, and several of the leading Members of our Committee; which caused much joy to them and their families. The day before yesterday our Committee met, when I had copies prepared for the remaining Members; and, the business being ended, and my packages opened, every copy was speedily carried away. We are likely to be, in a manner, devoured at the depot, by the people, eagerly soliciting copies, and begging to be allowed to deposit

money in order to secure them: A second edition, to the number of 10,000 copies, was immediately ordered, and two sheets are already composed.

Organization of Finland.

Six Auxiliary Bible Societies have been fully organized in Finland,—one at Uleaborg, a second at Kuopio, a third at Wasa, a fourth at Björneborg, a fifth at Tavastehus, and a sixth at Borga; so that only Wyborg remains: and, when this shall have been occupied (an event which would have taken place long ere now, but for the indisposition of the Governor, whose heart is with us), the whole country will be organized; and arrangements have for some time past been making for that purpose.

What I have stated, has been officially communicated to me by the President, the Governor-general, Count Steinheil; who, in the Society's name, has requested me to remit to the Parent Society in Abo, the sums promised to each of these Auxiliaries by your Committee.

The statutes of all these Auxiliary Societies have been sent to me, and they are highly satisfactory indeed: the spirit which they manifest is delightful; and, as Count Steinheil expresses himself, raust, in its effects, cause the light of Divine Truth to shine more and more on the inhabitants of Finland. All the money is to be sent to the Parent Society, which is to furnish the Auxiliaries with copies of the Scriptures to the amount.

It is impossible to calculate the effects of these Societies on Finland. The people are capable of reading the Scriptures, and desirous of having them; but the vast extent of the country rendered it hitherto impossible to supply them. Now, in every Government Town, there will be a Bible Society; and, in every Parish, that Society will have its Commissioners, whose duty it will be to find out the wants of the people, and to supply them.—Let us praise God for these results.

Juvenile Bible Society of Odessa.

The Boys of the High School at Odessa petitioned to be allowed to form a Juvenile Bible Society. This being granted, a Meeting was held, attended Oct. 1819.

by the most respectable inhabitants of the place. The Parents of the Children were present, their Teachers, and all the Committee of the Auxiliary Society of that place. The business was conducted in the most solemn and impressive manner. Immediately after the Public Meeting, the Children held a Committee, when their young Secretary, with the aid of the Secretary of the Odessa Society, conducted the business. They commenced by distributing copies of the Scriptures, to the amount of forty rubles, to their poorer school-fellows; and this money had been collected by themselves.

Exertions in Moldavia, Wallachia, and Bessarabia.

Every Letter from Moldavia brings us glad tidings of the progress of the work, in that Province, and in Wallachia. The demand for copies of the Scriptures is very great, and daily increasing. This seems to be more particularly the case in the Turkish part of these Provinces. The Metropolitan there has applied for 700 copies of the New Testament, chiefly for the Priests, to each of whom he intends giving a copy. They have, ere now, received 2000. In Bessarabia things are prospering greatly. The Moldavian Testaments were all distributed in a very short time; and pressing Letters for 2500 copies more were received; 2000 copies have since been despatched. The printing of the whole Bible is advanced to the end of the Old Testament. Application has also been made for 500 Modern Greek Testaments. One priest writes, that, happening to read a portion of the Testament to a poor man, who could not read himself, and who had never heard the Scriptures read in his own language before, the poor man, after listening for a time with attention, burst into tears, and exclaimed, "How sweet are these words to my mouth!" The Bishop of Ackermann and Bender is particularly active.

New Translations of the Scriptures.

I have received the Gospel of Matthew, in the Karelian Language, which is of Finnish origin, and spoken in the Government of Twer, to print it for the poor people who speak this language: they were quite enraptured.

to hear that they were likely to have the Word of Life in a language which they understand. The Members of our excellent Society in Tobolsk inform us, that they have found opportunities to get the Gospels translated into Two New Languages, spoken in Siberia, the Rangusian and Chapoginian. You see we bid fair to rival our friends in the East, in the number of Translations. Matthew is translated into the Tschuwashian, and the other Three Gospels are in a state of forwardness. This is going forward under the direction of our Societies in Kazan and Simbirsk. The works will be printed in Kazan.

WESTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Unusual Rains and Mortality of the Present Year.

LETTERS of various dates in the months of April, May, June, July, and August, have been received, at different times, from his Excellency Governor Mac Carthy, and from the Society's Missionaries and Teachers. Among these have been recognised, with mournful associations of mind, the hand-writing of one whom we must now call the late Chaplain, the Rev. John Collier; and those of two very estimable characters, Mr. John Brereton Cates and Mrs. Jesty, who have also been called away from their labours.

The Rains of the present year, on the Western Coast of Africa, have been unusually severe and uninterrupted, beyond those of any season in the memory of man; and sickness and mortality have prevailed; therefore, more than ordinarily, among Natives as well as Europeans.

Most of those persons, connected with the Mission, who had arrived in the preceding Drys in the Colony, have been attacked with Fever; and some of them severely: but, at the date of the last advices, the greater part of the survivors were recovering.

Means of preserving and recovering Health in Western Africa.

A single failure in the most rigid and scrupulous attention, particularly in new comers, to the rules requisite in that climate for the preservation of health, will often lead to fatal consequences; while a vigilant and cautious adherence to such regulations is generally the means, under the blessing of God, of escaping, though not the attacks of fever, yet the frequent recurrence or long continuance of such attacks.

His Excellency, Governor Mac Carthy, lamenting very feelingly the loss of valuable lives around him, and anxious "to prevent," to use his own words, "the exaggerated statements which the report of the death of Mr. Collier may cause at home," expresses his opinion that his sickness was brought on by various causes, which he enumerates, and which might, by scrupulous care, have been avoided.

His Excellency himself affords a striking illustration of the remarks which we have made. He has had the goodness to state, in a Letter to the Secretaries, of August the 21st, the course which he has himself so successfully pursued.

His Excellency observes—

It is my general habit to take a great deal of exercise, on horseback; and even in an open boat, since the formation of the Soldiers' Establishments. This is (he adds) the Eighth Rainy Season which I have encountered in Africa. I make it a rule to avail myself of every opportunity to change, when wet. When, from duty, and not otherwise, during the Rains, I visit the new Soldiers' Towns in a boat, I adhere to the same rule, as far as practicable. By the use of a Shower Bath, I have accustomed myself to wet. I keep my windows open all night, at all seasons of the year; and I am thus less affected by exposure to a damp atmosphere. I dispel all gloomy impressions, as far as I can, by keeping body and

mind engaged, and mixing with Society.

To this account of a successful method of guarding against or weakening the diseases of the climate, we shall subjoin the sentiments of a Member of the Society, who formerly occupied the same station in the Colony as that now filled by his Excellency, on that method of Cure which experience has proved to be the most efficacious.

The practice which I have known to be most uniformly successful, has been that of commencing, on the first appearance of Fever, with such emetic and cathartic applications as will best clear the bowels, and tend also to produce moisture on the skin; to be followed, as soon as a remission of the Fever has been obtained, by Peruvian Bark, in considerable quantity, say an ounce in twenty-four hours.

I have known the following plan very useful. Take an ounce of Epsom Salts; and infuse the same in a pint of water, adding to it a solution of a grain or a grain and a half of Emetic Tartar. On the appearance of Fever, let a wine-glass of this mixture be taken every fifteen or twenty minutes, until the stomach is moved.

Bleeding, in cases of Remittent Fever (I speak of Tropical Climates), I regard as very destructive: but copious bleeding is almost certain death. I have never known it to answer. During an experience of fourteen years, I acquired a fixed conviction of its being dangerous to have recourse to it, except in cases of violent topical inflammation; and, even then, the use of it, with Europeans, appeared very questionable.

This Gentleman furnished the Committee with these remarks, with the same view that induced Governor Mac Carthy to appeal to his own practice. They are influenced by a benevolent anxiety to arrest, as much as possible, the loss of useful health and of valuable lives; and it may be hoped, that every one who is conscientiously desirous of promoting the good of Africa, will profit, to the utmost, in hum-

ble dependence on the blessing of God, of the results of long experience in able men.

Death of Mrs. Jesty.

At the end of June, both Mr. and Mrs. Jesty were much indisposed. Mrs. Jesty, though near the time of her confinement, exerted herself to the last in the Female Department of the Colonial or Freetown Schools.

On the 1st of July, Mr. Jesty was obliged to call in medical aid, as his fever increased; and, on the same day, Mrs. Jesty was seized with fever: He himself was carried down to the lower part of the house, for the benefit of air, and to leave the upper apartments more retired for his wife; but this proved to be a final separation between them for the present world.

On the 7th of July, Mrs Jesty was delivered of a still-born child. Mr. Morgan and Mr. Taylor had come to visit them on the preceding day, and had slept at their house. About three o'clock in the afternoon, an hour after her delivery, she sent for these friends, and told them that she wished to take leave of them before she departed to Glory, to which she felt that she was just going.

She had said to a person who waited on her, "I do not love my Saviour as I ought, and as I wish to do; but when I am in Glory, which will be very soon, how pure will that love be with which I shall then love Him!" "Tell dear Jesty," she said, "that I am going to Glory; and that, ere long, we shall meet in heaven, never to part again!"

She now begged Mr. Morgan to pray for her. Her two friends had scarcely kneeled down by her side, before her spirit was released from sufferings, and entered into the joy of her Lord.

This (says Mr. Jesty) increased my fever. I was not allowed to see her

remains. I was placed on a cot-frame, and carried by four Kroomen to Mr. Collier's, where I remained for a day or two, and was then carried back in the same manner; so that I never saw my ever dear and affectionate partner after the second or third day of our illness.

This was, indeed, a trying season. Nothing on earth could afford me comfort: but, through the mercy of God, I was enabled to pray to Him, who *doth not afflict willingly nor grieve the children of men.* He heard my cry; and, from the inexhaustible fountain of Love, poured comfort on my languishing soul. I indeed found that *the Lord is good, and a strong hold in the day of trouble, and knoweth them that trust in Him!*

Of his wife's death, Mr. Jesty says—

By the testimony of many friends who visited her during her illness, I am convinced that her faith was wonderfully strong, and her death truly triumphant.

A few lines, written during her short illness, and found by Mr. Jesty after her death, sufficiently attest her maturity of preparation for a better world:—

O God, my Saviour and my All! it is in Thy wisdom, that Thou layest me low, on a bed of sickness and of pain—Thou alone knowest whether it is on a bed of death. I desire to lie passive to Thy will—with no impatient anxiety, either for life or death; fully assured that Thou orderest all things well! But, dearest Saviour, the love which thou hast manifested for such a sinful worm as I am, makes me ashamed of my ingratitude. For this and numberless other transgressions, I can only look unto Thee, with the Publican, and cry, *God be merciful to me a sinner!*

Mr. Bull writes of her—

Not many hours before she died, I conversed with her. Her testimonies to the faithfulness of her Saviour, in her dying hour, were very encouraging to our drooping hearts. Her language was, "Jesus is mine, and I am his, and I am happy!" Many gracious words, which dropped like honey

from her lips, will be long remembered. Thus drooped one of the fairest flowers of the Mission!

We shall close our account of this devoted servant of Christ, in the words of Mr. Düring:—

Mrs. Jesty was a woman, whose equal, in every point, belonging to a Christian Life, I have scarcely seen. Her piety and amiable behaviour were such as drew the immediate notice of every Christian: She was a Character, that could not but be, at first sight, admired and highly esteemed; and was an ornament both in the Church of Christ and to our Society.

And, as her life was truly heavenly, so her dying moments were triumphant. In a Note which I had from her, while dying, she wrote—"Though I am but a weak vessel, and hastening to my home, yet I believe, and firmly believe, that my Blessed Saviour will give me grace still to drive a nail into his spiritual building, should it even be in my death:"—and, at the committing of her body to the grave, the Lord graciously fulfilled the desire of the soul departed from it. I never have attended a Funeral like hers! It was certainly very solemn; but not any thing mournful to me, nor to many besides. After the Funeral Service, a Hymn was sung. Many tears were shed, and many exclaimed that they never had witnessed such a scene. Many young people here at Gloucester, who knew her from a short stay with us, attended her Funeral. The impression made on their minds is not forgotten; and it is to be hoped, that the eternal happiness of the Christian is by many of them sought after. In the evening, I endeavoured to improve, from John xi. 25, 26, what they had witnessed in the day; and have reason to hope not without a blessing to many.

Death of Mr. John Brecken Cates.

The death of Mr. Cates is a very serious loss to the Mission. "With him," Mr. Düring writes, "we have, humanly speaking, lost our right hand. His penetrating eye and acute discernment are well known to you, and the loss of them is deeply felt by us here."

An extract of a Letter from Mr. Bull, dated July 23, will be read with melancholy feelings by the Members of the Society. It may be recollected, that Mr. Cates himself announced (see our last Vol. pp. 481—484) the Deaths of the Rainy Season of 1818, in a Letter at once animating and affecting.

On Monday last (Mr. Bull writes) the 19th, I received an intimation that my dear and highly-esteemed Brother, Mr. Cates, was in great danger, and desirous of seeing me. On Tuesday I accordingly went to him, at Mr. Collier's house in Freetown; and remained with him till this afternoon, when he exchanged a world of woe, for a mansion in heaven. Ever since his return, in the middle of April, from the Journey of ten weeks, with William Tambo and William Davis, into the Bassa Country, in which he *averred his life* for the making known of Christ's Name, he has been complaining of sickness, and has endured excruciating pains in the bowels. He removed, for exchange of air, at the end of June, from Regent's Town, where he and Mr. Morgan were in charge during the absence of Mr. Johnson, to Leicester Mountain, and thence to Gloucester; everywhere experiencing great kindness from his affectionate friends. Not appearing to be much benefited by this change, he was prevailed on to remove to Freetown, for the advantage of medical attendance. Here he endured much affliction; and continued gradually to sink, until death closed his eyes.

In his last conflict, Mr. Cates eminently felt the truth of that Divine promise and declaration—*Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on Him, shall not be confounded. Unto you, therefore, which believe, He is precious.*

Till within a few days of his death, he had suffered under much darkness of mind, and many temptations: yet he was "not confounded," but stayed himself on his God; applying to his own case, as a Member of the Church of Christ, the

prediction of the Prophet Zechariah, respecting the final issue of her conflicts and trials—*At evening time, it shall be light.*

Nor was he disappointed of his hope. He had a joyful confidence in the Saviour of Sinners; and spoke of him with grateful exultation to those who were with him: while he was enabled to submit cheerfully to His will. The day before his death, when very much exhausted, he called Mr. Bull to him, and expressed, in a few words, a lively sense of the presence and love of his Saviour. Mr. Bull reminded him of his need of patience, and repeated to him the words of Job—*All the days of my appointed time will I wait, till my change come.* "Yes!" he replied, "if He will not take me home to-day, I must wait till to-morrow; and my soul is all ready to depart!"

In this heavenly frame of mind he continued, till delirium came on, in the Evening of Thursday, and did not appear to leave him till the hour of his departure, at five o'clock on Friday Afternoon; "when," Mr. Bull writes, "with a smile on his countenance, and seemingly in the act of prayer, his blessed spirit joined the innumerable company of the Church of the First-born, whose names are written in heaven."

"With such proofs," Mr. Bull adds, "of the faithfulness of the Lord, well may we dry our tears, and shout *Hallelujah! for the Lord God Omnipotent reigneth!*"

Death of the Rev. John Collier.

Mr. Collier's death followed that of Mr. Cates, in little more than a week. On Sunday, the 18th of July, he had to attend a Funeral in the Burial-ground; and, being somewhat after his time, he threw himself into a profuse perspiration by hastening to the ground: having gone out without a proper guard against the rain which was descending in torrents, he began soon

afterwards to sicken. He assiduously attended the dying-bed of Mr. Cates, and was but ill prepared to sustain the fatigue. The day after Mr. Cates's death, Saturday the 24th, he was occupied in writing his last Letters to the Society. On Sunday, Mr. Nylander supplied his place at Church. On the following days his fever increased. Mr. Wilhelm came down from Leicester Mountain to attend him; and continued his kind offices, till Mr. Renner, by desire of the Governor, took his place, on Friday the 30th, by the bed of his dying friend.

Mr. Renner writes—

I staid with him till he closed his eyes, which was on Sunday, the 1st of August, at half past ten in the morning, at the time when he usually stood up, in the service of his Master, beseeching this people, in Christ's stead, to be reconciled unto God.

Mr. Collier was sensible on the Saturday; but seemed unable, through extreme debility, to say much, or to notice things around him.

His Excellency the Governor, in communicating the intelligence of Mr. Collier's death to the Society, bears an honourable testimony to him:—

It is with deep sorrow that I have to mention the death of the Rev. John Collier. I regret, in him, a respectable character, to whom I was sincerely attached, and with whom I had frequent communications on matters nearest to my heart.

Reflections of the Survivors on these Deaths.

It is no small alleviation of the regret which cannot but be felt at these bereavements, to witness the truly Christian Spirit in which they are viewed by the surviving Labourers. We shall quote various passages of their Letters: and doubt not, but that the grace bestowed on them will animate their friends; and that their earnest entreaties to be remembered in prayer, will enlarge the desires of many hearts to-

ward them before the Throne of Mercy.

Mr. Düring explains, in the following passage, the arrangements which have been made, under present circumstances; while he speaks like a Christian, of the trials under which the Mission labours.

When it pleases God to visit his people with afflictions, those who are His will be best seen, and distinguished from those, who bear His name, but are none of His. How great is the real Christian's reward, already, in this polluted world! While those whose hope is only in this life are terrified by seeing numbers of their fellow-mortals hurried into eternity, the true Christian is enabled to stand, as it were, like a child by his Father's side, and see, with serenity, what He is doing!

We are now in a strait again! Most of us are sick; or else, through weakness, unfit for duty. The Brethren, Morgan, Taylor, and Jesty, have been, for many weeks together, confined. Br. Renner officiates in Freetown: Br. Nylander has his hands full at Kiskey; and I, the least, have to share my labours between Regent's and Gloucester Towns. I have had four attacks again, this year, from the fever; but, thanks be to the Lord of all Mercies, who has enabled me, at least every Sunday, to go through my work! Br. Bull, who, in June and July, assisted me, was at length also laid up with the fever; but, thanks be to God! he is now restored again, and able to render assistance.

What I have said, is by no means intended to discourage you. No! It is merely intended to give you a view of our condition: and I would humbly say to my Superiors, Be not dismayed at the dark dispensations of our God! Fear not: for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work, by a single individual, as much as by a thousand: only I would crave your earnest petitions, at the Throne of the Heavenly Grace, for us the survivors.

Mr. Taylor writes—

What can we say to these things?

We can only exclaim, *The will of the Lord be done!*

Continue, Dear Sir, to pray for us; and stimulate others to do the same, that our Lord may give health and success in the great work before us.

Mr. Jesty concludes his affecting narrative of the death of his excellent Wife, with an earnest entreaty—

Oh send us more Labourers! Our party is very small now, but we are enabled to lean and repose our trust on our Blessed Saviour. Never once did my dear Wife regret coming to Africa!

In speaking of Mrs. Jesty's last moments, Mr. Morgan says—

I have just been called to pray with and witness the last moments of our beloved Sister, Mrs. Jesty. Her death is our loss, but her eternal gain. Clouds seem, indeed, thick around us here. Pray then, Dear Sirs, more for us. We need your prayers, and more Labourers in this trying vineyard. Let none be discouraged: nor let any come, who are not ready to say, with our dear Sister departed, "I am entering the Glory of my Lord! My Head is in heaven; and where should I be, but with Him?"

Mr. Bull writes.—

I believe I speak the feeling of most of our remaining few, when I say that we are not disheartened, but encouraged. And if we are so, who stand in jeopardy every hour, you will not do well to be cast down. As that faithful man wrote, in his Letter concerning Mr. Garnon—"Let more

Labourers put their lives in their hands." I once asked him what he meant by those words. He reminded me, that a Missionary should not be over anxious for his life; but while he was prudent in all things, he should carry, as it were, his life in his hand, ready to resign it at his Saviour's command.

O Dear Sir (Mr. Bull adds), we are few and weak. Send us faithful and zealous men. Send us another Cates—an Elisha, instead of our Elijah. May the Lord of the Harvest put such Labourers in your way! These things should not move us. *His counsel shall stand, and He will do all His pleasure.* As the blood of the Martyrs was the seed of the Church, so may it be here! We have every reason to be steadfast: *for the Lord will yet have mercy upon Zion.*

You may hear, perhaps, next of my removal; and another may take up his pen to write of me. But, be it so! May I be but faithful to Him who has said, *Where I am, there shall also my servant be!*

In a subsequent Letter, Mr. Bull adds—

Be not cast down, Dear Sirs! Ethiopia shall soon stretch out her hands unto God!—yea, does now begin! Truly, the poor instruments employed are in jeopardy every hour in a very particular way; but *the Lord reigneth! and heaven and earth shall pass away, but His Word shall not pass away.* Let us hope, then, for brighter days. *At evening time, it shall be light.* Only pray for us, that we, who remain, may, *with one mind, strive together for the Faith of the Gospel.*

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From September 21, to October 20, 1819.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Aldwinkle (Northamptonshire)	9	7	0	111	1	2
Blackheath Ladies	49	16	7	496	5	1
Byfield (Northamptonshire)	33	9	0	140	19	8
Clerkenwell School Fund	5	0	0	267	16	6
Dewsbury (from Mirfield Branch)	35	0	0	392	11	1
Darbyshire	20	16	2	2556	0	0

460 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Godney (Lincolnshire)	6	0	0	...	19	5	0	
Gloucestershire (from Campden Branch)	45	11	10	...	1538	9	0	
Ilkington Ladies	29	0	4	...	128	12	7	
Iver (Bucks)	8	2	10	...	132	7	10	
Mark, near Ayrbridge	7	0	0	...	58	4	0	
Morden (Surrey)	7	0	0	...	86	2	2	
Newcastle-upon-Tyne	{ General Fund . 25 0 0 School Fund . 5 0 0 }	50	0	0	...	680	8	9
Norfolk and Norwich	125	14	1	...	8077	16	2	
Norwich (including 67l. from Lantieri-Beaston and Redford Branch)	68	0	0	...	1204	11	2	
Percy Chapel	{ Gentlemen's Committee . 12 10 6 Ladies Comm. 9 4 0 School Fund . 5 0 0 }	14	4	0	...	1710	14	7
Plymouth Dock	35	0	0	...	698	1	12	
Portsea	17	2	7	...	784	1	2	
Queen Square Chapel	21	0	0	...	575	4	1	
Richmond (Surrey)	12	0	0	...	59	0	0	
Sherborne	52	0	0	...	174	10	11	
Shropshire	{ General Fund, 407 10 1 School Fund . 5 0 0 }	412	10	1	...	1910	0	6
Stoke, near Guildford	7	5	6	...	92	0	5	
Suffolk (including 110l. 1s. 6d. from Stonham — 14l. from Stowmarket—15l. 12s. 7d. from Hadleigh —and 61l. 3s. 6d. from Debenham Branches)	266	11	8	...	2626	8	0	
Thetstock Chapel Sunday School	1	6	0	...	19	10	2	
Worcester	25	8	9	...	491	9	6	

COLLECTIONS.

By Mr. Champion, Great Surrey Street, Blackfriars Road,	0	18	6	...	1	17	0
By Lieutenant G. D. Cranfield, 90th Regt.							
Collected from the Officers and Ladies, 2 3 10				}	2	18	10
from the Privates 0 15 0							
By Mrs. Dancer, Burton-upon-Trent	2	0	0	...	67	4	0
By Mr. Dawson, jun. from the Juvenile Association				}	4	0	0
at Alfred House, Bow							
By a Friend, through Mr. H. V. Tebbs (including				}	6	0	0
2l. for Ship Fund)							
By Miss Maylin, Newgate Street	3	5	6	...	25	11	6
By Mrs. Scott, Chelmsford	3	2	11	...	14	9	7

BENEFACTIONS.

A. L. L.	5	5	0
W. B. Hudson, Esq. Haymarket	10	10	0
Mrs. E. Thorold, 20, Argyle Street	5	0	0

CONGREGATIONAL COLLECTIONS.

At Godstone (Surrey), By the Rev. J. I. Holmes	8	19	0
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SCHOOL FUND.

By Anonymous	for Thomas Scott	(6th year)	5	5	0
By Clerkenwell Association	— Thomas Sheppard	(4th year)	5	0	0
By Miss Fry, Tunbridge Wells	— George Fry	(4th year)	5	0	0
By Newcastle-upon-Tyne Association	— Robert Wasney	(2d year)	5	0	0
By Percy Chapel Association	— John Wilkinson	(2d year)	5	0	0
By Shropshire Association	— John King	(2d year)	5	0	0

SHIP FUND.

By a Friend, through Mr. H. V. Tebbs	2	0	0
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ERRATA.

Page 275. col. 2. line 45, for *heart* read *honour*.

— 292. col. 6. line 16 from the bottom, for *is* read *his*.

— 270. col. 3. line 1, for *the Greek Priest*, read a *Greek Priest*.

Missionary Register.

NOVEMBER, 1819.

Reports of Societies.

NINETEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

(Concluded from page 435.)

CEYLON MISSION.

THE arrival, reception, and stations of Messrs. Lambrick, Mayor, Ward, and Knight, were stated at p. 41, of the "Survey." In the month of July, of last year, Mr. and Mrs. Mayor proceeded for Galle, Mr. Knight for Jaffnapatam, and Mr. Lambrick for Kandy. Mr. and Mrs. Ward were detained at Colombo, by Mrs. Ward's confinement, till nearly the end of September, when they left for Calpentyn, near Manar.

Advices had been received from Mr. Lambrick, Mr. Mayor, and Mr. Ward, respecting their Stations.

On Mr. Lambrick's situation and prospects at Kandy, his Letter, and that of Governor Brownrigg, which were printed at pp. 276 and 277 of the Number for June, are given in the Report.

Of Galle and Calpentyn, the following particulars are stated.

Galle.

Mr. and Mrs. Mayor reached Galle on the 5th of July, and were received with great hospitality and kindness by the Chaplain at the Station, the Rev. J. M. S. Glenie, and Mrs. Glenie, and feel themselves under great obligation to them for their unwearied attention.

Mr. Mayor has communicated much information concerning the scene of his labours.

His view of the state of the people is not very encouraging.

"It is not their readiness," he observes, "to welcome the light of the Gospel, which must be your inducement to send out more labourers into this extensive field; but their great need of instruction, and the

positive duty of a Christian Nation to communicate the knowledge of the only Saviour to all its subjects. We have free access to them, and their prejudices against Christianity are not deeply rooted: they are willing to have their children taught to read, and these children have an intellect capable of the highest cultivation: the Europeans and Headmen are favourable to the labours of the Missionary. These are encouragements to persevere, had we not the *sacred word of Prophecy*, that *all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him*. The ignorance, insensibility, and indifference of the people, though they ought not to make us less active in obeying a positive command, would, of themselves, much diminish our expectation of success."

Of the sphere of his labours, Mr. Mayor writes—

"In the Station which I occupy, there is abundant work for, at least, ten zealous and self-denying Missionaries; and five well-qualified Schoolmasters, who might be employed in establishing and disciplining Schools.

"There are upwards of 3000 Mahomedans in Galle, who speak Malabar. At present, no attempt is made to lead them from the paths of error into the way of truth and peace. They are persons of very quick understanding; but so engrossed in trade, that Missionaries have hitherto been discouraged from using any means to instruct them. Several of them have called on me, desiring me to educate their sons in English. A considerable number attended daily at my house, together with several Cingalese and a Buddhist Priest."

In the latter part of October, Mr. Mayor explored the villages on the banks of the River Gindra, to a distance of thirty miles from Galle, which led to the establishment of various Schools among them. His intercourse on this occasion with the Natives throws much light on their state of mind.

Mr. Mayor's communication on this subject is printed in the Appendix.

The Report states—

It may be proper, before the Committee proceed to the next Station, to notice a correspondence with the Chaplain, Mr. Glenie.

On Sir Alexander Johnston's leaving Ceylon, Mr. Glenie addressed a Letter to him, with the view of its being laid before the Committee; and also wrote a Letter to the Secretary on the same subject, which was received about the time of the arrival of the Society's Missionaries in Ceylon. In these communications, Mr. Glenie called the attention of the Committee to the want of Institutions in the island for the education of European Children, particularly those of the Soldiers; the Regimental Schools not being adequate to the necessity of the case. Mr. Glenie suggested three separate Establishments—a Boarding School for the Sons of European Soldiers, another for their Daughters, and a third for destitute Burgher and Half-Caste Children. He calculated that 100*l.* per annum would support, clothe, and purchase books for twenty children; and that a Master, a married man of exemplary character, at 100*l.* per annum, would be required for each School. Galle being a very healthy situation, such Soldiers as should wish it might send their children thither from other Stations. It might be hoped that many of the Scholars would become, by the blessing of God on Christian Instruction, useful and zealous Labourers in the service of the Society.

The Committee transmitted this proposal to the Society's Missionaries; desiring them to confer thereon with Mr. Glenie, and to report their opinion.

Calpentyu.

Mr. Bissett favoured the Missionaries with the following information; which led them to exchange Trincomalee for Calpentyu, as the Station of Mr. Ward.

"On the West Side of the island, nearly opposite Trincomalee, is a tract of country, inhabited by a Malabar Population, which has been much neglected. From Putlam to Manar, a distance of nearly seventy miles, there is no resident Christian Minister, of any kind.

"Manar, or Calpentyu, would be a most favourable spot for the establishment of a Mission. There would be, along the coast, and in the Islands at no great distance, a most extensive field opened to the labours of a zealous Missionary. The inhabitants

are almost all Malabar Natives; but few understand any European Language; and they are at a great distance from any considerable European Settlement. These are, at once, the reasons why they have been hitherto neglected by Missionaries, and why I would strenuously recommend them to the notice of your Mission. I think there is no part of the island, where, upon the whole, greater opportunities are offered to Missionary Exertion: and I would strongly advise, that the Member of your Mission who was destined for Trincomalee should be transferred to Manar or Calpentyu. It would give me great pleasure to see a Station, so highly promising and so long overlooked, first occupied by a Missionary who is a regularly ordained Clergyman of the Established Church."

In conformity with this recommendation, Manar was thought of as Mr. Ward's Station; but, in order to a final determination, he visited the place, during Mr. Ward's confinement at Colombo, and ascertained the expediency of settling at Calpentyu, which was accordingly fixed on as his place of residence.

He will have access, from this Station, to Three Districts, extending more than 100 miles along the coast, with a population of upwards of 40,000 persons, destitute, at present, of proper religious instruction. Mr. Ward presses earnestly for assistance; as it will be impracticable for one Missionary to exercise any adequate superintendence over a population scattered along such an extent of country.

There is a good prospect of establishing Schools in the different villages connected with this Station; and a very prevalent desire among the Natives to learn the English Language. Mr. Ward proposes to train up some Schoolmasters, from among the Natives, in the knowledge of the National System. A Malabar School, of forty-four Boys—Protestants, Roman Catholics, Mahomedans, and Gentoo—is under his superintendence; the Master of which is on the Government Establishment: it might soon be increased to 100 Boys. Mr. Ward had opened an English School, in his own house, for the instruction of children of the higher castes. Mrs. Ward hopes to succeed, in time, in the establishment of a Female School: at present, the people smile at such an unusual proposal!

Calpentyu is about 90 or 100 miles from Colombo, and the same distance from Jaffnapatam. There are some Protestants among the inhabitants; but the greater part of the people are Roman Catholics, Mahomedans, and Gentoo. On Sunday,

Mornings, Mr. Ward preaches, for the people, by means of an interpreter, in an old Dutch Church; and, in the Evenings, in English, in his own house. He laments the indifference of the Native Protestants to Public Worship. On this subject, he writes:—

"I might get an order from the Medlar, or Headman, for them to attend; in which case, the Church would be filled: but I would rather that they should come of their own accord, or by persuasion. Such is the state of moral depression in which the Natives are sunk, that they have little idea of doing any thing, unless they are ordered to do it. I hope soon to go out into the highways and hedges, and *compel them to come in*. In the mean time, I feel desirous to improve every opportunity, both publicly and privately, to testify the Gospel of the Grace of God."

Some remarks of Mr. Mayor on the awful delusions of our fellow-subjects, the Natives of this fine Island, may serve to quicken the prayers and exertions of Christians for their deliverance from the power of darkness:—

"I believe that Buddhism is on the decline in this island—not that it is yet yielding to the Cross of Christ—the preaching of the glorious Gospel of the Blessed God. Most heartily do I wish that such a statement could be made. Few, comparatively very few, of the Natives have ever heard a single sermon; and how shall they believe in Him, of whom they have not heard? They are not relinquishing the worship of Buddha, for the worship of the only true God; but for the worship of Devils. The Devil is regarded by the greater part of the Oingalese as the author of all temporal evil: and, therefore, when in health, they attend the ceremonies of his priests, and offer gifts of money or rice, that he may be propitious toward them, and inflict no evil on them himself, nor permit inferior Devils to hurt them: when sick, they either come to the Devil's dance themselves, or send by others, and make their offerings to the Prince of Darkness; and vow, that, in case of recovery, they will perform some peculiar service for his goodness toward them. One man vowed, for instance, that he would continually keep a lamp burning in the midst of a field—a light which could benefit no human being, but which burns as a witness that darkness covers the land, and gross darkness the people."

AUSTRALASIA MISSION.

The circumstances attending the

residence of Toof and Teeterres in this country; with their embarkation, and that of the Rev. John Butler and others, on board the Baring, have been already mentioned. See pp. 43 and 44 of the "Survey," and the parts of the last Volume there referred to, with pp. 66 and 67 of the present Volume.

Of the Settlers who sailed with Mr. Butler, it is said—

Mr. Francis Hall was mentioned in the last Report: his unwearied attention to Tooi and Teeterree, and his fixed and exemplary character, encourage the hope in your Committee, that his services among the New Zealanders will be rendered a real blessing to them. James Kemp, from Wymondham, was strongly recommended by the Clergymen of that parish, who are zealous Members of the Society: he has proceeded, in a truly Christian Spirit, as Smith attached to the Settlement; and was furnished, by an intelligent friend, with many practical instructions in agriculture, which may prove highly beneficial to the Settlers.

In addition to the particulars respecting the Seminary at Parramatta, given in the "Survey," the Report states—

In September, the number of Natives in the Seminary was six. Two had sailed for England, a short time before, in the Claudine; these were the last whom Mrs. Marsden intended should be allowed to visit this country.

Mr. Marsden considers it of great importance to continue this Seminary for the benefit of New Zealanders; and proposed to improve it, and extend its scale. It is his intention to put it on such a footing, that the Natives who enter it may be employed, partly in agriculture and gardening, and partly in learning the simple arts, combined with moral and religious instruction.

The Committee express the most grateful sense of Mr. Marsden's continued vigilance and zeal in furtherance of the Society's objects; and then add, in reference to the Settlement at the Bay of Islands—

Messrs. Carlisle and Gordon, mentioned in the last Report, proceeded, with their families, in the Active, from Port Jackson to the Bay of Islands, in the latter part of

April, 1817. They were accompanied by Six Natives of New Zealand, some of whom had been at Parramatta a year and a half.

Several head of horned cattle were sent over, the advantages to be expected from which were stated in the last Report: "Milk, butter, beef, and labour," Mr. Marsden says, "these cattle will soon produce to the inhabitants; and if the number of Settlers should be increased, they will greatly promote their support and comfort."

Fruit-trees, of various kinds, have also been sent over by Mr. Marsden. The Settlers have peaches in perfection. He thinks vines will succeed; and will send over, from time to time, plants of different sorts, in order to the future benefit of the Settlers and Natives.

In May, of last year, Mr. Marsden was about to send a person to New Zealand, in order to make a trial of salting and curing fish. Great advantage to the people may be expected thereby, from the abundance of fish on their shores.

Mr. Marsden wished to visit the Settlers again; and intended, when he should be able to accomplish his design, to examine more fully than he had done into the productions and population of the country, particularly in the interior.

We shall extract the whole of the statement respecting the Schools:—

Mr. Kendall and Mr. Carlisle have paid every attention to the education of the Native Children which circumstances would allow.

The School was opened in August 1816, with thirty-three children; in September, there were forty-seven; and in October, fifty-one. In November and December, there being no provisions for the children, they were scattered abroad in search of food. In January, 1817, the number was sixty; in February, fifty-eight; in March, sixty-three; and in April, seventy. These are the latest returns of numbers which have arrived.

At first the Girls were double in number to the Boys; but, latterly, they became nearly equal. The age of the children was generally from seven to seventeen. Among them were seventeen Orphans, and six Slaves which had been taken in war. Several Sons of Chiefs were among the Scholars; and one of them, Atowha, son of the late Tippahoe, began, after a few months, to act as Assistant in the School.

The regularity of attendance depends much on the supplies of food at the disposal of the Settlers for the use of the

Scholars. At the close of 1816, when they were obliged to repair to the rivers and woods, in search of fish, cockles, and fern-root, they would have gladly dispensed with this labour; for when supplies unexpectedly arrived toward the end of December, "the welcome news," says Mr. Kendall, "was soon published throughout the neighbourhood, when the Native Children assembled together, and manifested their joy by singing and dancing. They immediately repaired to the School House; where they remained day and night, repeating their lessons with cheerfulness, and content with what was given them."

Mr. Kendall's kindness and patience had, therefore, by this time wrought a manifest improvement in his young Scholars. He draws a singular but very natural picture of their wild habits when he first gathered them out of the woods:—

"While one child," he says, "is repeating his lesson, another will be playing with my feet, another taking away my hat, and another my book; and all this in the most friendly manner. I cannot be angry with them; but it requires some study, how best to introduce a salutary discipline among them."

"During the first four months, my little wild pupils were all noise and play. We could scarcely hear them read, for their incessant shouting, singing, and dancing. The first month they were brought to repeat their lessons in the School-house very well; but we soon had to follow them into the woods. I had no command over them at that time; having neither provisions nor rewards to give them. Since I received these, my authority and influence have been greatly augmented, and I can command their attention."

The children rise at day-light, according to the general custom of the Natives. They finish their morning lessons at an early hour. The children of the Southern are instructed in the middle part of the day. In the afternoon, the Native Children come to School again. They generally receive, when there are provisions for them, a handful of potatoes each, twice a-day, which they cook themselves, as they please; and are occasionally rewarded with fish.

The Girls make their own apparel, after their country fashion; and the Boys make fences, and do other useful work: a few of them learn to dress and spin flax. A number of mats for clothing, made of the flax of the country, the first manufacture of the Female Scholars,

have been sent to the Society. After a while the Boys began to learn to write; and spechness of their writing have been received, which shew a degree of skill quite equal; if not decidedly superior, to that of a School of English Boys under similar circumstances. They have learnt some of the amusements of European Children—pinning tops in winter, and flying kites in summer, and are fond of singing and dancing all the year round.

The names of the Natives appear generally to be significative of some circumstance or objects connected with their character or family. There is a very amusing collection of Significations in the names of the Children in the Schools. Some are called after Numbers; as, "Atoo,"—Two; "Awha"—Four; "Ataquatabi"—The First Year, or born the first year after marriage; "Atougnahoodoo"—Ten Years, or born ten years after the eldest son. Others are named after natural objects; as, "Atowha"—a Tree so called; "Depero"—the name of a certain Sandy Beach. Other names seem to be taken from tempers and dispositions; as, "Atooma"—To look another sternly in the face; "Akabe"—To stamp with the foot; "Aweddee"—To tremble with rage. Some seem to derive their appellations from circumstances in the history of their family; as, "Pakekooda"—To dig fern-root out of red soil, the Boy's grandfather having been killed while digging fern-root.

These Schools will be cherished by the Society, and extended to the utmost. They are manifestly working with rapidity on the minds of the Natives.

None of the Adults are adverse to the education of their Children; but they consider it likely to advance their interest. The Chiefs at a distance do not object to entrust their Children to the Settlers.

Of the fine natural temper of the New Zealanders, the following instance is given:—

Many Chiefs visit the Settlement, with large parties of attendants; and usually conduct themselves, both toward one another and toward the Settlers, in the most friendly manner. On one occasion, indeed, a Chief became very troublesome and boisterous, because he could not obtain an article which he wanted in exchange for hogs and potatoes, which he had brought with him, such article not being then in the Settlement. Mr. Kendall endeavoured to pacify him, but in vain; on his learning, however, from some of the Children, that his conduct

had agitated and distressed Mr. Kendall, immediately, with the characteristic feeling and generosity of his countrymen, he ordered his hogs and potatoes to be brought to the house, and told Mr. Kendall that he was ashamed of his ingratitude, and would give his provisions for nothing, promising to abstain from all threatening language in future, and leaving his Son, as a pledge of his friendship, under Mr. Kendall's care.

Of the Settlement at Ranghée-Hoo, it is observed—

In reference to the state of the Settlement itself, it appears that, at the close of last year, all the buildings were completed which were required by the Settlers then at Ranghée-Hoo; and that land had been cleared, in sufficient quantity to raise crops for their own consumption.

The Masters of Whalers had, from time to time, reported to Mr. Marsden very favourably of the state of the Settlement. The Settlers joined in Public Worship, twice on the Sundays; and met also on Wednesday Evenings, for the purpose of reading the Scriptures, and praying for the Divine Blessing on their labours. Many Natives attended Public Worship on Sundays.

The climate was found, by increasing experience, to be both healthy and agreeable; neither excessive heat nor excessive cold being known.

Progress is making in the fixing of the Language.

Mr. Kendall has been diligently labouring in the preparation of Elementary Books, for the use of the Natives. It was stated in the last Report, that the Committee hoped to avail themselves, through Mr. Lee, of the visit of Tool and Teeterree to this country, in assisting to fix, on just principles, the spelling, pronunciation, and construction of the Language of New Zealand. Some progress has been made herein; and the results have been forwarded to New Zealand.

Mr. Kendall gives some remarkable instances of the superstitious views of this noble race of men.

A Christian Assembly (he says) could not tolerate the recital of cases, a variety of which might be brought forward to shew in what a sad state of captivity the Great Deceiver of Mankind holds this people. In the time of sickness, and the near prospect of death, their situation is truly distressing. They will pray, and

that disorderly; but, how dreadful are their petitions! The most respectable characters among them will use words, with the utmost fervor of soul, of nearly the same import in the English Tongue, as the most hardened sinner in a Christian Land would shudder at, in the time of severe illness or at his dying hour.

One of our Scholars, for instance, was taken very ill. I heard the prayers of his Father over him, and saw his motions. The poor blind Parent, instead of impetrating the Supreme Being, as one would have imagined, for the recovery of his Son, was uttering the most dreadful curses and imprecations against Him. When I asked him his reason for the use of such language, he replied, it was a good thing at New Zealand; he did it to frighten the "Atua" away, who would otherwise very probably have destroyed his Son. The Boy had been out in the rain a whole day, and had caught a severe cold; but the Natives will not allow that heat or cold can hurt a man. They ascribe every pain they feel to the "Atua," who, they say, is paying upon them. They consider the Supreme Being as an invisible Anthropophage, or Man-eater; and regard him with a mixture of fear and hatred—betraying impatience and anger whenever they are visited by sickness.

Pride and ignorance, cruelty and licentiousness, are some of the principal ingredients in a New Zealander's Religion. He does not, so far as I can learn, bow down to a block or a stone; but he magnifies himself into a god. The Chiefs and Elders of the people are called "Atuas," even while they are living. Our aged friend Terra says, that the God of Thunder is in his forehead. Shunghee and Oheeh-tell me, that they are possessed with Gods of the Sea. When the clouds are beautifully chequered, the "Atua" above, it is supposed, is planting sweet potatoes. At the season when these are planted in the ground, the planters dress themselves in their best raiment; and say, that, as "Atuas" on earth, they are imitating the "Atua" in heaven. The lands are, from that time, considered sacred, until the sweet-potatoo crops are taken up. No person presumes to go upon them, except such as are consecrated for the purpose of weeding and inspecting them.

On the means of success among such a people, the Committee observe—

It is, indeed, only from the blessing of God on a long and patient course of la-

bour, that the success of a Mission, among a people like the New Zealanders, can be expected. Mr. Kendall very justly remarks—

"We must aim at a gradual improvement of their condition; or, in other words, we must encourage them to improve themselves. Many things, in their dress and customs, must be patiently overlooked now, which, if it shall please God to prosper our efforts, we shall find it our duty to attempt hereafter to correct and improve.

"When the Word of God shall be made known to them, that will form the foundation for all that is excellent to be built upon; and, while things, which are of real importance in their proper place, are not lost sight of, we must direct our attention to such things as may most directly assist us in the attainment of the greatest of all objects—the preparing for the people of New Zealand this *Sure Guide* from a World of Sorrow to a World of Glory."

It is by the gradual diffusion among them of the knowledge of the vain and recovery of mankind, and the communication to them of the Arts of primary importance to social happiness, that the New Zealanders are to be weaned from their warlike habits and their superstitions.

In the midst, however, of these habits, their fidelity and affection continue to manifest themselves. Of this the following instance is given:—

In the beginning of 1817, a Naval Expedition, under the command of Shunghee, sailed from the Bay of Islands. It consisted of 30 canoes and about 800 men. Its object was, to obtain a peace with Shunghee's enemies at the North Cape. The Chief took an affectionate leave of the Settlers; and told them, that, if he fell, they must be kind to his children; and if he survived, he would take care of their families when they should die. The expedition returned, however, in about a fortnight, his people having quarrelled with these of Whangoroa, into which place they had put for refreshments: and being afraid, he said, that the Whangoroa people would attack the Settlers in his absence, he for the present abandoned the expedition.

In proof that a salutary change is, gradually taking place among this people, Mr. Williams Hall writes—

We can now rejoice, that, through the Grace of God, the Great Enemy has lost his ground very much, and the poor dark-minded Heathen around us. Some of them are living with us, who formerly used to break down our fences, and abuse us, and steal and carry away every article that they could get hold of. But now we can see a wonderful alteration in them: they are become quite familiar and amiable: they live among us, and work with us; and we can almost say of some of them, that he that stole steals no more.

Mr. Kendall adds his testimony—

You will rejoice with me at the opening prospects of usefulness among this noble race. The Society will be the means, I trust, under the blessing of God, of raising the people of New Zealand from that low and degraded condition in which they lie through their ignorance of Him, and of bringing many to eternal happiness.

Mr. Marsden writes, with his accustomed animation—

I believe that the time is now come, for these Nations to be called into the Outward Church, at least. The way is clear: and Divine Goodness will provide the means for their instruction. I admit that many difficulties will be met with on all untried ground; and that the wisest men will sometimes mistake, in their views of accomplishing their objects, with respect to a Nation which has had no intercourse with the Civilized World: yet these difficulties will be overcome, under the blessing of God, by constant perseverance; and I have no doubt but that this will be the case, in the present instance, with regard to New Zealand. Time will make this matter more easy. The work is now begun: the foundation is now laid: and I hope we shall soon see the structure rise.

WEST-INDIES MISSION.

The following general remarks occur on the West Indies:—

It is not to be wondered at, under the circumstances of the White Population of the West Indies, that many are reluctant to admit the probability of benefit from the education of the Slaves. These persons will meet attempts of this nature with indifference; and, not unfrequently, with contempt and hostility; and that so deeply rooted, that even the sanction of high Authority to such measures will not soften the prejudice of some minds. This is as impolitic and unwise in reference to even present and temporal interests, as it is

likely to bring down the retributive justice of Heaven for the neglect of a plain and solemn obligation.

This prejudice is, indeed, silently wearing away; and the number of Planters is gradually increasing, who—come from the highest motives, and others from a conviction of its salutary influence on the mind and conduct—are favourable to the instruction of their Slaves. A conviction is gaining ground, most advantageous to the interests of all parties, of the inefficacy of human restraints and punishments to produce that uniform obedience which is seen in well-instructed and religious Slaves.

Every well-conducted School, established in any of the Islands, is operating a beneficial change on the minds of those who witness its influence. When, in this way, the Planters come to recognize the positive advantages which will follow to their interests and comforts by the education of their Slaves in Christian Principles, they will not leave the benevolence of others to be taxed for its support. Till then, the Christians of this country will cheerfully contribute to the establishment and maintenance of efficient Schools; not only for the actual benefit of the Scholars themselves, but to demonstrate to their Owners that he who neglects the religious education of his Slaves neglects his own interests as well as duty.

The Committee are enabled to testify, from past experience, that, by means of Schools in the West Indies, when properly conducted, a most beneficial change is taking place in the state of morals. There are, indeed, difficulties of a peculiar nature to contend with, in all Colonies where Slavery prevails; and which require the maintenance of a firm, and apparently severe discipline. Among other regulations, for example, for the promotion of good morals, it has been found requisite to refuse re-admission to the Schools to any female who may have suffered herself to be seduced from the path of virtue. This rule, as it may be easily conceived, has been found necessary in a state of society, where the sin of unchastity has almost lost, among this class of persons, all character of guilt and shame. The superintendents are sometimes under the painful necessity of making examples of the elder females; and this, under peculiarly distressing circumstances; for their very parents have not always courage to resist, with sufficient firmness, the surrender of their daughters.

Much good has, however, been effected. The standard of moral feeling has been raised. A barrier has been opposed to the overwhelming torrent, and means of

escape from it provided. The marriages of Young People one with another, have been promoted; it having been happily decided by Authority, that the notion, long prevalent, that Slaves were incapable of contracting marriage, and more especially without the consent of their Owners, has no foundation whatever in law. Young Women have been, accordingly, happily married to sober and well-disposed Young Men of Colour; and the number of such marriages is continually increasing.

Antigua.

In addition to the particulars given at p. 484 of our last Volume, respecting the Schools at Antigua, the manner in which the Country Schools originated is stated, and extracts from the communications of Mr. and Mrs. Thwaites are printed in the Appendix.

Of those worthy Labourers the Committee observe—

Mr. and Mrs. Thwaites are now wholly devoted to the work of visiting and superintending the Schools; and have prosecuted that work with a degree of zeal and diligence, which has proved injurious to their health. That they might devote their entire time to this labour, the Society has granted such a salary as may suffice for their support, without having recourse, as before, to any other means. Their prudence and affection, in dealing with the Young People, render them much beloved.

The state of the Island is thus described:—

A consideration of the state of Antigua, with respect to the provision made for the religious instruction of the Negroes, will show the importance of these School Establishments.

There are Eight Places of Worship in the Established Church, three of which are Chapels of Ease. Divine Service is performed at only Five of them every Sunday. One Missionary Establishment belonging to the Society for the Conversion of Negro Slaves, four to the United Brethren, and three to the Wesleyan Methodists, form together Eight Places of Worship for 36,000 Negroes, as the Negroes rarely attend the Churches. The Parishes are extensive, and the White Population thinly scattered.

Missionaries might be advantageously placed on the Estates of such Proprietors as duly estimate the value of religious in-

struction for their Slaves, and which are not within a convenient distance of Public Worship. The Committee have been invited, by a Clergyman of the Island, to establish a Missionary on his Estate; and would gladly send Labourers to this and other Stations, were not the calls more numerous than they can comply with.

In the mean while, the Committee will render every practicable assistance to that efficient system of Education, which is receiving a blessing from on High; and which is now beginning to extend its influence to the Adult Population—Mr. Thwaites having established a School for grown-up persons, which is open to all who lead moral lives, but admits none other. Mr. Harrison, Manager of an Estate near English-Harbour, who has been lately in this country, encourages the Committee in their design of extending Schools, the field of usefulness being very large, and Teachers on the spot ready to engage if the expense be borne by the Society.

Barbadoes.

The chief circumstances stated in the Report respecting this Island were printed in the "Survey," p. 46.

The health of Lieutenant Lauger, the active friend of the Society in Barbadoes, has obliged him to return to this country.

Honduras.

The Committee have felt anxious to promote the designs of His Majesty's Superintendent and the Chaplain of this Settlement, referred to in the last Report. They were happy, therefore, to recommend, from their own knowledge, a highly suitable person for the office of Second Chaplain. The Rev. Joseph Ditcher, having been admitted to Holy Orders by the Lord Bishop of London, reached Honduras about the middle of December. On his arrival, he received the appointments of Chaplain to His Majesty's Superintendent, Head Master of the Free Schools, and Lecturer of St. John's Church. Mr. Ditcher met with the most cordial reception. Colonel Arthur wrote to the Secretary, in reference to Mr. Ditcher's spirit and character, "Your endeavour to provide for the religious instruction of this Settlement has been successful beyond my most sanguine expectations."

In furtherance of the same design, the Committee have sent a Schoolmaster and Schoolmistress, Mr. Robert Moore and

his wife, to occupy situations vacant in the Settlement. They sailed in the beginning of last month; having been, for some time, preparing to go out, in those capacities, under the Society. A Printer also, Mr. Henry Moore, who had been, for a considerable period, fitting himself to go abroad in the service of the Society, has been invited, by the Superintendent, through Mr. Ditcher, who was acquainted with him, to settle at Honduras, with a view to assist in the diffusion of information, and will proceed thither by the first opportunity.

The Committee are more and more confirmed in the opinion expressed in the last Report, that Honduras, under its present favourable circumstances, is likely to become a promising Station for the extension of Christianity. They feel, therefore, the less reluctance in diverting Labourers from the more immediate service of the Society in other quarters, as they trust, that, by these means, the way will be prepared for an efficient Mission among the Natives of those countries to which access may be obtained by means of the Settlement at Honduras; and particularly as they are well assured that His Majesty's Superintendent and both the Chaplains have much at heart the diffusion of the blessings of Christianity.

On this subject they have requested the communications of the Chaplains; and they are happy to report, that, in any future proceedings in behalf of the surrounding Natives, the Society has the prospect of being assisted by friends on the spot who feel a common interest with its Members in the diffusion of Christianity. On the 12th of January an Association was formed at Belize, in aid of the Society, of which Lieutenant-Colonel Arthur is President, and the Rev. Joseph Ditcher Secretary. The sum of 100*l.* has been remitted, as the first offering of this Association; which your Committee receive with peculiar pleasure, as an evidence that the Society has friends in that Settlement who will heartily co-operate in the promotion of its objects among the neighbouring Heathen.

An opportunity for useful exertions is offered, in this Settlement, among many Natives of Africa. On the disbanding of the Black Troops, several hundred men of the Fifth West-India Regiment were sent to Honduras, and were settled in a village about a mile from Belize. The Chaplains considered them as a part of their charge; and Mr. Ditcher, after conversation with one of them, expressing

his sorrow at his ignorance, the poor fellow "replied," says Mr. Ditcher, "in a tone which would have moved the most unfeeling heart, 'Mama! me very ignorant, but nobody teaches me!'" Mr. Ditcher visits them, at day-break, every Tuesday and Friday Morning, in order to expound to them the Scriptures before they go to their work; and they are most grateful for his services.

Mr. Armstrong and Mr. Ditcher have established several of these Expositions among the poor; and "the numbers who attend," says Mr. Ditcher, "are really surprising."

There is one class of persons connected with the Settlement, for whom the Committee would gladly provide religious instruction, should it be in their power. Gangs of Negroes, consisting of from twenty to sixty men each, go up the rivers to cut mahogany. These men have no opportunity of receiving religious instruction, except for a few days at Christmas every year, when they come down to Belize to receive their wages. A Missionary, to travel from gang to gang, while at their labour, would perform a work of true charity.

Mr. Ditcher expresses his hopes of future benefit from the Schools, in the extension of Christian Knowledge.

"I have a presentiment in my mind," he writes, "that, by a proper attention to the instruction of the Boys, our School will supply, ere long, such persons as we may send as Lights into the dark regions of this benighted Continent; who will be the means, under the blessing of God, of diffusing, in every direction round about us, the knowledge of the Gospel."

SUMMARY VIEW OF THE MISSIONS.

To the SEVEN MISSIONS of the Society, mentioned in the last Report, there is a prospect of adding an EIGHTH, for Bombay and the West of India. In these various Missions, there may now be reckoned upward of ONE HUNDRED CHRISTIAN TEACHERS, at ABOVE FORTY STATIONS; and, in the Schools connected with these Stations, there are under education, as has been before mentioned, upwards of SIX THOUSAND CHILDREN, beside MANY ADULT SCHOLARS. At these Stations, the Gospel is preached, and made known by conversation and publications, to many thousands of the Heathen; and the first-fruits of that abundant harvest, which awaits the faith of the Christian Church, are continually gathering in.

MISSIONARIES AND STUDENTS.

The Committee have received, since the last Anniversary, offers of service under the Society from more than Sixty Persons. Of these offers, about one half have been accepted: most of these persons are under preparation for their future labours; and the rest have proceeded to their respective destinations. The whole number of persons, who have left this country, during the Nineteenth Year, to promote the objects of the Society, including Adults and Children, is Nineteen; and there remain, at present, Twenty-three under preparation.

Various intimations of the urgent want of Christian Labourers have been given, in the preceding review of the Society's Missions. The calls for assistance are heard, indeed, on all sides: but the Committee feel the duty of unrelaxed circumspection, on their own part, in the

reception of Missionaries; and of knowledge of themselves and of mankind, on the part of those who offer themselves. The Committee have endeavoured to enter into the real motives and characters of the Candidates for this service; but, in some few cases, they have been disappointed in what appeared to be reasonable expectations.

Eight Students are now preparing, in the Missionary Institution at Basle, for future service in the Society's Missions. That Institution is rapidly diffusing a spirit of Missionary Zeal on the Continent; and gives good promise of supplying able and well-educated Missionaries.

MISCELLANEOUS.

The Committee congratulate the Society on the appointment of the Rev. Samuel Lee to the Arabic Professorship in the University of Cambridge. This office will afford opportunities to the Professor, which he will gladly embrace, of promoting, under the most favourable circumstances, the cultivation of Oriental Learning among the Students at Cambridge, and of directing it to the highest end—the extension of Christianity in the East, and particularly among Mahomedans. Mr. Lee is proceeding, with unabated diligence, in the preparation of the

various editions of the Scripture in which he is engaged.

The attention of the Committee has been called to Sumatra and Madagascar. Some particulars respecting these Islands are given in the Report.

The Committee have maintained and extended their correspondence with different Religious Communities in the United States of America, of which some details are stated.

CONCLUSION.

In conclusion, the Committee would direct the attention of the Members to the very peculiar character of the Times in which we live.

We are labouring in a Facified World! The sword is beaten into the plough-share, and the spear into the pruning-hook. The elements of Discord seem to be enchained as in a Prison. The greatest Monarchs of the Earth are pledging themselves, in the presence of one another and before the world, to act and govern on the Laws of the Prince of Peace.

The spirit of Enterprise, nurtured in a protracted contest, is bursting forth in the discovery of new nations. The relations of Commerce, broken by war, are renewed; and are extending themselves on all sides. Every shore of the world is accessible to our Christian Efforts. The Civil and the Military Servants of the Crown throughout its Foreign Possessions, and of the East-India Company in its territories, are freely offering their labour and their influence to aid the bene-

volent designs of Christians. Asia, in her northern regions, opens to Russian Charity; and, in her southern, to the beneficence and justice of this country.

The "Cyrus" of our day, the truly great Alexander, is placing himself at the head of Christian Enterprise, as a *Newing Father* of the Church; and counts it his highest honour, to place his crown at the foot of that Throne, to which he offers unwearied prayers for a blessing on the labours of Christians in their attempts to convert the world.

Ancient Christian Churches are reviving from their slumbers. The glory of the Lord will be reflected by them on the surrounding Heathen. Their dignified representatives are coming over to us in person, to beg at our hands, as a boon, the means of causing their Churches to shine out with splendour before the world.

A spirit of discussion is rising among Mahomedans. The now blessed Henry Martyn has awakened in Persia dissatisfaction with their own Creed. Hindoo

Deists are shaking to the foundation the superstitions of their country. Heathens themselves are liberally aiding in the diffusion of Christian Knowledge. Everywhere the Press is demanded, for the circulation of Divine Truth. An eagerness after knowledge, and a restless anxiety for something wiser and better than what they now have, are manifesting themselves in every quarter.

Is this the actual state of things? Then who will not rejoice, that the Christian World is moving forward to meet the calls of Providence? The very magnitude, and the acknowledged difficulties of this work, will lead the sincere servant of Christ to rejoice that help is preparing in all quarters and of every varied kind. It would be folly to challenge this work to our own circles. No! we see, with joy, the different Denominations of Christians among us *working the work of the Lord as we also do*; and we pray that the *Spirit of Wisdom and Counsel* may ever rest on them. We see, in truth, the whole Protestant World in motion—the Episcopal Church of America; the Congregational, the Baptist, the Presbyterian Churches of the New World—and the Continental Protestant States—are all girding themselves to this Holy War. And our common difficulties urge us to unwearied Prayer and to mutual Charity; while one common Success carries us on with lively hope and assured confidence in the blessing of the Lord.

Difficulties multiply, indeed, with exertions and with success. And this must be expected. The Great Enemy of Man will not lightly yield his usurped dominion: and there are signs, very evident to the discerning mind, of his malignant operation, in various ways. Possibly Christians may be called to pass through trials, in which they have not yet participated with their more suffering forefathers, in the accomplishment of the Will and the achieving of the Triumphs of their Lord.

But they need not fear. Their Lord is Almighty. *He must reign, till he hath put all enemies under His feet.*

“Look around,” said the eloquent Bishop Hurd, in addressing the Society for the Propagation of the Gospel—“look around on the shifting scenes of glory, which have been exhibited on the theatre of this world, and see the success of mighty Conquerors, the policy of States, the destiny of Empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down,

and to whose honour all the mysterious workings of his Providence are now, have hitherto been, and will for ever be, directed.”

The Committee cannot but urge on all the Members of the Society, in conclusion, this striking fact—*THAT THE CALLS OF PROVIDENCE FAR OUTRUN THE CHARITY OF THE CHURCH!*

This Declaration could never have been made since the existence of the Church, with so much truth and force as at this hour.

Some Duties are bidding on Christians at all times. From the moment when our Lord, looking on the desolate multitudes of Judea, gave that injunction to his Disciples—*Pray ye the Lord of the Harvest, that He would send forth Labourers into His harvest*—from that moment, Prayer for this object has never ceased to be the Duty of every Christian. From the moment when He left that last command—*Go ye into all the world, and preach the Gospel to every creature*—from that moment every possible effort has been the Duty of every Christian in every age.

But some of the Duties which are binding at all times, may seem, for a season, to be left, as it were, to their own bare authority in the Divine Word. And then it is but here and there that a devout and heavenly mind rises above the circumstances of the Times, and discerns and feels Truths and Duties to which the Providence of God does not seem to call peculiar attention.

How truly has this been the case, with respect to the conversion of the world!

But things are wholly changed! Missionary Zeal, in our pious fathers, would shew itself in breathing forth fervent prayers, with David—

Our souls wait for the Lord, more than they that watch for the morning—

But the Sun is risen in full splendour. It throws light on all the dark places of the earth, and shews them to us full of the habitations of cruelty. It has ripened the harvest, and it shows the field to the Labourer.

And what is the extent of that field? Here is a call for Christian Charity, which was never heard before! We have found, in some measure, the level of Domestic Charities. It may be doubted whether the application of any very considerable addition of funds to these Charities would be really beneficial: but the Charity of Christian Missions is co-extensive with the Heathen World! Let us offer, then, as we have never yet offered. Let us meet the openings of Divine Providence. Let us give ourselves to this Labour, and great will be our Reward.

* Misprinted “literally” in the Report.

APPENDIX.

The Appendix contains the following Documents :—

- I. Act of the LIXth of the King, chap. 60, "to permit the Archbishops of Canterbury and York, and the Bishop of London, for the time being, to admit persons into Holy Orders specially for the Colonies."
- II. Instructions delivered to Missionaries, on the 9th of November, 1818.
- III. Extracts from the Address of the Chief Justice of Sierra Leone, at the Annual Meeting of the Auxiliary Bible Society of that Colony, on the 6th of January, 1819.
- IV. Journal of an Excursion, by the Rev. W. B. Johnson and others, round the Colony of Sierra Leone.
- V. Extracts of the Journal of the Rev. W. B. Johnson, at Regent's Town, for the year 1818.
- VI. Extracts of the Journal of the Rev. G. R. Nyländer among the Bulloms.
- VII. Mr. Robert Hughes's account of his Proceedings at Goree.
- VIII. Extracts of a Letter from the Rev. W. Jowett to the Rev. James Connor.
- IX. Extract of a Report of the Rev. Thomas Robertson to the Calcutta Corresponding Committee, on the state of the Burdwan Schools.
- X. Letter of Lieutenant Stewart to the Secretary, on the state of the Burdwan Schools.
- XI. Extracts of the Journal of Mr. William Bowley, at Chunar and in its Vicinity, from January to September, 1818.
- XII. Instructions delivered to the Schoolmasters under the Madras Mission.
- XIII. Extracts of the Journal of the Rev. C. T. E. Rhenius, at Madras and in its Vicinity, for the year 1818.
- XIV. Account of a Gooroo, or Spiritual Guide, at Madras.
- XV. Extracts of the Correspondence of the Rev. J. C. Schnarré, at Tranquebar.
- XVI. Extract of a Letter from Lieutenant-Colonel Munro to the Rev. Marmaduke Thompson.
- XVII. Abstract of a Brief History of the Syrians, preserved among themselves as their Genuine History.
- XVIII. Extracts of the Communications of the Rev. Benjamin Bailey and the Rev. Thomas Norton, respecting the Syrian Christians.
- XIX. Extract of a Report of the Rev. Joseph Fenn to the Madras Corresponding Committee, on the same subject.
- XX. Extracts of the Journal of the Rev. Thomas Dawson, at Cochin, and in its Vicinity.
- XXI. Letter of the Rev. Deocar Schmid to Rammohun Roy.
- XXII. Extracts of the Journal of the Rev. Robert Mayor, at the River Gindra, in Ceylon.
- XXIII. Some Account of the New-Zealand Chiefs, Tooï and Teeterree, with Extracts of their Letters.
- XXIV. Extracts of the Journals and Letters of Mr. and Mrs. Thwaites, at Antigua.
- XXV. Letter of the Right Reverend Bishop White, of Philadelphia, to the Secretary; with Minutes of the Board of Managers of the Episcopal Missionary Society of Philadelphia.

COMPENDIUM OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

CORRECTED TO OCTOBER 1, 1819.

THE extent and importance of the Appendix to the Fifteenth Report of the Society has unavoidably delayed the publication of the Report. We shall give an Abstract of its contents, as soon as practicable after its appearance. In the mean time, we lay before our Readers a Compendium of the Society's Transactions from the beginning of its course, corrected to the First of October.

AUXILIARY AND BRANCH SOCIETIES:

Auxiliary	265
Branch Societies	364
Total	629

BIBLE SOCIETIES AND EDITIONS OF THE SCRIPTURES, IN FOREIGN PARTS, AIDED BY THE SOCIETY.

Europe.

	Instituted	Bib.	Test.
1. Basle	1804		
German, French, and Italian, Bibles, and Testaments.		60,000	20,000
Romanese Testaments, 1,000 in each dialect		—	4,000
2. Zurich	1812		
German Bibles & Testaments.		8,000	4,000
3. Chur	1813		
Romanese Bibles & Testaments.		2,000	4,000
4. Schaffhausen	1813	—	2,000
5. St. Gall	1813		
6. Aargovian	1815		
7. Bern			
8. Lausanne	1814	10,000	
9. Geneva	1814		
10. Neuchâtel	1816		
11. Waldenses, at La Tour, &c.			
12. Glarus	1819		
13. Hungarian, Presburg, 1812			
Slavonian and Wendish Testaments		—	5,000
14. Königsfeld	1816		
15. Württemberg, at Stuttgart	1812		
with Branches at Tübingen, Haidenheim, &c.			
German Bibles and Testaments.		15,000	7,000
16. Strasburg	1815		
German Bibles		10,000	
17. Hesse Darmstadt	1817		
comprehending, among other Auxiliaries, those previously formed at Michelstadt, in the Odenwald, and at Worms, and a Sister Institution at Giessen			
18. Hanau	1818		
19. Hesse Cassel	1818		
20. Ratisbon	1805		
German Testaments		—	65,000
21. Hesse-Homburg	1816		
22. Nassau, Duchy	1816		

	Instituted	Bib.	Test.
23. Frankfort	1816		
24. Berg, at Elberfeld	1814		
with Auxiliary Societies at Solingen, &c. and Bible Associations in the Manufactories: German Psalters			8,000
25. Cologne	1814		
26. Kreuznach	1816		
27. New-Wied and Wied Runckel	1816		
28. Waldeck & Pyrmont	1817		
29. Lippe-Detmold	1816		
30. Hanover	1814		
with Auxiliary Societies at Osnaburg, Aurich, Bueckeburg: German Bibles			15,000
31. Göttingen	1818		
32. Hildesheim	1818		
33. Bremen	1815		
with an Auxiliary at Vegesack			
34. Hambro-Altona	1814		
35. Lubeck (City of)	1814		
36. Eutin, for the Principality of Lubeck	1817		
37. Pomerania and Rügen, at Stralsund	1815		
38. Lauenburg-Ratzeburg	1816		
39. Mecklenburg-Schwerin, &c.			
40. Rostock	1816		
41. Brunswick	1815		
42. Berlin	1805		
Bohemian and Polish Bibles and Testaments		15,000	4,000
43. Prussian	1814		
with twenty-three Auxiliary Societies at Potsdam, Dantzic, Memel, Posen, Halle, Magdeburg, Breslau, Wesel, Cleve, Stettin, Stralsund, and other places: German and Wendish Bibles and Testaments			25,000
44. Königsberg, 1812; enlarged	1815		
Lithuanian Bibles and Testaments, and Polish Testaments		8,000	5,000
45. Thuringian, at Erfurt, 1814			
46. Eichsfeld	1815		
with an Auxiliary Society at Nordhausen			
47. Eisenach	1818		
48. Anhalt-Koethen	1818		

	Bib.	Test.		Bib.	Test.
49. Saxon 1814 with Auxiliaries in Leipsic, Herrnhut, &c. German and Wendish Bibles	15,000		53. Swedish 1809; enlarged 1814 with its Auxiliaries, at Copen- henburg, Westera, Wisby, Lund, Upsala, Åkerslund, Härnösand, Skara, Carl- stadt, Wexio, Carlskrona, and Linköping: Swedish Bibles and Testaments (on standing types)	—	—
50. Icelandic 1815 Previous to the establishment of this Institution, 5,000 Bibles, and 5,000 Testaments, were print- ed, for the use of Icelanders, by the British and Foreign Bible Society, and 2,000 of the latter by the Society at Fuchien.			54. Norwegian 1816	—	—
51. Russian, at St. Peters- burg 1819 with its 120 Auxiliaries, at Moscow, Dorpat, Mittau, Riga, Revel, Yaroslaff, A- rensburg, Irkutsk, Voronez, Vladimir, Kamentz-Podolsk, Theodosia, Tula, Symphero- pole, Odessa, Cronstadt, Wil- na, Moghilef, Witepsk, Grod- no, Minsk, Kostroma, Pscow, Pensa, Charkov, Saratov, Simbirsk, Resan, Taganrog, Bialastock, Teherkask, Wi- atka, Kiev, Pernau, Twer, Kasan, Krasnojarsk, Tiflis, Kursk, Orlov, Bessarabia, Tambow, Perm, Nischego- rod, Poltawa, Ischewsky, and other places: These have undertaken the print- ing of the Scriptures in the Twenty- three following Languages and Dia- lects:			55. Danish 1814 with Auxiliaries, at Oden- see, Aalborg, Kiøge, Lyng- bye, Friedericepæ: Danish Bibles	—	—
Calmuc; the Gospels of St. Matthew and St. John; in which language the Scriptures were never printed before	—	3,000	56. Sleswick-Holstein . 1815 with Auxiliaries, at Rends- burg, Flensburg, Meldorf, Husum, Kiel, Hadersleben, Ploen, Apenrade, Olden- burg, Tonderou, &c. in all 101 Auxiliaries or Associa- tions: German Bibles and Testaments, of various sizes	—	—
Buriat Mongolian Gospels of St. Matthew and St. John	—	2,000	57. Rendsburg 1817	—	—
Armenian Bibles and Testaments, Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Peters- burg	5,000	3,000	58. Polish, at Warsaw . . 1816	—	—
German Bibles and Testaments, with standing types	5,000	5,000	59. Netherlands, comprehend- ing, among others, the fol- lowing districts; viz. Amsterdam, Rotterdam, The Hague, Erkhuyzen, Utrecht, Haerlem, Leyden, Arnheim, Dordt, Assen, Vlaerdigen, Groningen, Delft, Leeuwen- warden, Middleburg, Vollenho- ven, Goes, Schiedam, Oud Beyerland, Zutphen, Alk- maar, Maassluys, Gorcum, Hillegondsborg, Zwoll, Zirc- see, Zalt Bommel, Breda, Amersfoort, Nimeguen, Bleiswijk, Campen, Deven- ter, Edam, Putten, Tholen, Zaanland den Briel, Gouda, Schoonhoven, Heusden, Ny- kirk, Culenburg, Hisselstein, Medemblick: Malay Bibles and Testaments, with Arabic Characters	—	—
Ditto Testaments, Catholic version Polish Bibles and New Testaments French Bibles and Testaments	5,000	5,000	60. Malta 1817	—	—
Slavonian Bibles and Testaments, Dorpatian-Esthonian Testaments Revalian-Esthonian Testaments	30,000	15,000	61. Paris Protestant . . 1818 with Auxiliaries, at Bour- deaux, Toulouse, Fonciae.	—	—
Lettonian, or Lettish Testaments Persian Testaments	—	5,000	62. Montauban 1819	—	—
Georgian Testaments	—	5,000	63. Ionian, at Corfu . . 1819 with Auxiliaries, at Cepha- lonia, Zante.	—	—
Samogitian Testaments	—	5,000			
Antient Greek Bibles	3,000	—			
Modern Greek Testaments	—	5,000			
Moldavian Bibles and Testaments Tartar Testaments, Gospels, and Psalters	5,000	5,000			
Modern Russian and Slavonian Gospels, in two columns	2,000	7,000			
Turkish Armenian New Testament Tschuwash Four Gospels	—	5,000			
Siberian Tartar Testaments	—	7,000			
	—	5,000			
62. Finnish, at Abo . . . 1812 with Auxiliaries, at Kuopio, Ellenberg, Bjornaborg, Wasa, Tavastehus, and Borgo: Finnish Bibles and Testaments, (on standing types)	5,000	5,000			

Instituted Bib. Test.

Malay (Arabic Character) New Testaments	1,000	3,000
Hindoostanee (Nagree Character) New Testaments	—	2,000
Bengalee; Gospel of St. Matthew, Tamil	—	500
Malayalim	9,000	5,000
Hindoostanee; Gospels and Acts	—	3,000
Ditto, New Testaments	—	1,000
Cingalese Testaments	—	2,000

2. Colombo (in the Island of Ceylon) 1812
3. Bombay 1813
4. Sumatra, at Fort Marlborough 1818
5. New South Wales 1817
6. Java 1814
7. Amboyna 1815
8. Smyrna 1818
9. Astrachan 1815
10. Tobolsk 1817

Africa.

1. Mauritius and Bourbon, Isles of, 1813
2. Caledon 1815
3. Sierra Leone 1816

America and West Indies.

AMERICAN NATIONAL Bible Society, at New York, May 11, 1816.

ABOUT TWO HUNDRED exist in the United States, several of which, as well as the above, have been aided by the British and Foreign Bible Society:

English Bibles and Testaments	75,520	21,500
French Bibles, printed by the New York Bible Society	2,000	—
Spanish New Testaments	—	2,500
Mohawk; Gospel of St. John	—	1,000
Delaware; Epistles of St. John	—	1,000

Total 425,820 303,000

N. B. All Foreign Societies have purchased and distributed Bibles, some to the amount of many thousand copies; but the exact quantity cannot be ascertained.

In addition to those printed by Societies, two Catholic Clergymen have published above 300,000 Copies of the German New Testament.

NOVA SCOTIA, at Halifax 1813
with Branch Societies; viz.
Annapolis, Antigonishe, Barrington,
Douglas, Chester, Cornwallis, Cumberland, Hampshire, Horton, Londonderry,
Parrsborough, Dorchester, Shelburne,
Truro.

Pictou 1813
Yarmouth and Argyle 1816
Liverpool 1817
Prince Edward's Island 1817
Quebec 1813
Niagara 1816
Upper Canada Midland District 1817
Berbice 1815
Honduras 1818
Jamaica, People of Colour 1813
Antigua 1815
Barbadoes 1818
Bermudas 1819

EDITIONS OF THE SCRIPTURES PRINTED

FOR THE SOCIETY,

Previous to September 30, 1819.

	Bib.	Test.
English, various Editions	959,017	803,583
Welsh	55,307	109,900
Gaelic	28,500	28,500
Irish	8,000	12,765
Manks	5,000	9,250
French	18,000	81,000
Spanish	—	30,000
Portuguese	5,000	39,000
Italian	—	19,000
Dutch	10,000	15,000
Danish	500	10,000
Hebrew	500	2,625
Swedish	—	500
German	8,000	98,150
Greek, Antient and Modern	—	13,000
Greek, Modern	—	10,000
Arabic	1,439	—
Arabic Psalter	2,000	—
Syriac	—	6,000
Esquimaux	—	1,000
Mohawk, St. John's Gospel	—	2,000
Ethiopic Psalter	2,100	—
French and English	—	5,000
Malay	—	10,000
Turkish	—	5,000
Hindoostanee	—	5,000

The British and Foreign Bible Society has promoted the translation, printing, or distribution of the Scriptures, or portions of them, in ONE HUNDRED AND EIGHTEEN different Languages and Dialects.

NUMBER OF BIBLES AND TESTAMENTS ISSUED BY THE SOCIETY.

	Bib.	Test.	Total.
From March 7, 1804, to Sept. 17, 1808—None were issued, the Universities not having completed their stereotype editions.			
From Sept. 17, 1808, to March 31, 1808, (4½ years)	16,544	64,613	81,157
From March 31, 1808, to March 25, 1809, (1 year)	35,910	41,369	77,279
From March 25, 1809, to Feb. 16, 1810, (nearly 11 months)	18,602	45,806	64,408
From Feb. 16, 1810, to March 25, 1811, (13 months)	33,609	69,009	102,618
From March 25, 1811, to Feb. 21, 1812, (11 months)	35,690	70,733	106,423
From Feb. 21, to Dec. 31, 1812, (10 months)	81,319	191,264	272,583
From Dec. 31, 1812, to March 31, 1814, (1½ years)	167,320	185,249	352,569
From March 31, 1814, to March 31, 1815, (1 year)	126,156	123,776	249,932
From March 31, 1815, to March 31, 1816, (1 year)	138,168	110,066	248,236
From March 31, 1816, to March 31, 1817, (1 year)	92,339	100,782	193,121
From March 31, 1817, to March 31, 1818, (1 year)	89,795	104,386	194,181
From March 31, 1818, to March 31, 1819, (1 year)	123,317	136,784	260,101
From March 31, 1819, to Sept. 30, 1819, (½ year)	67,268	87,592	154,860
Total issued in Great Britain in 14 years	1,025,027	1,261,241	2,286,268
Purchased and issued for the Society on the Continent of Europe	53,200	976,800	1,030,000
Total issued on account of the Society	1,078,227	1,258,041	2,336,268
Printed by Societies in connection with the British and Foreign Bible Society,	425,820	303,000	818,820

N. B. In addition to the above, the Society has granted about 50,000 for distributing, by Societies and confidential Agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish Languages, the number of which cannot be ascertained exactly, but may be fairly estimated at upwards of 100,000 Bibles and Testaments.

EXPENDITURE OF THE SOCIETY.

	£.	s.	d.
First Year	691	10	2
Second Year	1,637	17	5
Third Year	5,053	18	3
Fourth Year	12,206	10	3
Fifth Year	14,565	19	7
Sixth Year	18,643	17	1

Seventh Year	22,302	13	7
Eighth Year	32,419	19	7
Ninth Year	69,496	12	8
Tenth Year	84,651	1	5
Eleventh Year	81,031	12	5
Twelfth Year	103,680	10	8
Thirteenth Year	89,230	9	9
Fourteenth Year	71,099	1	7
Fifteenth Year	92,287	1	4

Total, from the Commencement of the Institution } 704,840 4 9

N. B. The Society is under Engagements to the extent of about 20,000.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING.

A CONSIDERABLE number of Missionaries and others being about to proceed to various Stations, a Special General Meeting of the Society was called on the occasion, on Friday, the 19th of November.

Preparatory to the Meeting, a Sermon was preached before the Society, at St. Bride's Church, by the Rev. William Marsh, M. A. Vicar of St. Peter's, Colchester, from the words of St. Paul to Timothy, (2 Tim. i. 7.) *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* The Preacher enlarged, in a manner likely, with the blessing of God, to be of lasting benefit to the Society's Labourers, on the HOLY COURAGE, AFFECTIONATE SPIRIT, and SOUND MIND, which should mark the Christian Missionary; and which are GRACIOUS QUALIFICATIONS, IMPARTED FROM GOD HIMSELF, and to be exercised in a CONSTANT DEPENDENCE on Him.

Soon after Two o'clock, the Chair was taken by the Right Honourable the President, at Freemasons' Hall. The Instructions of the Committee were addressed to the Missionaries by the Secretary, in the order of the following List:—*Messrs.* La Roche, Kenney, Browning, Cowell, and Johnson, severally re-

plied, as the respective parts of the Instructions were concluded.

Calcutta and North-India Mission:

Rev. Thomas Morris,
Mrs. Morris,
Rev. Benedict La Roche,
Rev. John Perowne,
Mrs. Perowne,
Mr. Thomas Brown.

Madras and South-India Mission:

Rev. R. Kenney,
Mrs. Kenney,
Rev. James Ridsdale.

Ceylon Mission:

Rev. Thomas Browning.

Australasia Mission:

Mr. John Cowell,
Mrs. Cowell,
Mayree (New Zealander).

West-Africa Mission:

Rev. W. B. Johnson,
Mr. James Lisk,
Mrs. Lisk,
Mr. Robert Beckley,
Mrs. Beckley,
Three Schoolmistresses.

Mr. and Mrs. Kenney have three children, and Mr. and Mrs. Cowell one; making the whole number of persons proceeding to the above Stations; twenty-five.

The Rev. Thomas Rock Garnsey, appointed First Chaplain of Sierra Leone, and Mrs. Garnsey, were also present; with Mr. Sam. Flood, about to be ordained to the Second Chaplaincy of the Colony. They will gladly render every assistance in their power to the Society's Mission.

The Secretary apprised the Members before Mr. Johnson entered on the concluding Reply to the Instructions, that, as Mr. Johnson would have no other opportunity of meeting so large a body of those resident in the Metropolis as on the present solemn occasion, he had been requested to enter into a detail of that remarkable work of mercy and grace at Regent's Town, of which he had been the instrument.

Mr. Johnson did this with his accustomed simplicity: and his narrative made a deep impression on the minds of all present.

The Rev. Thomas T. Biddulph, Minister of St. James's Church, Bristol, then delivered an Address to the Missionaries, on those various blessings which it was the desire of his heart that they might receive. On these he enlarged in the following order:—personal safety—clear discoveries of the Gospel—the clothing of Humility—a rich in-dwelling of the Word of Christ—the spirit of prayer—invincible constancy—the possession of their souls in patience—the meekness and gentleness of Christ—the unity of the Spirit in the bond of peace—deliverance from the fear of death, and from all inordinate love of life. These topics were frequently illustrated by apposite quotations from the Life of the late Mr. Martyn, and were all enforced in a manner the most affectionate and impressive.

The Hon. and Rev. Gerard T. Noel followed Mr. Biddulph, in a short but very feeling Address of encouragement and exhortation to the Missionaries and to the Meeting; when, after a few words from the Noble Chairman expressive of the fulness of his heart on this solemn occasion, the whole was concluded by singing the cxviii Psalm.

The Hall was entirely filled; and the Members who attended had the high gratification of this Meeting, without the inconvenience which has latterly been occa-

sioned at the Anniversaries by the pressure for admission of many more Members than the Hall will accommodate.

No Collection was made at the Church; but the sum of 99*l*. 11*s*. 8*d*. was contributed after the Meeting.

SIXTH ANNIVERSARY OF THE NORFOLK AND NORWICH ASSOCIATION.

Sermons were preached, on occasion of this Anniversary, as follows:—on Sunday Morning, at St. Laurence's, by the Rev. Henry Davies, from Bombay; in the Afternoon, at St. Gregory's, by the Rev. Robert Hankinson, and at Wymondham, by the Rev. H. Davies; and in the Evening, at St. George's Colegate, by Mr. Davies, and at St. Edmund's, by the Rev. Francis Cunningham. On Tuesday Evening, the Rev. Daniel Wilson preached at St. Gregory's; on Wednesday Evening, the Rev. H. Davies, at St. George's Colegate; and, on Thursday Evening, the Rev. D. Wilson, at St. Laurence's.

On Thursday, Oct. 28th, the Annual Meeting was held in St. Andrew's Hall; G. S. Kett, Esq. one of the Vice-Presidents of the Association, in the Chair. The Rev. Henry Davies detailed many particulars respecting India; and the Rev. W. B. Johnson others, respecting Western Africa. The Rev. H. J. Hare, the Rev. Dr. Steinkopff, the Rev. Edward Edwards, the Rev. C. D. Brereton, Thomas Fowell Buxton, Esq. M.P. one of the Vice-Presidents of the Parent Society, and the Rev. Daniel Wilson, addressed the Meeting.

The Facts communicated by Mr. Davies and Mr. Johnson made a strong impression on the assembly. Mr. Buxton made a forcible appeal on the ground of these facts; and was followed, with his accustomed vigour, by Mr. Wilson.

The sum of 67*l*. 0*s*. 7*d*. was collected after the Meeting; and the total amount of the Col-

lections was nearly 1801. During its last year, the Association raised upward of 10001.

SECOND ANNIVERSARY OF THE CARLISLE ASSOCIATION.

The Annual Meeting, on this occasion, was held at the Assembly Room, on the Evening of the 5th of November; the Rev. Fergus Graham in the Chair.

The Rev. Legh Richmond addressed the Meeting, as the Representative of the Parent Society; and gave a comprehensive view of its operations. The Rev. James Traill, lately returned from India, communicated, much at large and with great effect on the Meeting, the leading features of the Hindoo Character—the proceedings of the Society in India—the actual success and enlarging prospects in the East—the benefits to be expected from the Mission College at Calcutta—and the patience and faith requisite under the slow progress toward entire success.

As the testimony of an Eye-Witness bears with authority on the mind, we shall extract a few passages from Mr. Traill's Address.

Of the Hindoo Character he draws a frightful picture; which is, however, fully confirmed by the testimony of other intelligent and competent witnesses.

The Hindoo Character presents so many anomalies, and is made up of qualities so contradictory and incongruous, that nothing but experience would lead one to give credit to a faithful description of it. In this country, we used formerly to hear much of the mild and innocent Hindoo, and a kind of interesting charm was thrown about the character of the Natives of the East; but, in India, I can assure you, we know of no such character as the Innocent Hindoo. He exists only in the visions of the poet, or the dreams of the theorist. We find there a mass of intellect—prostrate, debased, and enslaved, by the whimsical fables and the polluting mysteries of a horrid system of idolatry—a system which has been well and aptly charac-

terised, as a compound, of sensuality and blood.

It is not necessary for me to enter into particulars, respecting the many unmeaning and ridiculous, and often impure rites, improperly named 'religious,' in India. I need not tell you, that the pagodas are dens of filth—that the idols which they worship are the most absurd and shapeless blocks imaginable—that their images are such, that it is difficult to understand how the idea of figures so absurd could find admittance into the mind of man. It is hardly necessary to add, that the processions are devoid of every thing even showy, solemn, or pleasing: the whole resembles a drunken revel; and the yell that accompanies them, seems to proceed from the mouths of demons, and not of men. Nor is it requisite to enumerate the vices that debase the character of its inhabitants. I might tell you of their sensuality, of their dishonesty, and of their deceitfulness. I might, indeed, run through all the black catalogue of moral delinquency; and I might add, that all these are blended in the character of the Natives of India.

It may be said, that we need not travel so far as India, to find specimens of all that is vicious and immoral; and that, in Christian Lands, there are multitudes who are *earthly, sensual, and devilish*. True! but, in India, we have none to redeem the general character—no salt to save the mass from universal corruption. Indeed, such is the total depravation of the moral sense, that a Hindoo feels no shame at his turpitude: if he is convicted of a crime, he may feel regret and vexation at being detected; but he is a stranger to remorse, or a salutary sense of shame, for the crime itself. Whatever crimes a Hindoo may be guilty of, he can find a parallel and an excuse, in the lives of the Being, whom he worships; and it is a common practice with them, to rid themselves of all present remorse and future responsibility, by directly referring their profligate practices to the suggestion of the Deity himself. Repeatedly have I observed the operation of their deadly principles. "What could I do?—How could I help it?—God put it into my mind"—I have, again and again, heard urged by these benighted people, as an excuse for their delinquencies.

I would only add to this account, a single remark on the state of the Females in India. It is impossible for you, Sir, or for this assembly, habituated as you

are to behold Females in the possession of all that estimation and respect and tenderness which characterize a Christian Country, to conceive the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only Females there who receive even the common elements of instruction, are those profligate creatures whom a licentious superstition attaches to the retinue of some particular pagoda.

In short, Sir, you have only to suppose the natural corrupt propensities of the human heart acted upon by a system of superstition, licentious and bloody—a superstition wrought, as it were, into the very hearts of its votaries—and you have a picture of the moral state of the inhabitants of Hindostan. That is, indeed, *the region of the shadow of death*; a land of death—a death of intellect—a death of moral feeling.

In urging the Meeting to exertion in behalf of these our miserable fellow-subjects, Mr. Traill bore a strong testimony to the manner in which the Society's affairs are conducted in India.

I have been in the habit (he said) of confidential communication with those Gentlemen who superintend the Society's concerns in India; and the impression on my mind decidedly is, that the Society's proceedings are distinguished by a union of zeal, judgment, and discretion, which eventually promises the happiest results in the great work in which they are engaged.

After an expression of cordial regard to the Christian Labours of other Societies, Mr. Traill mentions, with high respect, the names of some of the leading friends of the Society, in Bengal and at Madras; and adds—

With such men at the head of our Society's affairs, and that too in the very heart of Satan's Empire, and on the very spot where the attack is made on his kingdom, we have the best guarantee that the proceedings of the Society will continue to be conducted in the spirit of that Gospel which we long to promulgate.

Of the encouragements arising from the increasing influence of Christian Knowledge, Mr. Traill says—

Without wandering into the region of conjecture, we can trace, in the impulse confessedly given to public opinion among the more intelligent classes of the Natives of India, the dawning of a brighter day in that benighted land. Formerly they would not bear you speak on the subject of Christianity—now, they are ready to listen, and to reply. The subject has fairly arrested their attention. The influence too of the Brahmins is on the decline: political causes have contributed to abridge their wealth; and, with that, a large portion of their authority has vanished; and nothing pleases the Natives better than to hear the arguments of the Brahmins confuted by the Christian Missionary.

The increase of religion among our Countrymen in India, the more public and consistent profession of Christianity, and the proposed establishment of the Mission College at Calcutta, are also mentioned by Mr. Traill as favourable indications for India. On the advantages of this College he enters at large; and observes, respecting it—"A plan of this nature has long been the subject of the ardent wishes and prayers of the friends of religion in India."

SERMONS AND MEETING AT CHICHESTER.

The Rev. Henry Davies preached for the Society, twice, in St. John's Chapel, at Chichester, on Sunday, the 14th of November, when the Collections amounted to above 41l. A Meeting was held; the next day, by permission of the Mayor, in the Council Chamber of the City. The room was crowded to excess; and many were obliged to return, not being able to obtain admittance.

The Rev. Stephen Barbut opened the business of the Meeting: when Mr. Davies detailed the object, principles, and proceedings of the Society; and was followed by other Gentlemen.

After the Meeting, many persons, in addition to those who already contribute in that city and neighbourhood, became Subscribers. There seemed, indeed,

to be but one common feeling—that of a determination to promote, to the utmost of their power, the success of this Cause; and it was resolved, that an Association for Chichester and the County of Sussex should be formed in the Spring or Summer of the ensuing year.

**FIRST ANNIVERSARY OF THE ASSOCIATION
FOR THE TOWN, COUNTY, AND UNIVERSITY OF CAMBRIDGE.**

The Annual Sermons, at Trinity Church, having been preached, on Sunday, the 14th of November, by the Hon. and Rev. Gerard Thomas Noel, M.A., the Public Meeting took place on Wednesday, the 17th; the Right Hon. the Earl of Hardwicke, Vice-Patron of the Association, in the Chair.

From the Report, read by the Rev. James Scholefield, one of the Secretaries, it appeared that the sum of 681*l.* 3*s.* 4*d.* had been received during the year. The Secretary of the Parent Society entered into its principles, the necessities of the Heathen World, the openings of Providence, the welcome given to its labours in every quarter, and its encouraging success. Many facts were adduced by the Assistant Secretary, and by the Rev. W. B. Johnson, in illustration of these views. The Meeting was addressed also by the Rev. William Pym, Francis Pym, Esq., George Milner, Esq., the Hon. and Rev. G. T. Noel, the Rev. Professor Farish, the Rev. Professor Lee, the Rev. Charles Simeon, and other Gentlemen.

Professor Farish moved a Resolution expressive of the gratification of the Meeting at the proposed establishment of a Mission College at Calcutta, by the Lord Bishop of that Diocese, a Member of the University; and to which the Three Societies in the Church engaged in Missions to the Heathen had contributed the sum of 15,000*l.* The Professor took a comprehensive view of the great advantages likely to result, under the blessing of God, from the establishment of the College; and was followed, on the same subject, with the authority which would naturally attach to his sentiments on such a topic, by Professor Lee.

The simple but impressive narrative of Mr. Johnson had a forcible, and, we trust, a most salutary effect on the Meeting. The first openings and rapid progress, under many trials of faith, in the education and religious instruction of his Liberated Negroes at Regent's Town, might well serve as both a direction and an encouragement in dealing with men, to his numerous hearers, either engaged, or preparing to engage, in the Sacred Work of the Ministry; while the natural descriptions given by his religious Negroes, of the state of their feelings, threw light on those parts of Scripture which describe the conflicts of the awakened heart.

The Collections after the Sermons amounted to 80*l.* 1*s.* 3*d.*; and that at the Meeting to 26*l.* 2*s.* 7*d.*

Foreign Intelligence.

MEDITERRANEAN.

BIBLE SOCIETIES.

SMYRNA.

Proposed Bible Society at Smyrna.

From the Report of the Rev. William Jowett's Visit to Smyrna

and other places, printed in our last Volume, pp. 383—389, it appears that preparation was making for the formation of a Bible Society at Smyrna. From a Tract, in French, now before us, we learn that the Society is to consist,

besides the Subscribers, of Presidents, a Committee of Twelve Members, a Secretary, and a Treasurer. The Consuls and Bishops who may subscribe, will become Presidents of the Society.

The particular sphere of the Society's operations will be at Smyrna, and the neighbouring countries, with the Islands of the Archipelago. Christians of all the Communions in the Levant are invited to co-operate in this good work.

In the List of Subscribers, we find the names of the Bishop of Smyrna, of several European Consuls, and of various Natives and Englishmen.

Necessity of strict Adherence, in Bible Societies, to the Simplicity of their Object.

It is stated, that this Society is to be formed on the model of those which exist in London, Paris, St. Petersburg, and other places; and like those Institutions, to circulate the Holy Scriptures, without note or comment. But there appears, from the Tract before mentioned, to be a design of connecting other objects with the simple object of a Bible Society: as it is stated, that the end of the Institution will be, the advancement of Christian Knowledge; and this object will be aimed at, by the distribution of the Scriptures and of Religious Tracts, and by the encouragement of Charity Schools and of Missionary Labours.

An Institution with such objects may be denominated a Christian Society, but it cannot be called a Bible Society: and we are so fully satisfied of the impolicy of attempting, particularly in places circumstanced as Smyrna is, to graft any other objects, however great and good, on the simple object of Bible Societies, that we shall hope to hear that the design has been entirely abandoned, and that the Smyrna Bible Society is what that name imports, and nothing more.

Religious Tracts, Charity Schools, and Missionary Labours, are, doubtless, most efficient instruments of diffusing Christian Knowledge; but Christians have, and must be allowed to have, different views of the principles and rules on which labours of this kind should be conducted: while the circulation of the Records of their Common Faith, without any comment or opinion of man, is that one and exclusive object in which they can cordially agree.

It is by the concentration of Christian Force, as Christian, that a far greater degree of religious principle and feeling has been brought, by Bible Societies, into energetic action on the moral world, than ever has yet been or can be united by any other means. If other objects, on which Christians unavoidably differ, are associated with the one object of circulating the Scriptures on which all agree, the influence of such an Institution is paralyzed, and its strength divided and frittered away: whereas the impulse given to religious zeal by the union of all Christians in that one object in which they can cordially co-operate, will give an energy, unknown before, to the Members of different Communions, in pursuing, conjointly or separately as they may agree, other means of diffusing Christian Knowledge.

These remarks apply with especial force to Christians circumstanced as those of Smyrna are. Living in a country hostile to their Common Faith, and not agreed among themselves in their views of that Faith, that Institution is of inestimable value which brings every Christian principle and feeling to one common focus; and kindles there a holy flame, which will warm and cheer every Christian living under the darkness and oppression of Mahomedan Fanaticism or Heathen Superstition. An i

pulse once given to the Christian Mind, and maintained and augmented by frequent intercourse and co-operation, other means for accomplishing the general end will become practicable to the different Communions, according to their respective views of Truth and Duty; and, in this way, Christian Knowledge will be diffused with far greater rapidity, than by any attempt to unite Christians in pursuit of the object, by means in which they cannot cordially agree.

contu.

Formation of the Ionian Bible Society.

The Rev. Dr. Pinkerton, under date of Corfu, July 24, 1819, has transmitted to the British and Foreign Bible Society, the following account of the establishment of a Bible Society for the Ionian Islands:—

On the 20th instant, upward of one hundred individuals met in a large hall of the Palace of Baron Theotoky, President of the Senate of the Ionian States, for the purpose of laying the foundation of the Ionian Bible Society. Among those present, the Greek Bishop, Macarius, with a respectable train of his Clergy; the Catholic Vicar-General, with several of his Fellow-Priests; the Senators of the Ionian State; and the Members of the Tribunal of Justice, were peculiarly distinguished. In addition to these; there were many other Gentlemen, who, taken collectively, presented a most respectable assembly of persons of different Nations, and belonging to various Christian Communions.

The Baron commenced the business by an Address, illustrative of the principles and salutary influence of Bible Societies; and, amidst other details of their rapid progress throughout the world, spoke of their success in Russia as a matter encouraging to the Greeks, and of the zeal of the Russians in the pious work as worthy of their imitation.

Baron Theotoky, on the motion of Bishop Macarius, was appointed President; and Vice-Presidents, a Treasurer, Twelve Directors, and

Three Secretaries, were nominated. —The sum of 1025 dollars (about 250*l.*) was subscribed.

Sphere of the Society's Labours.

On this point Dr. Pinkerton writes—

The immediate field of the Society's labours will be the Seven Islands, containing a population of about 200,000 souls: but the Committee intend to come into immediate correspondence with their brethren in every part of Greece and Albania; and to invite them to a cordial co-operation, so far as local circumstances will admit.

The translation of the New Testament into Albanian, is a point to which the attention of the Committee will be immediately directed. The great need which exists for undertaking this Version, for the numerous tribe of Albanians, most of whom belong to the Greek Church, who have no part of the Scriptures in a language which they can understand, is granted by all; and it is proposed to correspond with such persons in Cassina, and other parts of Albania, as are most likely to possess facilities for getting the Version made. But, as the Albanian is still an uncultivated language, much time will be required to produce a Version which will be generally understood, in order thereby to lay a foundation for the future cultivation of the language, and the consequent civilization of that rude and warlike nation.

It is further proposed to begin a correspondence with the Greek Bishop of Bosnia, with the design of ascertaining what can be done for supplying the inhabitants of those parts with the Scriptures; and, at the same time, offering to undertake the printing of an edition of any approved Version for their use.

Such are the general features of the extensive sphere of usefulness, which presents itself to the Ionian Bible Society. The manner in which the Institution has been formed, and the highly respectable characters of the Greeks, both Clergy and Laity, who are Vice-Presidents and Directors of the Society, with Baron Theotoky at their head, will make an extensive and powerful impression in every part of Greece.

WEST INDIES.

ANTIGUA.

Humane Regulations in the Management of Slaves.

As every benevolent mind must feel anxious, that, while Slavery exists in the world, and especially among our fellow-subjects, it should receive every possible mitigation, we have great pleasure in laying before our Readers some Regulations adopted on several Estates in the Island of Antigua.

In the year 1818, Frank Gore Willock, Esq. a Captain in the Royal Navy, took charge of these Estates, as Attorney or Administrator. In November of that year, he addressed certain Directions to the Manager of each Estate, intended to serve as a Code of Instructions for his guidance; and, in the February following, he issued some additional Instructions. We shall extract the principal Regulations, as they will make our Readers better acquainted with the state of society in the West Indies, while they will shew how much may be done by a benevolent and determined mind to alleviate the degradations and sufferings of Slavery.

By way of punishment, I direct Solitary Confinement. Punishment by the Cat to be only inflicted in my presence, or under my written order. Drivers' Whips I set aside: a slight switch to be carried—not for use, but show. Drivers will report to the Manager, at breakfast, noon, and turning-in*, any irregularities: necessary steps to be then taken.

As to flogging Women—on no account whatever shall any Woman be punished, but by Solitary Confinement, without my express order.

Any connection with the Female Slaves upon the Estate shall be dismissal, at an hour's notice. Next to me, they are to look for personal protection from the Manager.

Pregnant Women are to remain on the Estate—appear in the field, or at

light work round the Manager's house, as circumstances may require.

All occurrences are to be recorded in the Plantation Book; particularly all punishments and confinements, with the cause.

I abridge all (House) Servants, but what appear, upon my inspection, necessary to personal comfort. No more Sempstresses to be brought up.

Nothing shall be sold from, or on, the Estate by the Manager. The Watchmen are to bring the vegetables produced on the Estate, at a fixed hour, to the Manager; who will be supplied with milk, vegetables, rum, sugar, and ground provisions: that (i. e. the quantity) I leave to his own feelings of propriety. The remaining vegetables are for the Sick and Little Negroes' Pot†.

No fresh Butter to be made on the Estate‡.

No Private Stock of any kind whatever will I allow to be kept on the Estate:§ but, that every facility may be given to dispose of what is on hand to the best advantage, I give to the 25th December for their disposal; a Certificate, of no Stock being in hand at that date, to be forwarded to my Counting-House.

I do not admit of any Presents being made; and (by the Manager) particularly forbid pieces of New Sugar, and Baskets of Yams, Potatoes, &c. being sent off the Estate.

Every thing to go through the Counting-House. Demands for supplies at two days' notice. Time noted for Carts to be strictly attended to. Bills of Parcels for every thing to be taken and left at the Counting-House previous to leaving town.

Carts to have supporters: whips to be reduced to the smallest size: no cracking allowed, or sitting on shafts, or getting inside. When supplies are not ready, the cattle to be taken out and put in shade. Particular care to be taken in having the name of the Estate marked.

† "Little Negroes' Pot" means, a nourishing meat, provided at a stated time of the day, for the children belonging to the Plantation.

‡ Obviously, that the milk may be preserved for other more necessary uses.

§ The privilege of keeping Private Stock on Estates has often been greatly abused by Managers. The above Regulation is intended to guard against this often subject abuse.

The Field Negroes are the main spring of an Estate: support them by every encouragement, and endeavour to set aside the threat and expression of turning people into the field, which makes the Field Negro fancy himself in the lowest possible situation, when in fact he is the most valuable to his Owner of any.

Collect manure, and manure high. Follow that plan up, and you will ensure a crop.

Each Saturday, the Manager's opinion of the conduct of the People is to be inserted, that I may at once see any irregularity of conduct, become better acquainted with those who are well or otherwise disposed, inquire into the cause so as to remedy the evil at once, and prevent any recurrence: and much will depend upon the Manager himself; for if my orders, written or verbal, are complied with, the result will be exertion and good conduct combined.

It is my direction, that the Sick-House be made as comfortable as possible, and considered upon the system of a Hospital. On entry, as on board ship, all allowances to stop. What is necessary for the sick to be given, subject to the opinion of the Medical Director; or, when he is not on the spot, to the practical experience of the Manager and Sick Nurse. People are to be encouraged in bringing their beds down; and matting must be made in course of crop, so as to last, and each day be aired.

I expect the utmost care and circumspection in regard to Lying-in Women, in preventing smoking, securing a proper ventilation of air, and having no fire in the house; having, from personal inspection, discovered these improper practices, which of late years must have led to the death of many children. In fact, from apparent want of care and attention to this point, it is matter of surprise to me how any infants can live. I wish no harsh conduct to Mother or Midwife; but point out the evil to them, and my plan will be complied with.

Employing Girls as Messengers is a most improper practice, particularly prejudicial to Proprietor: let it cease for ever. Send Boys.

The walls of the Estate are upon a bad system: they ought to produce

for the Proprietor, and be covered either with the pea, or Indian spinage, insuring more than wanted for the whole Estate.

Bring wheel-barrow, rakes, and pitchforks, as much into play as possible.

Wean the Children; and let those at the breast partake of breakfast and pot at noon, as soon as possible. Having brought this regulation into effect, and explained it so fully and often, I merely add, Pay the utmost possible attention to this main-spring of the Estate.

No more Heading of Trash*, of an evening, when work is said to be done: one cart, horse, and man, will do it, and save the labour of twenty people.

Pay attention to the Roll-call: it is useless working in the dark; but, at day-light, the wheel of the Estate should commence moving. Be systematic in the hours of Nurses.

It is my positive direction, that the work is closed as soon as possible after the setting of the sun. I am convinced, by proper arrangement and system, the same work may be done in a shorter space of time than at present, and better executed; and I therefore direct the time to be noted each day in the Plantation-Book, that, where I suspect error of judgment, or want of due attention, I may come out; take the direction of the work from sun-rise to the closing of doors, and convince myself that it cannot be got through in a shorter period. This is a point most minutely to be attended to, as affecting the health, comfort, and increase of the people, and the consequent benefit or prejudice of the Proprietor.

With me, if you think proper to indulge in Fits of Passion, I shall quietly wish you good morning, and order my carts for your accommodation. But to those beneath you, every such act is not only improper, but highly prejudicial to the Estate. Confine the person offending until you can cool, and your reason returns; and should any person presume to work themselves into a rage, send them to solitary confinement and silence, with a calabash of water. The

* Obliging the Negroes to carry from the field, loads of Trash on their heads.

act of striking any person is so opposite to my ideas, that, whatever may have been the offence, the blow brings a pardon, and a person possessing these temper to conduct my affairs and pursue my system.

"These Regulations, it might have been expected, would have given offence," as has been justly remarked, "to no one. They are expressed with so much moderation, and are in themselves so manifestly beneficial both to the Slave and his Master, that they would seem to challenge the approbation and concurrence of every Planter; but not so. In the Island of Antigua they are regarded, it seems, with no small alarm. On the 17th of March, 1819, an affidavit was made in the Court of Chancery in that Island, that these Regulations were there not only NOVEL IN THEIR PRINCIPLE, but that they were NOT FOR THE BENEFIT AND ADVANTAGE OF THE ESTATES UNDER CAPTAIN WILLOCK'S MANAGEMENT!

"Captain Willock, by way of defence against this charge, thought it right to print them, with a view to their being submitted to the consideration of unbiassed persons."

WESTERN AFRICA. CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

In the Number for September, pp. 373 to 386, we extracted, from the Nineteenth Report of the Society, the intelligence which had been received respecting the West-Africa Mission, up to the period of the last Anniversary; and, in the Number for October, pp. 454 to 469, were given affecting details of the state of the Mission since that period. / From various communications, of different dates during the first half of the present year, several of which are from Christian Labourers now withdrawn from their toil, we shall extract such passages as will throw
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further light on the state and prospects of the Mission.

Mr. and Mrs. Jesty's Account of the State of Regent's Town.

Mr. Jesty and his late excellent Wife, soon after their arrival at Sierra Leone, paid a visit, in the beginning of April, to Regent's Town. The description which they have both given of the effect on their feelings of what they there witnessed, will convey to our Readers a lively idea of the blessings which the Gospel of Christ has conferred on that people.

Mrs. Jesty writes to her Sister, from Regent's Town, under date of April 5, 1819—

The power of the Gospel, and the efficacy of the love of Christ, have excited such joy within me, that I cannot resist giving you some information respecting it. As it is not yet determined where my husband and myself shall be stationed, we accepted the invitation to visit some of our friends, before we enter on our important work. This is our first visit, at Br. Johnson's. I wish that I could find language sufficiently descriptive of the interesting scenes which we have witnessed here. Indeed they must be seen, before the facts will be credited. Had I heard the circumstances from the best authority, I could not have conceived it possible that so glorious a progress could have been made in the work of our God, as we have beheld since we have been staying at Regent's Town.

On Thursday, the 1st of April, Mr. Johnson sent five of his people to Freetown, to take me to his house in a palankeen. While they waited, we heard singing; and, on going to the door, found that these five men had seated themselves under the piazza, and with united voices were singing a Hymn to the praise and glory of the Redeemer. We did not disturb them, but returned to our room; and, as you may imagine, with feelings of peculiar pleasure, that the Songs of Zion should be sung by the inhabitants of a Heathen Land.

In the course of an hour, I set off in the palankeen, borne by these Liberated Negroes. When we got to the

top of Leicester Mountain, over which we had to pass in our way to Regent's Town, I requested my bearers to stop, and rest themselves; and then took an opportunity of introducing a religious conversation. I think I may say, that the few minutes, during which we rested on the Mountain, were the happiest that I had then ever experienced; because I had never before had an opportunity of seeing the glorious effects wrought by the Gospel of Jesus on the hearts of our dear Black Brethren. I was much astonished to hear one of the men (called the Headman) address the other four in language truly Scriptural, and of godly simplicity; using the words of exhortation, and strongly urging the necessity of the blood of Jesus Christ to cleanse them from their sins. He spoke much of their depravity by nature, and of their weakness and insufficiency without Christ—while his little audience listened, with an attentive anxiety, to hear the truths of the Gospel from one of their countrymen. I was much affected at what he said; and was ready to exclaim, "Oh how powerful is the Word of God!"

The power of Divine Grace, in humanizing and elevating the mind, has indeed been eminently displayed in these Christian Men: for Mr. Johnson assures us, that most of this very party, who were of the wild Ebo Nation, had, about two years before, in carrying Mrs. Johnson to Freetown, set down the palankeen in the woods, in spite of all her remonstrances, while they settled their quarrels in a fierce battle!

Of their entrance into Regent's Town, Mr. Jesty says—

Just as we had reached the summit of the last mountain between Freetown and Regent's Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanting scene, I was in an instant lost in "wonder, love, and praise." Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ears. It was moonlight; and all the houses being lighted up, I inquired

of Br. Johnson from whence this sound proceeded. He pointed to the Church, which is situated at the side of a mountain, then opposite to us; on the other side of a brook that runs from the mountains between the Church and the principal part of the town, over which Br. Johnson has caused his people to erect a strong, handsome, stone bridge. The Church is a fine stone building. It was now lighted up, and the people were assembled in it, for Evening Prayer.

The chain of mountains that surrounds the town resounded with the echo of the praises of the Saviour.

I hastened, with all possible speed, down the mountain and up the other, to enter the Church, where I found upward of 500 Black Faces prostrate at the Throne of Grace. I entered with Br. Johnson; and, soon after, Mrs. Jesty arrived. After the Service was over, above 200 of the Congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more Labourers from "Whitman's Country," that, after we left the Church, and had entered Mr. Johnson's House, many, who from the pressure in the Church were not able to speak to and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.

Of a Sunday spent at Regent's town, Mr. Jesty, after speaking of an early meeting in the Church, at six o'clock in the morning, thus writes—

At ten o'clock, I saw a sight which at once astonished and delighted me. The bell at the Church rung for Divine Service; on which Mr. Johnson's well-regulated Schools of Boys and Girls walked, two and two, to the Church—the Girls extremely clean, and dressed entirely in white; in striking contrast with which were their black arms and faces—the Boys, equally clean, were dressed in white trousers and scarlet jackets. The clothing of both Boys and Girls is supplied by Government.

The eagerness of the inhabitants to hear the Word will appear from

their early attendance on the Means of Grace. It is true, there is a bell in the steeple of the Church; but it is of little use at Regent's Town; for the Church is generally filled, half an hour before the bell tolls. The greatest attention is paid during the Service. Indeed, I witnessed a Christian Congregation in a Heathen Land—a people *fearing God and working righteousness*. The tear of godly sorrow rolled down many a coloured cheek, and shewed the contrition of a heart that felt its own vileness.

At three o'clock, in the afternoon, there was again a very full attendance: so that scarce an individual was to be seen throughout the town; so eager are they to hear the Word, and to feed on that *living bread that came down from Heaven*. The Service was over about half-past four o'clock.

At six, we met again; and although many had to come from a considerable distance and up a tremendous hill, I did not perceive any decrease of number, or any weariness in their frequent attendance on the Means of Grace.

We left the Church about eight o'clock, and returned to Mr. Johnson's house, which is close by the Church. While at supper, I heard singing; and on walking into the piazza, found that about twenty of the School Girls were assembled under it. One of the older Girls gave out the Hymn, in an impressive manner, while a younger Girl held a lamp. After we had supped, the Girls, in a very respectful and humble way, sent up to Mr. Johnson, to know if he would allow them to come up stairs into his sitting-room, to sing a parting Hymn. On their entering the room, Mr. Johnson gave out a Hymn; and, in a few minutes, I think we had at least 190 Boys and Girls in the room and piazza. They sang three Hymns; and after a few suitable words from Mr. Johnson, they departed, pleased with the favour granted them.

Thus was our last Sabbath spent at Regent's Town. Never did I pass such a day, in my dear Native Country. Never did I witness such a Congregation, in a professing Christian Land; nor ever beheld such apparent sincerity and brotherly love.

Of the Monthly Meeting, held

on the following Evening, Mr. Jesty thus writes—

Mr. Johnson and myself entered the names of Subscribers, and received their mites; and I cannot but notice, that, in one minute after Mr. Johnson and myself were ready to receive the money and names, we were surrounded by several hundred of humble friends to Missionary Exertions, crying, as it were with one voice, "Massa, take my money"—"Massa, Massa, take mine"—"Eight coppers one moon." It was indeed a pleasing sight, to behold a people—once led captive at the will of Satan, devoted to gross superstition and folly, embracing their gregees and trusting in them for defence, and once expending all the money that they could spare in the purchase of these false gods—now conquered by the love and power of Him, that taketh away the sin of the world; and now with cheerful and renewed hearts giving of their little substance to aid those means, which, by the blessing of God, will communicate the privileges of the Gospel to their countrymen also.

From these few poor, and once injured and despised Africans, we collected, that Evening, about 21 7s. Oh my countrymen, fellow-Christians in highly-favoured England, you who have multiplied and daily-renewed comforts and blessings, Go, and do likewise!

Of the manner of closing this day, Mr. Jesty says—

After we left the Church, the Children of the two Schools retired to their School-Houses, and the rest of the Congregation to their respective homes.

But that love, which cometh from above and worketh by love, has taken such possession of the hearts of this people, that they delight to be continually speaking one to another in psalms, and hymns, and spiritual songs: and to sing with grace in their hearts to the Lord.

The School-Houses are situated behind Mr. Johnson's, on a higher part of the hill. The School-Girls assembled in a row before their School-House, with three or four lamps dispersed through the line. Their eldest Teacher gave out the hymn, and they were singing delightfully,—

"How beauteous are their feet
Who stand on Zion's hill!"

While the Girls were singing this Hymn, the Boys had climbed a little higher up the hill; when one of their Teachers gave out the Hymn—

“Come ye sinners, poor and wretched!”

It was a beautiful moonlight night, so that the Children could be seen from all parts of the town; while the lofty mountains resounded with the echo of their voices. I was walking up and down in the piazza, listening to them, and anticipating that time when all Kings shall fall down before the Redeemer and all Nations shall serve Him, when I saw, at the foot of the hill, some Men and Women coming toward the Children. The Men joined the Boys, and the Women joined the Girls.

The Boys and Girls had now sung several Hymns; and, after a few minutes' cessation, began again. I was thinking of our Christian Friends in England; and said to Mr. Johnson, “Could all the friends of Missionary Exertions but witness this scene, they would be more and more zealous for the universal diffusion of the Gospel of a Crucified Saviour;” when I looked round me and saw numbers of the inhabitants, Men and Women, coming in every direction. They joined respectively the Boys and Girls, and sung for some time; when the Boys and Girls retired to their School-Houses, and the Men and Women retired to their homes in peace.

This is a great work, and it is marvellous in our eyes. But it is the Lord; and to Him be all the glory!

Mr Jesty adds—

We rose, next morning, between five and six o'clock, and attended Morning Prayer at the Church. After the Service was over, a few more came forward, and begged us to take their coppers, to aid the cause of Missions. We collected, on this occasion, upward of fifteen shillings; which, with the collection made the evening before, amounted to more than three pounds. Mr. Johnson has a Missionary Meeting and Sermon once a month, on which occasions he generally collects three pounds. Do not these poor people hold forth a bright example to all Christians!

I have now given you a faithful but imperfect picture of the state of

Regent's Town. The Lord has certainly blessed, in a peculiar manner, the labours of Mr. Johnson. The people love him, as their Father; and reverence him, as their Spiritual Guide: Should a dispute arise among any of them, they come to him to settle their palaver, and they abide by his decision. He seems, in every respect, suited for these people—worn in his exertions, and an excellent example to all his Brethren.

We shall close this narrative with the further testimony and the pathetic entreaties of that Christian Woman, in whose heart was kindled a zealous flame of love to her Saviour and to the souls of men, but whose labours and sufferings on earth were so soon exchanged for the Rest of Heaven.

Mrs. Jesty thus concludes her Letter to her Sister—

The love which these people manifest among themselves, and toward their Minister and all faithful Missionaries; their anxiety and the fervency of their prayers that the Gospel may be made known through all nations—these things are worthy the admiration of all Christians. It may almost be said of the inhabitants of Regent's Town, that they *do not* love; and that they live a life of prayer and praise to Him, *who loved them, and gave himself for them*; for, beside their meetings for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ the whole day; and when *they are merry, they sing Psalms* such vocal music resounds from all parts of the town. A dispute is seldom known among them. They have every one of them cast off his gree, and nearly all of them are become worshippers of the Blessed Jesus. A few years since, all the inhabitants of this place had never heard the Name of Jesus: they went about naked; and were, in every respect, like the savage tribes—but now, Oh what a happy change! they are all decently dressed; and it is the most heart-cheering sight, to see them flock together in crowds to the House of Prayer.

Mr. Johnson has been made an

instrument of incalculable good to this people. Under his Ministry, 116 persons have become Communicants, and 110 are Candidates for Baptism and the Lord's Supper: these will be received as Members of the Church of Christ on Easter Sunday. He is very particular in his examination of the people, before they are admitted to the Lord's Table.

It may, indeed, be said, that ~~members~~ *are added to the Church daily*; for Mr. Johnson has frequently five or six of a day come to his house, to talk of the state of their souls, who appear to be very sincere. During the few days that we have been here, upward of fifty persons have been to tell Mr. Johnson of their troubles, which they confess in affecting terms:—"My bad heart trouble me—me no sleep all night—me no peace—me know me very wicked: but God good too much—me tank God for what he done for my soul; me want love Jesus more—me want to go to Jesus—me know noting else but de blood of Jesus can wash away my sin." Such complaints as those, from these lost sheep of Israel, are incessantly brought before their worthy Pastor; who, with affection, directs them to the great Comforter, and advises them to embrace that Gospel which is *the power of God unto salvation*.

O my Dear Sister, is not this encouraging to all Christian Friends in England, to be doubly zealous and active in their Missionary Exertions? Let me entreat you all, to be unwearied in your efforts and prayers, that all Africa may become as Regent's Town. This is the fruit of the Gospel! O send forth the Gospel, and more faithful Labourers into the vineyard of the Lord! Let me again beg of you, my dear Sister, to *pray, and not to faint*. Let the interests of Christ's Kingdom be ever uppermost in your heart. Here is yet a wide field for labour. May the happy effect of the Gospel be felt by all benighted Africa, and to God shall the glory be given for ever!

Boys' School-House burnt down.

The School-Houses at Regent's Town, being built of wood, were exposed to much danger from fire. That of the Boys was burnt down a short time before Mr. Johnson left. The Girls' School also caught

fire, and received considerable injury; and Mr. Johnson's house was in danger. The wind was very boisterous, at the breaking out of the fire; but became, in an instant, so calm, that the flames ascended perpendicularly. Nearly 100 Boys were asleep in the room, and had all to come down one small ladder; but every one was mercifully preserved.

Substantial School-Houses of stone, 70 feet by 23, were preparing.

State of Regent's Town since Mr. Johnson left.

Mr. Cates and Mr. Morgan were appointed, as has been stated, to take charge of Regent's Town, during Mr. Johnson's absence in his voyage to this country. Mr. Cates's death, in the latter part of July, deprived the people of the labour of that devoted and experienced Christian.

In May, Mr. Morgan writes respecting the people—

There still goes on here a great inquiry after the way of Salvation. We closely examined several Candidates lately. One was admitted, in whom the evidences of true religion appeared very satisfactory. The house was nearly full of those who desired to belong to the Church of Christ; but they were dismissed for that season. Surely our Saviour is *gathering his sons from afar, and his daughters from the ends of the earth*. Circumstances are daily occurring, which prove the force of the truths of the Gospel.

I was sent for last month to visit a Communicant, who was very ill. He said he thought he should die; but he desired to see me first. On my inquiring his reason, he replied—"For several months before my dear Minister left, my heart tell me dat ting what he tell about Lord Jesus no be true, because nobody (meaning no one beside Mr. Johnson) tell me dis ting. But when you come, you talk all same fashion, dat first time: and den God open my eyes. Now, I tink, suppose you and Mr. Johnson tell us one ting about Lord Jesus, den I sure dat de Lord teach you, and den I sure all be true." He was much dis-

pressed, lest this unbelief should not be forgiven.

In returning, one day, from some duties which had detained me in a distant part of the town, I had much reason given me to bless God for a striking manifestation of the power of his truth. A man was resting himself, who, I observed, was suffering under much bodily affliction. Among a variety of questions which I put to him, I asked how long it was since he had done any work. "I no work," said he, "since I come dis country."—"Who gives you rice then?"—"King, Massa."—"You know," said I, "you have got one heart."—"He live here, Massa!" pointing to his side.—"Well," said I, "what work your heart do, all that time your body rest?" He laughed. I explained to him the deceitfulness of his heart; and told him what must become of him, if Christ did not take away his evil heart, and give him a new heart. The poor fellow was agitated; and, moving quite close to me, said, "Massa, all dat what you tell me live in my heart be true too much, but who tell you all dat?" He has since been to us, inquiring what he must do to go to Christ, and how he can make his heart run away from evil.

In a Letter of July the 7th, Mr. Morgan writes—

Inquiries concerning the way to heaven are very numerous. Many come to complain of the anguish of their hearts. The house is completely filled with those who are desirous of being examined for Baptism. Mr. Bates and myself have admitted but three. Many of them, I think, do indeed believe that Christ came into the world to save sinners; but do not as yet feel themselves to be, without Him, lost and perishing sinners.

Two or three have fallen away from their Christian Profession; and others are not sufficiently manifesting the truth of their Faith by the fruits of the Spirit. These things were to be expected; and should put us on the most vigilant guard against the devices of Satan and the allurements of the world; while they should lead us to a simple affiance on the Wisdom and Grace of Him, whose we are, and whom we serve.

Oppressed with the gloomy feelings which often accompany the Labourer under these trials in the disheartening season of the Rains, Mr. Morgan, on retiring one day to his chamber, that he might, by secret communion with the Unseen Saviour, gather strength and consolation, when he reached the stairs he saw a man and woman sitting in much apparent distress. Supposing that they had some quarrel to settle, he said, "I will have no palaver so late at night. Go home." The poor woman, bursting into tears, replied—"No, Massa! but I want tell you, my heart go soon to fire, suppose I no come talk with you."

Appointment of Two Native Teachers.

We have had occasion, several times, to mention the names of William Tamba and William Davis, two of the Liberated Negroes at Regent's Town. These two Natives (as was stated at p. 375 of the Number for September) have been taken into the service of the Society, as Teachers of their Countrymen.

At a Meeting of the Missionaries, held on the 25th of January, at Freetown, Mr. Johnson stated that they had given most satisfactory proofs of their conversion to Christianity from the Heathen Ignorance in which they had before lived; and that they had long cherished a desire to visit their respective countries, in order to make known to their friends the glad tidings which they had themselves heard, and what it had pleased God to do for them. Both appeared to possess abilities, likely, with the blessing of God, to render them useful. William Tamba, who had accompanied himself and Mr. Cates in their excursion round the Colony, had conducted himself entirely to their satisfaction.

William Tamba being called in, the following examination took place:—

* Do you wish to go among your country-people?" "Yes."—"What for?" "To talk about God-Palaver."

"Are you able to do that?" "Not by myself; but, if God help me, I can."

"Do you think he will help you?" "If I pray to him, he will."

"Do not you think your present situation is better for you? Many good men have been ill-treated by an evil world. Perhaps you may be caught, and sold for a Slave; or you may be killed."

"I know not what may come to pass. If they kill me, they kill me. I know what I go for."—"Do you think it is God's will that you should go?" "I cannot prove that: I am full of fear."—"What do you fear?" "I have a great desire to go, and tell them what God has done for me; but I sometimes fear that it may arise from my own deceitful heart, and that I should do no good."

Of Wm. Davis, an examination equally satisfactory ensued:—

"Do you wish to go to your country-people?" "Yes, I wish to talk to them about Jesus Christ. When I remember the state in which they are, and in which I was, I feel sorry, and wish to go and talk to them; but am full of doubt."—"When did you feel that desire first?" "When Jesus first began to work upon my heart, two Christmas' past."

"Dare you go to your country-people alone?" "No. I cannot go in my own strength."

"Do you not think they would catch you, and make you a Slave?" "Perhaps they would; but if God be with me, I don't care."—"Should you get trouble, or contempt and ridicule, could you bear it for Christ's sake?"

"Yes, I don't mind that. My countrymen here have laughed at me. If God be with me, I can bear it."—"Many young men from Africa have been to England, and been educated there; but, when they went back to their own countries, they soon turned Heathens again. Do you think you could resist this?" "If God be with me, I can; but by myself, I can do nothing."

William Tamba and William Davis were accordingly received as Native Teachers under the Society, subject to the approbation of the Committee at home. This appointment has been confirmed; and Mr. Johnson has received instruc-

tions to take David Noah, a third Communicant of his Congregation, into the Society's service.

The late Mr. Cates wrote, from Regent's Town, concerning William Tamba and William Davis, under date of Jan. 30, 1819, before they set forward with him on their journey to the Bassa Country:—

Immediately after my removal from Leicester Mountain to Regent's town, I went with Mr. Johnson and William Tamba, on an excursion round the Colony. Our Journal will have made you acquainted with the favourable reception that we generally met with. It appears that *the glorious Gospel of the Blessed God* might be preached through a considerable extent of country to the south of us.

William Tamba and William Davis, two of the Communicants at this place, who speak, between them, all the languages used for about 400 miles down the coast, have long had a great desire to be employed in travelling among their countrymen.

That these men have really been called, from the grossest ignorance and darkness, to a knowledge of the Truth, their consistent characters and lives sufficiently testify. They appear also to possess such gifts as are necessary to qualify them for Teachers of their Countrymen; which, added to the desire that they feel to be so employed, and the opening which it seems to have pleased God to make for them, encourage the hope, that, in sending them forth, we shall act in conformity with the Divine Will, and may expect the Divine Blessing to render their endeavours effectual for the conversion of some of their benighted countrymen.

The undertaking is attended with considerable danger, especially to them. They left their respective countries as Slaves; and, should their old Masters hear of their return, it is probable that they would strive to regain possession of them. They consider it possible that this may happen; but they count not their lives or liberty dear to them, so that they may tell their countrymen the glad tidings of salvation.

On their journey with Mr. Cates, very promising opportunities of

usefulness opened before them; and, on their return, Mr. Cates bore the following testimony concerning his companions:—

I had repeated occasion, during our journey, to admire the grace of God in both Tamba and Davis; and hope that, by raising up such men, and opening such ways for their exertions, we may gather that it will please God soon to send better days for Africa.

Tamba and Davis have since regularly attended the School at Regent's Town, and have visited the sick there. They also rendered assistance to Mr. Taylor, at Charlotte, during his illness. By these means they will acquire experience, and be better fitted for their future work among their countrymen.

NORTH AMERICA—UNITED STATES BIBLE SOCIETY.

Copies of the Scriptures issued in Three Years.

FROM the Third Report of the American Bible Society, we extract the following general view of its exertions.

The Society now possesses Eight Sets of Stereotype Plates for the whole Bible, and Two Sets for the New Testament.

As the Board have thus been furnished with increased means of multiplying the Scriptures, they trust that it will be found that they have been faithful in the improvement of them to the best advantage. Of this some judgment may be formed, when it is known that there have been printed for the Society, during the last year, 47,320 copies of the Bible, and 24,000 copies of the New Testament; which, together with the 29,500 copies of the Bible printed in the two former years, make a total of 100,820. These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in these languages until the present time—the whole making a total of 105,270

Bibles and Testaments, either obtained for circulation by the American Bible Society or issued from its presses, during the first three years of its existence.

The present Printing Establishment is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

Scriptures in the Indian Language.

On this subject, it is stated in the same Report—

The printing of the Scriptures in the Indian Languages has been prosecuted, as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk Language; and the same number of copies of the Epistles of John, in the Delaware. The Board wait for nothing but approved Versions of the Scriptures in these languages, in order to go on, and furnish the whole or most of the Bible to the Indians in their native dialects; and, as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

Affecting Interview with Two American Chiefs.

The President of the Society received, in the early part of this year, a Benefaction of 100 Dollars for the Society. The Gift was accompanied by the following singular Letter from the Donor; who is a Lady well acquainted with the Delaware Indians:—

DEAR SIR, February 1, 1819.

My heart and eyes are gladdened with a sight long desired—a specimen of the Translation of the Scriptures into the language of our Western Neighbours; and, from the impulse of congenial feeling, I send you congratulations.

I rejoice with you. With you, I raise my soul, in grateful adoration, to Him who claims *the Heathen for his inheritance, and the uttermost parts of the earth for his possession.*

Emigrating early to the West, I formed a sort of acquaintance with several Indians; many of whom I respected as men of understanding; and I have often heard them lament the distressing situation of their country—

the ungenerous avarice of the Whites, and the ungovernable passions of their own people.

About the year 1800, in the month of June, near the middle of the day, as I sat at work, I commanded a view of a smooth green, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years' care had brought to perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that, in that moment, I experienced a tranquil delusive happiness. I ceased to think that in all the earth there was a human being less happy than myself!

This mental rest was interrupted by the entrance of two strangers of uncommon interest. The first was my old friend the Delaware Chief, the Great Bock-on-jai-hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, "Le-na-pah-quay," (a name given me by the Delaware Indians,) "this is my friend, King Ka-box-ki." They took their seats; and informed me that they called for the purpose of taking dinner with me; having made the engagement with my husband in the city. They were on their return from seeing their "Great Father," as they called the President.

King Ka-box-ki was mostly silent: when he spoke, it was in the Delaware Tongue: he desired his friend to tell me that he could not speak English.

Bock-on-jai-hai-lus was more communicative. He informed me that the President had said, that they must improve their ground—their Young Men must learn to plough—their Young Women must learn to spin. He seemed dejected, but noble and animated in his whole deportment. While we sat at the table, after the cloth was removed, and after some

conversation, he said, "Le-na-pah-quay, we now go."—"And when shall I see you again?" said I. "ME OLD," said he: "me soon LIE DOWN"—spreading his hand with a low horizontal motion: then, raising his eyes to heaven, and extending his hand towards me, with devout expression, he added, (with an effusion of feeling—I have never seen one more expressive—) "but we shall meet with JESUS!" With sympathetic ardour and Christian Love, I took his hand, inquiring, with rapture, "Do you know Jesus?" He answered with firmness, "ME KNOW JESUS—ME LOVE JESUS!" Then, rising from the table, we shook hands SOLEMNLY, saying "FAREWELL!"

My eyes followed their venerable figures, till the door closed them from my view, for the last time in this world!

The interview, so truly sublime, interested me more tenderly, in a NATION OF STRANGERS, than I could have experienced from any other circumstance; and brought to my heart, with conviction of its efficacy, the declaration, *In Christ Jesus there is neither male, nor female, Barbarian, Scythian, bond, nor free!*

Often has my heart reverted, with much tender recollection, to this scene! Often, in the sincerity of my soul, have I wished that it might be in my power to contribute my mite toward their religious improvement; for I firmly believe that they are vessels of mercy. And now, my Dear Sir, that my faith may not be dead, "being alone," I commit into your hand, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for the department (particularly) of the Delaware Translation.

With sentiments of high respect,

I am, Dear Sir, your Sister,
LE-NA-PAH-QUAY.

Miscellanies.

OBITUARY.

DEATH OF MRS. ELIZA BRYAR, OF CHUNAR.

In our Volume for 1816, pp. 338 and 339, some account was given of the Death of Mrs. Bryar, wife of William Bryar, of the Invalids, at Chunar. The subject of the present Memoir was his Second Wife.

Nov. 1819.

The following Narrative of some of the circumstances of her Life, and of her Death-Bed, was sent by Mr. William Bowley to the Calcutta Corresponding Committee of the Church Missionary Society, dated Chunar, May 14, 1818. Mrs. Eliza Bryar died of the Cholera Morbus, the disease which has so greatly afflicted India, on the 10th of that month, at Chunar.

The first time the subject of this short Narrative came under my notice, was about fourteen months ago, while a Widow, at the time her child died. She then professed the Roman-Catholic Faith. No Priest being at the Station, I offered to read the Burial Service over the child, to which she thankfully assented; and most of the Native Christians of both Churches attended: the subject of death was pressed on their notice, as is usual with us on such occasions.

Not long after this, being like one almost distracted for the loss of her infant, she was one evening prevailed on by her Sister, who is one of the leading Members of the Hindoostanee Church, to attend Divine Service with her: when, as it pleased God, the subject of Abraham offering up his beloved Isaac was expounded. After Worship she returned home in tears; and told her Sister, how she felt during the time of the Discourse—that it seemed just adapted to her case, her mind seemed to be laid open, and she could have sat the whole night under it. She told her friends afterward, that what she had heard caused her many reflections; such as, “If Abraham could offer up his only Son! his beloved Son! freely to God, how much more should I submit patiently to resign my Babe unto him, who gave it, &c.” and felt herself composed and satisfied respecting her child.

And now, a more important subject began to possess her thoughts and time, viz. The salvation of her immortal soul, and the love of God in giving his dearly Beloved Son to die for sinners.

From this time she became a regular attendant at our Worship—would have no more of Popery—set herself to get off the Catechism, from another, by rote—and, after she had made some progress in this, commenced learning to read the Hindoostanee New Testament (Nagree Character): and so great a change was by this time wrought in her, that she could no longer spend her time, as before, in vain and trifling conversation, nor in the company of her Roman-Catholic Relations; but, after she had

taken her lessons, used to retire to a “go-down” with her Gospel, and there would read and knit for whole days, excepting during meal-times.

Thus she diligently studied, till our Lord’s words were literally fulfilled in her—The last became first; yet she could by no means be content to feed on the bread of life alone, without entreating her Relations also to participate in it. One day, in particular, she spoke to her Mother thus: “O Mother! come to the Hindoostanee Worship but once. I shall not trouble you the second time.” She made sure, as she told her Sister, that if she got her to attend but once, she would of her own accord come ever after; but her entreaties failed of effect. However, her diligence and attention on the Means of Grace were blessed to her own soul; and she soon became a burning and shining light to all who knew her, and about four or five months ago was chosen to be one of the three Leaders in the Private Worship of the Women. They have meetings among themselves, on the evenings when the Place of Worship is occupied by the Europeans; when they sing Hymns, read a portion of Scripture, and pray. Long before this, she had got all the Hindoostanee Hymns off by rote; and, being the best singer, used to lead in all our meetings.

Three months ago, she was married, by the Rev. Mr. Corrie, to William Bryar of the Invalids; an account of the happy and triumphant death of whose former Wife has been printed in the Missionary Register, for August 1816. When his late Wife, the subject of this Memoir, was taken ill, and no hopes of her recovery remained, her Husband stated, that ever since his marriage to her, he never had had above four hours’ rest of a night, because she would never go to bed till after twelve or one o’clock, but used to sit up reading her Hindoostanee Testament: after which, they went to prayers; but she never arose from her knees till eight or ten minutes after him. On asking her the reason of this, she replied, that, when alone, she could pour out her whole heart and wants to

God. Often, lest she should be drowsy at Church, she used to go without her evening meal—thus seeming determined to redeem the short time allotted her upon earth. Her Husband also remarked, that her life was a continual spur to him; as he had repeatedly tried her disposition as to the things of this life, which engross the care and time of most others. He offered to make her up ornaments and fine clothes; having lately received several pieces of cloth from down the country: in answer, she told him, that she needed not these things for a life so uncertain, not knowing the moment she might be called away; and, on his urging them upon her time after time, she candidly told him, that she feared, if he was rich, he would be proud: she also told a pious female friend, that she thought it was on this account that God had kept him poor.

With the generality of the people of God, she had her share of afflictions; and even from those from whom she might expect better usage: and although she was repeatedly ill-treated by her Mother, yet she never replied to her, but used to weep and pray for her in secret; though, as her Husband observed, the more she loved her, the more was she hated.

Early on Saturday Morning, the 9th instant, she was attacked with the Cholera Morbus; but none present suspected it to be that disorder, nor would she allow the Doctor to be troubled, but continued to take what medicines her friends prescribed, till spasms came on. The Doctor not being at home, I gave her ten grains of calomel, and forty drops of laudanum, with peppermint. It was now twelve o'clock in the day. She found the inward heat somewhat abated; and, about one o'clock, our very benevolent Doctor came, and, whilst life lasted, did every thing possible for her recovery. Seeing her Husband in tears, she said, "My dear, weep not for me, but rather rejoice in the Lord; for, if it be his will, your tears will not detain me." She said to a female friend, on the day of her death, "Now I shall leave you." About noon, she appeared very far gone. Immediately after Hindoostanee Worship, at five o'clock in the afternoon, her house was filled with the Native Christians: she was then in convulsions: at an interval she could just utter, "Prayer! Prayer!" on which we kneeled down to prayer: she endeavoured

to join, but her words were not intelligible. After I had left off praying, she continued engaged for some minutes longer. The Women were then requested to sing her favourite Hymn, beginning with, "Jesoo kee Mooseebut jis dum toom lôn soonaotûn"—"The sufferings of Jesus, when I to you repeat:" she also tried to join in this; the tears trickling down her cheeks. She had no convulsions, from the time of prayer. Seeing her end fast approaching, the Women sung another Hymn—"Dil sê Baa museh ko muua rē"—"From the inmost recess of the heart, our Jesus O let us adore;" and, a few moments after, she breathed her last, on Whitsunday-Evening, the 10th instant, without the least struggle or groan. In fact it was hardly known, for some time, that her soul had taken its flight, although the bed was surrounded with visitors. No sooner was her death here known, than the place was made to echo with the cries of the people.

Thus lived and died this conspicuous and exemplary Native Christian.

At night, finding a great crowd around the corpse, both of Roman-Catholic and Protestant Native Christians, singing Hymns, I read and spoke to them of the death of Dorcas; and recommended them, for their edification, to speak of what they knew of the conduct of the deceased.

It was now that I learnt, that, the very night before she was taken ill, it happened to be her turn to take the lead in their Female Society Meeting. The Chapter which she read, was the Ninth of St. John's Gospel; and the Women observed, that she spoke in a very free and affectionate manner on several particulars, as they occurred in reading. On the Fourth Verse she said—"The day alluded to, means the present life; that this is the time allotted us to work out our salvation: and *the night cometh*, refers to the night of death, when no person can work, &c." On the man born blind, she said: "Thus, my Dear Sisters, were we all by nature born blind, as to the things of God; and we must come to Christ with humility, reverence, and confidence, to have the eyes of the mind opened." With respect to the parents of the man born blind being afraid to confess Christ, she said, "This shews what evil hearts we have; prone to fear man

rather than God : and this is what we should guard against." Thus was this *Handmaid of the Lord* employed in her Master's business, but the night before she was taken ill of the disease, which terminated in death on the following day. No doubt her's has been the reward of the faithful servant, for thus was she found watching at her Lord's coming. Oh what a promise awaits each in St. Luke, chap. xii. ver. 37.—*Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, says Christ, that he shall find himself, and make them to sit down to meat, and will come forth and serve them.*

At the funeral, on the following morning, most of the Native Christians of our

Congregation appeared in mourning. A very great crowd of Europeans, and Roman-Catholic Native Christians, attended ; and it truly had a grand and solemn appearance : such a sight was never before exhibited here. The Service was read in both English and Hindoostanee. Hymns were sung, suitable to the occasion : and a Discourse on Isaiah, chap. lv. ver. 6—*Seek ye the Lord, while He is near; call upon him, while He is near*, was read in English, and explained in Hindoostanee. Many Heathens also assembled, and joined with the Christians in committing the body to the earth.

—Oh that the Lord would, in mercy to us, raise up others like the departed, in her stead, through the merits of Jesus Christ our Lord !

WEST-AFRICA SUPERSTITIONS.

TRIAL BY RED-WATER, AMONG THE BULLOMS.

(With an Engraving.)

THE scene here exhibited has been drawn and engraved from a Sketch sent home by the Rev. G. R. Nylander, who lived several years among the Bulloms, as a Missionary from the Church Missionary Society.

Our Readers have frequently heard of Trials by Red-Water. A trial of this kind is the subject of the engraving. When an accusation of Witchcraft is brought against a man, he must submit, if he deny his guilt, to the ordeal of drinking a preparation called Red-Water : which, as they pretend, if innocent, will not injure him ; but, if guilty, will destroy him. It is very common with the poor creatures, through fear of the consequences, to confess themselves guilty of crimes of which they know nothing : and they are then condemned to Slavery ; and the object of this superstitious and wicked farce is thus obtained, by robbing innocent men of their freedom. Sometimes the stomach rejects the copious draughts of this Red-Water, and the victim escapes ; but, at others, he falls a sacrifice.

It is pretended that this Trial is carried on in the presence of an invisible Judge, who is named "Bankeleh;" whom the Bulloms look upon as a mighty spirit, acting against witches, and causing the Red-Water either to kill them, or to discover them that they

may be punished. This Judge is represented by a figure, which consists of a tapering piece of wood, the lower part of which is thrust into the ground. The piece of wood is covered with black cloth ; and a few white cowriea, or shells, are sewed on it, as a rude representation of a face. In the engraving, this Bankeleh is seen in his full dress, sitting as a Judge on the trial of a man for his life. His head is ornamented with feathers, of different colours. On each side are narrow slips of leather, stretched obliquely from his head to the ground, and dressed up with feathers, and small calabashes, with a number of white beads.

The Trial takes place in some public road, leading from one Native Town to another. Bankeleh is fixed in the middle of the road ; and whoever comes from either town during the process, must stop till it is over.

Before Bankeleh a mat is spread, on which are laid three bags, representing spirits called "Suroo;" of the same description with the Judge, but inferior to him. On the same mat are also a horn, an axe, and a sword, with some other articles, designed as an offering to Bankeleh.

On the right hand of the picture is the Accused, with a groupe of his

Friends; and, on the opposite side, the Accusers and Spectators.

On one side of Bankeleh, an old man has prostrated himself on the ground: he is begging of the Judge, that, if the person accused be guilty, his guilt may be discovered to them; but if not, that he would occasion the Red-Water to make the accused vomit, that he may escape. On the other side, another old man sits on his heels, and addresses the figure in these words—"Bankeleh! thou art the one that doest us good. I beg thee, if this man have killed"—such an one, naming him—"by witchcraft, let us know it now: if he be not guilty, make him vomit."

At one corner of the mat, a man sits on his heels, sprinkling some rice-flour on the Suroo bags, begging the Great Spirit to assist them in the important business of the day. Both the friends and the accusers of the person under trial speak also occasionally to those mighty spirits, and beg their assistance.

Between the mat and the accused are two brass kettles, containing about a gallon each; one with clean water, and the other with the prepared Red-Water. An old man prostrates himself before the Red-Water kettle, with a small stick in each hand: with these he strikes the kettle; relating the whole of the accusation; and concluding by declaring, that if the man be guilty, the water must kill him on the spot; but if not, he will throw up even the rice which he had eaten that morning.

The man who prepares and administers the fatal potion is in the act of pouring it out for the accused. The poor wretch is placed on a seat; his feet resting on a cross piece, that they may not touch the ground. His left hand is, stretched out on his left

knee; and with his right hand he grasps a stick fixed in the ground, to which a small bell is fastened, probably to intimate, by its silence or its tinkling, whether the man betrays the confidence of innocence or the apprehensions of guilt.

It may be readily conceived, how all this formidable apparatus, operating on superstitious minds, will drive many innocent persons to criminate themselves; rather than encounter this dreadful trial: and most earnestly will every Christian pray for the emancipation of these miserable men from the tyranny under which they are thus held by the God of this world.

"These ceremonies are performed," says Mr. Nylander, "by the oldest people among the Bulloms, with great solemnity, and with signs of the most profound humility." As a mark of this humility, they will strip themselves naked, except a narrow slip of cloth round their waists, and will then bareheaded prostrate themselves before the absurd representative of this mighty spirit. "These are the people," adds Mr. Nylander, "among whom I have laboured for these last six years; and who are, at present, left to themselves and their superstitions. It is true that the Bullom Country, though but thinly inhabited, still remains as a field for Missionary Exertions; yet, so long as the dreadful Slave Trade is suffered to exist under any shape whatever, we may expect to do very little good among them. They will listen to our conversation, and perhaps praise it too; but if a Slave Trader sends a puncheon of rum and desires Slaves, our discussions are at an end, and Witches are produced from all quarters, and even by Natives of whom we had previously reason to entertain a good opinion."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21 to November 20, 1819.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Birmingham	68	0	9	3115	11	4
Berkshire	270	0	0	1259	19	6
Bristol	200	0	0	12337	15	11
Carlisle	85	0	0	1147	3	6
Chelsfield (Kent)	3	15	6	9	8	0
Chester and Cheshire	150	0	0	150	0	0
Chichester	58	18	0	133	1	0

	Pounds			Total		
	L.	s.	d.	L.	s.	d.
Devon and Exeter, (including 25 <i>l.</i> from Teignmouth Branch)	175	0	0	1742	5	8
Dewsbury	29	1	7	437	4	6
Glasbury	16	9	6	554	19	5
Gloucestershire (from Forest of Dean Branch)	60	0	0	1618	3	0
Halifax	34	0	0	350	0	0
Henstridge (Somerset)	14	6	8	41	6	2
Hitchin	3	0	2	7	4	7
Hull and East Riding	15	0	0	3853	4	7
Iver (Bucks)	17	4	0	149	11	10
Kennington	7	0	0	405	4	2
Kingsclere (Hants)	7	0	0	11	0	0
Knaresborough	10	0	0	773	11	10
Leicestershire	170	0	0	3442	7	8
Liverpool (St. George's, Everton)	21	16	0	267	11	46
Lympham (Somerset)	13	10	0	87	17	6
Milborne Port (Ditto)	5	11	7	141	11	5
Norfolk and Norwich (including an Anonymous Donation of 50 <i>l.</i> for Regent's Town)	350	0	0	5427	16	1
Romsey	6	0	0	94	6	6
St. Antholin's, Watling Street	5	12	5	209	12	9
Swineshead (Lincolnshire)	15	0	0	55	0	0
Tamworth	39	2	0	1003	7	3
Titchmarsh	5	8	0	89	16	2
York	133	1	0	2959	0	7
Yoxall and Hamstead	15	6	3	79	5	10

COLLECTIONS.

By Rev. A. Brandram, from Beckenham, Bromley, Penge, and Sydenham	41	13	2	151	19	7
By J. A. Broxbourne, Herts.	2	17	0	4	2	0
By Miss Howe, Whistler's Court	3	0	0	13	16	0
By Rev. J. Lawrie, from Berwick upon Tweed, and Tweedmouth	4	0	0	4	0	0
By Miss Lock, Oxford	2	0	0	22	10	3
By Tavistock Chapel Sunday School	1	3	0	18	5	2

CONGREGATIONAL COLLECTIONS.

At Cerne Abbas, Dorset, by Rev. J. Perowne (Rev. T. Davis, Vicar)	9	10	6
At St. Thomas's Chapel, near Congleton	6	18	10
At St. Peter's, Dorchester, by Rev. J. Perowne (Rev. H. J. Richman, Rector)	7	8	7
At Trinity ditto by ditto (ditto, Vicar)	4	40	5
On Occasion of the Departure of Missionaries, &c. At a Special Meeting at Freemasons' Hall	99	10	2

BENEFACTIONS.

A. B.	5	0	0
B. Y.	20	0	0
Richard Bourne Charlott, Esq., Elmley Castle, Worcestershire (2d Benefac.)	10	0	0
M. L., Hampstead	5	0	0
Two Friends, by G. F. Angus, Esq.	18	0	0
John Valliant, Esq. 14, Montague Street, Russell Square	5	0	0

SCHOOL FUND.

By Hull and East-Riding Association			
for Michael Robinson (3d year)			
Louth Granger (4th year)	15	0	0
John Benson (5th year)			
By Knaresboro' Association: for Peter Roe and Andrew Cheap (5th year)	10	0	0
By Tamworth Association: for Ann Artless (4th year)			
Francis Blick, and Elizabeth Wallbridge (2d year)	15	0	0

SHIP FUND.

Two Ladies, by Major-General Neville	1	0	0
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Missionary Register.

DECEMBER, 1819.

Reports of Societies.

FIFTEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

DELIVERED MAY 5, 1819.

(*Treasurer—John Thornton, Esq. King's Arms Yard, Coleman's Street.*)

THE Yearly Compendium of the Society's Proceedings was printed in our last Number. In the Report, a mass of facts respecting the various Bible Institutions is given, which is not susceptible of much abridgment: the results may, however, be seen in the Compendium. Very copious details are printed in the Appendix: of these our Readers have already seen some of the most important, taken from the Monthly Extracts issued by the Society, and from other sources of information: see pp. 225—232, 320, 321, 360, 361, 402—407, 451—454, 480—482. We shall extract, as on former occasions, such information, in addition to what has already appeared, as may be likely to prove most interesting.

We are happy to hear that Mr. Owen is preparing for the Press, a Third Volume of his History of the Society, which will bring the Proceedings down to the close of the Fifteenth Year. This Volume will be ready for publication, it is expected, in the ensuing Spring.

EUROPE.

On the Bible Societies of the Continent of Europe, it is stated—

The Rev. John Owen, and two of the Society's Foreign Agents, the Rev. Doctors Henderson and Pinkerton, (the latter of whom was accompanied, in a part of his tour, by the Rev. Mr. Blumhardt, of Basle,) have, in different journeys, undertaken in the service of your Society, visited the principal European Bible Societies, and otherwise exerted themselves to promote and consolidate the influence of the Institution in stations of the greatest importance.

The Proceedings of these Societies are reported in the following order:—France, Netherlands, Switzerland, Germany, Prussia, Denmark, Sweden, and Russia.

A statement in the Proceedings of the Bible Society at Hoorn, in the Netherlands, will be read with pleasure:—

Three hundred and fifty Bibles, have been placed in the Workhouse: and it is most pleasing to listen to the religious strains, which now resound through the
Dec. 1819.

vest wards of this Institution; and to hear those, who were formerly a disgraceful rabble, proclaiming the praise of the Almighty. What may not the Bible effect, when accompanied with power from on high!

On the Bible Societies of Switzerland, it is reported:—

A degree of zeal has been manifested, in various quarters, where formerly languor and indifference prevailed; and the Scriptures are sought for and distributed, with an earnestness which promises the happiest results.

Nor are these hopeful appearances confined exclusively to the Protestants in Switzerland. Honourable instances might be cited of Catholics, both lay and ecclesiastical, who yield to none of their Protestant Brethren in zeal for the diffusion of the Oracles of God. The consequence has been, that the Scriptures have found their way into a variety of Catholic Channels; and, when it is considered, that, from Constance alone, 30,000 Catholic New Testaments have been issued, some judgment may be formed of the extent to which the general distribution has been carried.

The Roman Catholics, in an-

other quarters, manifest an equal zeal:—

So eager are the Catholics, particularly the peasants, to possess the Scriptures, that, in the language of a Member of the Hildeheim Society, "a fire is kindled among them:" and Letters from the Clergy are said to announce, that "the Testaments are read with good effect, and copies are continually in requisition."

The hopes and wishes of the venerable founder of a new Society at Giessen, in Hesse Darmstadt, deserve to be recorded:—

The long and destructive war (the Report states) having plunged many of the inhabitants of this territory into the greatest embarrassment and distress, a sense of affliction had stimulated the sufferers, to the amount of several thousands, to apply for the consolation of a Bible; while the funds contributed, bore so small a proportion to the demand, that, in the language of the Superintendent, Müller, "many years must elapse, before the desire of so many claimants can be satisfied." "Yet," he observes, "this small beginning does not damp my hopes of a great and blessed progress hereafter: I am rather the more confirmed in my belief, that the Lord will bestow His blessing on the work commenced in our territory, as He has done in every quarter."

"I rejoice exceedingly," concludes this venerable Ecclesiastic, "that the Lord has deemed me worthy, and given me strength, in my EIGHTY-FIRST YEAR, to be the founder of our Society; by which, if not during my life, yet certainly after my death, much good will be produced. While the day of my life lasts, and ere the night cometh, I will do all in my power for the furtherance of the glorious undertaking; and, using the feeble means with which He has favoured me, confidently rely upon His most merciful protection."

One evidence of success given by the Odenwald Bible Society, will shew that the beneficial influence of these Institutions are extending themselves to the upper classes:—

Those who move in the higher ranks of society, and who had been estranged from the Word of God and true religion, through the violence and vicissitudes of the last twenty years, in a still greater degree than the citizens and farmers, again feel a desire for the Holy Scriptures—appreciate

their inestimable value—and, both by private and public example, contribute to increase an acquaintance with them, and to extend the blessings which they produce.

The other ranks of society are not, however, declining in their zeal in support of this Sacred Cause. A Danish Clergyman, in Zealand, writes—

During twenty-three years that I have been Minister, I have never witnessed such a general and active zeal in promoting any useful cause. Men and women, male and female servants, boys and girls, eagerly subscribed their contributions, according to their abilities. All the Members of a School attended in a body, to contribute every one his mite.

A Donation of 500*l.* to the Prussian Bible Society, in aid of Editions of the Polish Testament and the German Bible, produced from that Society a Letter of Thanks, of which the following extract breathes those noble sentiments which are unknown to all men but Christians:—

It is one of those striking features which distinguish the British and Foreign Bible Society, as an Institution conducted in the true spirit of the Gospel, that, while it simply embraces the most important spiritual concerns of mankind, it realizes again, to a certain degree, the views and proceedings of the Primitive Churches: it considers itself as only a steward of those supplies, which are flowing into its treasury, as fruits of faith and charity, evidently produced by the Spirit of God; and dispenses them, as the property belonging to the whole of the Christian Community, in supplying the wants of the Churches of Christ, wherever those wants may occur. Thus, both the giving and the receiving of these gifts of love acquire a higher character: for thereby that sentiment of holy communion becomes strengthened, which makes us consider one another, however widely separated, as to nation, names, and a thousand earthly distinctions, as united under one Head, which is Christ, the Son of the Living God.

The Swedish Bible Society, though making the most strenuous exertions, is not yet able to meet "the call for Bibles, now awakened in every corner of the kingdom." The Report of that Society bears the following important testimony:—

The fact, that the Word of God was scarce among us, has, every year, been more and more clearly demonstrated; and a hearty desire to obtain the Sacred Volume has been awakened in the same proportion. This Society can furnish many pleasing instances, in which the population of whole parishes have united in making application for this best earthly treasure; and, with the utmost delight, have entered into engagements with their Ministers, to read, to hear, and to meditate on the statutes and testimonies of the Lord, instead of spending His own Day, or their leisure hours, (as had usually been the case,) in vain and sinful amusements. By these means, the ignorant and careless have been warned; bold and secure sinners have been excited to reflect on the ruin which threatened them; and not a few backsliders have been reclaimed from the error of their way.

In the Volume for 1817, pp. 96 and 97, is printed an earnest and devout Address of the Archbishop of Upsala to his Clergy on the subject of Bible Societies. This distinguished Prelate is now taken to his rest in heaven. His sentiments, therefore, delivered in a Speech at the Anniversary of the Society, will be read with peculiar interest. Adverting to the prevalence of Infidelity, and the counteraction which it received by the Bible Society, the Archbishop exclaims—

“Yes, He, who has built his Church, not on the loose sand, but on a rock, where it defies the storm and the flood; and who has said, that *the gates of hell shall not prevail against it*—He, in whose hands the Father has placed the government of his Church, even *Jesus Christ, the same yesterday, to-day, and for ever*; He it is, who, during all the storms through which we have passed, has maintained his work; always possessing a chosen number of faithful friends and confessors, that have not bowed the knee to the image of Baal, but have washed their robes, and made them white in the blood of the Lamb—He it is, also, who, through his Spirit, has effected this wonderful alteration, over which we now rejoice, and in consequence of which we are here assembled. I do not presume to entertain the hope, that no further tempests shall assail the Christian Church: I rather believe, that it always must continue in a state of conflict on earth; but, if the

Holy Scriptures be not the word of man but of God; if they be *the power of God, and the wisdom of God*, and the source of all genuine light, all real improvement, all durable satisfaction; then the general publication and reading thereof cannot be without blessed consequences to the people.”

The Archbishop closed his Address as follows:—“*Let us work while it is day, and in the best manner we can. The Lord, who watches over the interests of His Church, will surely conduct all to the glory of His Holy Name, and to the salvation of the souls which He has ransomed. We have seen enough of the work of the Lord, to be qualified, whenever it may please Him to call us away from our labour upon earth, to join in the triumphant strain of the aged Simeon: Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel!*”

Zealous individuals of the Roman Catholic Church are labouring in this Cause with distinguished success.

Pious and indefatigable Catholics, the Rev. Messrs. Gossner, Wittman, Léander Van Ess, and others, have laboured in the good work of disseminating the Holy Scriptures among the Members of their Communion, with the greatest diligence, and the most abundant success.

“In the midst of all contradictions, blasphemies, and persecutions,” says the first of these, “the peaceful kingdom of God makes rapid advances: many, both of the Clergy and Laity, are awakened and illumined by the Word of Truth, and the Gospel of our Salvation. God himself seems to have excited a hunger after this wholesome food; and there are many flocking to me—soldiers and students, citizens and peasants, servant-men and servant-women—whose hearts I can gladden by nothing more than the gift of a New Testament.”

The Rev. Mr. Wittman (Director of the Ratisbon Bible Institution, and who has distributed 60,000 copies of the New Testament) has received from a brother Clergyman the following gratifying communication:—

“It is impossible for me to express in words, the gratitude, comfort, and satisfaction that I feel, in viewing the spiritual advantages which my parish has re-

ceived. Wherever I go, I am accosted by my parishioners, either to explain to them some difficult passages; or to instruct them how to find out such portions of Scripture as are adapted to their circumstances; or to refer to those which had been quoted in the catechetical instructions given to Adults. All these are, certainly, visible signs of the diligent reading of the Holy Scriptures, and of the fruits with which it is attended."

Baron Von Wessenberg, Pro-Vicar Reininger, and many other respectable individuals, of both the Clergy and Laity, have also, on their parts, distributed largely the Catholic Testaments of Van Ess, Gosser, and De Sacy, among the German and French Catholics in Switzerland and the contiguous countries.

But, without disparagement of others, Professor Van Ess claims to be regarded as the most active and powerful instrument of disseminating the Word of God among the Members of the Catholic Church. The Appendix will furnish such documents, in attestation of his great and successful labours in this respect, of his enterprising journeys, and of his copious and well-regulated distributions, that your Committee may satisfy themselves with having thus generally pointed them out, as continuing to deserve the confidence, the assistance, and the gratitude, of the British and Foreign Bible Society.

It adds greatly to the satisfaction with which your Committee maintain a correspondence with this extraordinary man, and recommend him to the continued countenance of your Society, that, in the interview which your Secretary and the Rev. Dr. Pinkerton had with him, in their visit to Basle, such arrangements were concerted, as afford unquestionable security for the most regular and effectual attainment of the object to which his labours are directed. Subsequently to the date of that interview, the Professor has made considerable progress in ripening his measures for a more extended and effectual dissemination of the Holy Scriptures; as well by an interesting journey, as by correspondence with several individuals (many of them distinguished, not more by their piety, than by their intelligence and their station) who co-operate with him in his benevolent designs.

After noticing the recognition of the Professor's labours by the Netherlands and Russian Societies, and the vote to him by that of Russia of 5000 rubles, with the interest taken in his labours by the Catholic

Metropolitan of Russia (see pp. 225 and 226 of our Number for May), the Committee close this subject with the following generous sentiments of the Professor, extracted from the Public Thanks which he has issued to his friends and co-adjutors.

All good men will certainly rejoice, wherever, and by whomsoever, good is done; particularly if the effect be, to glorify the Word and the Name of Christ: and this is surely the case now, when such earnest zeal is displayed to make known His great Salvation, and proclaim His Infinite Merits. This grateful joy will be much heightened by the pleasing intelligence which I have to communicate, and which is the result, not only of my own observations, but also of an extensive correspondence—that the dissemination of the Holy Scriptures is attended with a signal blessing, both among our Catholics and our Protestant Brethren, whose hearts have been drawn to the God of the Bible, by the perusal of His Holy Word.

RUSSIA.

Our reason for enlarging on the Proceedings of the Bible Societies of this Empire may be found in the following passage of the Report:—

Russia opens so vast a field, possesses so many co-operating Societies and Associations, and combines such a mass of Biblical Labour, going forward perpetually, and perpetually increasing, both in the Capital of the Empire and the chief Cities of the several Governments and Provinces, that your Committee acknowledge their utter inability to exhibit anything like an adequate representation of the share which she is taking in the great work of disseminating the Holy Scriptures. From the Extracts of Correspondence, and other documents contained in the Appendix, some idea (though a very faint one) may be formed of the interest which is felt, and the exertions which are making, by all orders of the Russian Community; on behalf of an object, which appears to have roused all their moral energies, and to have united Monarch and People, as the heart of one man, in promoting the kingdom of God.

In the Numbers for May and October was given some of the intelligence respecting Russia, which appears in the Report. We shall extract further particulars.

Of the increase of Societies in the Empire, it is said—

To such a degree have the Provincial Societies and Associations multiplied, that, in the month of June last, they were computed at 128; and, in the ten months which have since elapsed, there is reason to believe that their number has greatly increased.

The East-Sea Provinces are completely occupied with Bible Societies. That of Georgievsk has supplied the only link that was wanting, to connect the chain between Astrachan and Tiflis; at the last of which places, the Georgian Society, so long projected and delayed, has at length been established: while the Society at Krasnojarsk brings into communication with the Parent Society at Petersburg, an extensive district in Siberia, whose inhabitants have shewn so favourable a disposition, that the operations of the newly-formed Auxiliary have already commenced with the most promising activity.

On the labours and prospects of the Society, the Report states—

The exertions which are making, both in the Central Society at Petersburg, and in the several Auxiliaries and Associations throughout the Empire, correspond with the magnitude of the common undertaking, and the importance of the end to which it is directed.

So rapidly is the work carried forward, on every opening that offers for the entrance of the Scriptures into a territory in which they are either unknown or exist but in name, that Translations are commenced with a promptitude and liberality truly astonishing. Of this assertion, a proof may be given by referring to what has been undertaken for the population of Siberia alone. Not fewer than Seven Versions are preparing, in different dialects of that country; one of which has been completed, and is printing at Astrachan; and others are in a state of considerable forwardness.

The Monthly Paper, which is regularly issued, exhibits, at once, the vastness of the business with which the Committee are charged, and the systematic regularity as well as zealous perseverance, with which its details are conducted.

In proof of the labour and responsibility of those who direct this mighty machine, some of the facts are mentioned which we gave at page 452 of our Number for October, in reference to the great

circulation of the Scriptures by the Society; and it is added—

In St. Petersburg alone, editions have been simultaneously preparing in Eleven Languages.

The distribution of the Scriptures, last year, was double that of the preceding: the number of copies printed was 72,000, in eight different languages; and the total, either printed or printing, by the Russian Bible Society, amounts to FIFTY-NINE EDITIONS, COMPRISING TWO HUNDRED AND SEVENTY THOUSAND SIX HUNDRED COPIES, IN TWENTY-ONE LANGUAGES.

Nor do the Committees and Directors of the Auxiliary Societies shew less zeal and activity, in conducting the affairs of their respective Associations.

In illustration of this remark, and as particularly honourable to the individual himself, the fact is stated, which has been already mentioned (p. 226 of the Number for May), that the Bishop of Kazan corresponds with more than a thousand Clergy on the affairs of the Bible Society!

It is then added—

To co-operate with an Institution, characterized by so much energy and devotedness to its object, is a duty to which your Committee have attached the most sacred obligation: and on this ground they have acted, in voting to the Moscow Auxiliary Bible Society, whose resources had suffered by its unmeasured exertions, a Donation of 500*l*.

The cause of the Bible is too strongly felt by your Committee, (as, they are persuaded, it is by the Members of the British and Foreign Bible Society at large,) to allow them to sacrifice the prospect of assisting its diffusion, to a cold and sordid calculation: and when they read such sentiments as the following, from the Imperial Head of the Russian Bible Society—sentiments on which the conduct of the Monarch continues to be uniformly regulated—they feel more than ever confirmed, in the propriety of affording it the most substantial testimonies of their friendship and affection.

“The dissemination of the Book of God’s Word among all nations of the earth,” says the Emperor Alexander, in his Address to the Frankfort Bible Society, “is a new and extraordinary blessing, from God our Saviour, to the children of men; and it is calculated to promote the work of their salvation. Blessed are they who take

a part in it: for each gather fruit unto eternal life; when those who sow, and those who reap, shall rejoice together. I find this undertaking, not merely worthy of my attention: no, I am penetrated by it to the inmost recesses of my soul; and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care."

MEDITERRANEAN.

Of the proceedings in these parts, our Readers have received full information.

Of the Malta Bible Society, the Report thus speaks:—

The Malta Bible Society, formed on the 26th of May, 1817, constitutes the principal centre of all the operations which are going forward in this quarter. Aided with a grant, from the British and Foreign Bible Society, of 500*l.*, together with more than 6000 copies of the Scriptures, in nineteen languages, this Society has opened an intercourse with the Bible Societies at Petersburg, Calcutta, and Bombay; and its proceedings, which appear to be conducted with great judgment, have been attended with good success, not only within the Island, but also in the Ionian Islands, and on the shores of Egypt and of the Archipelago. The two latter objects have been greatly promoted by the travels of the Rev. Messrs. Burckhardt, Jowett, and Connor.

The Committee pay a just tribute to the memory of Mr. Burckhardt. With his character, labours, and death, our Readers are well acquainted.

On the subject of the Smyrna Bible Society, we refer to our last Number, pp. 480—482. From the following passage of the Report, it will appear that the Society is to be considered as formed:—

A Bible Society has also been formed at Smyrna, from the operations of which, much good is anticipated. For the establishment of this important Ally, your Committee are indebted to the active and judicious exertions of the Rev. Mr. Williamson, the British Chaplain at that commercial station.

Mr. Williamson has extended his services in the same cause, by visiting Constantinople, with the view of promoting

the designs of your Society. It is due also to the British Chaplain at that Capital, to observe, that he has co-operated with your Society in a very friendly manner, and favoured it with several useful communications.

To these particulars it must be added, that an offer has been made by Hilarion, a learned Archimandrite from Mount Lebanon, now resident at Constantinople, to undertake a translation of the whole Bible into Modern Greek; no part but the New Testament having yet been published, and the style of that being thought to admit of considerable improvement. Your Committee, anxious to avail themselves of assistance in a line which may lead to the acquisition, not only of an excellent Version of the Scriptures, but also of the authoritative sanction of their free circulation, have embraced the offer, on conditions, which will place the work under the superintendence of the Malta and Smyrna Bible Societies, and thereby afford a competent security for the fidelity and correctness of its execution.

Some particulars were given respecting this Version, in a communication from Mr. Connor, quoted at p. 409 of the Number for September.

INDIA.

The principal part of the intelligence given in the Report respecting the Continent of India has been anticipated by our abstract of the Seventh Report of the Calcutta Auxiliary. See pp. 391—396 of the last Volume.

On a subject mentioned in the Fourteenth Report (see p. 167 of our last Volume), it is stated—

It will be remembered, that, in the last Report, a Resolution was announced, that 500*l.* would be granted by the British and Foreign Bible Society, for the first thousand copies of every approved Translation of the New Testament into any Dialect of India, in which no translation had previously been printed. Notice of this Resolution having been conveyed to the Corresponding Committee at Calcutta, three Printed Versions, the Pushtoo, the Kun, kun, and the Telinga or Telooogoo, were presented to that body, by the Serampore Translators; in order to their obtaining the proposed remuneration. The Corresponding Committee, from motives of delicacy

(the Translators themselves composing a society of its Members,) having declined passing a judgment on the merits of these productions, their claims were submitted to the consideration of those from whom the Resolution proposing the remuneration had proceeded; accompanied with an assurance that these Versions had been "the fruit of immense labour and care"—that they had been in hand, the Kunkun, six years; the Pushtoo, eight; and the Telinga or Teloo-goo, fourteen—that they were, "unquestionably, the *first* Translations of the New Testament ever printed in those languages"—and that, in the advertisement, announcing their publication, "any Gentlemen, throughout India, acquainted with either of these languages, had been requested to furnish remarks on these Translations, as to the *STYLE*, the *CONSTRUCTION*, and the *RENDERING OF FAMILIAR PASSAGES*, with a view to a second and improved edition."

Your Committee, having attentively considered the several particulars contained in this statement, were unanimously of opinion, that the claimants were entitled to the benefit of the grant; and accordingly determined, that the sum of 1500*l.* should be paid to the Serampore Translators, on their presenting 1000 copies of the Pushtoo, Kunkun, and Telinga or Teloo-goo New Testaments, respectively, to the Corresponding Committee, or the Calcutta Auxiliary Bible Society.

This transaction recalls so forcibly to the minds of your Committee, the venerable individual, William Hey, Esq. of Leeds, in whose generous zeal and enlarged philanthropy, the plan of extending a more liberal encouragement to Oriental Translations of the Scriptures originated; that, connecting it with his recent removal, at the advanced age of eighty-three, to a better world, they cannot but mingle, with their regret for his loss, their devout acknowledgment that his life was so long preserved, and that the close of it was rendered illustrious by an act from which such advantages are likely to accrue to the circulation of the Holy Scriptures among the Nations of the East.

The satisfaction expressed by the Syrian Christians of Travancore, with some copies of the Four Gospels in Syriac, printed under the direction of the late Rev. Dr. Buchanan, gives occasion to the following just tribute to his memory:—

It is well known to most of the Members of the Society, how zealously that distinguished friend to the promotion of Chris-

tianity in India embarked in the arduous duty of superintending an impression of the Syrian New Testament, originating in his own most earnest recommendation. The interruption of that work by his lamented decease, when it had not been carried quite to the close of the Acts of the Apostles, has been already reported; as also the able manner in which his place has been filled up by the learned and laborious Professor Lee; but gratitude to departed worth will not allow your Committee to overlook this opportunity of paying a deserved tribute to the memory of an individual, who first discovered the spiritual wants of this interesting people; and the last act of whose life was, preparing for them that Holy Book, which, through the liberality of your Society, they now possess, and which they peruse with great satisfaction and thankfulness.

CEYLON.

The Colombo Bible Society has found itself, from the pressure of the current expenses, and from the deficiency of its funds, occasioned by war and other local occurrences, greatly embarrassed in prosecuting the expensive undertakings in which it has embarked. So inadequate had its means become, to the demands upon them, that it seemed to be reduced to the necessity of abandoning, either the printing of the Cingalese Old Testament, or the reprinting of the New; each of which appeared to be equally called for, by the circumstances of the Island. Calculating, however, on the liberality, of which it had had such satisfactory experience, the Colombo Bible Society very judiciously determined to continue its exertions, on the scale on which they had been hitherto carried on; and your Committee have, on their part, taken care to justify the confidence reposed in them, by a grant proportioned to the deficiency of the local resources.

The following passage from the Secretary's Letter, will shew that encouragement is not wanted to proceed in the good work, so happily begun in this Island.

"The demand for the Scriptures, both in Cingalese and English, has certainly increased; and we have every reason to believe, that this increase will, for a long time still, be progressive. Were no other cause to be assigned for this happy symptom of improvement, the great additional number of those who have learned to read in lately-established Schools, might account for it: but I hope we may say more; and infer, from this general avidity to possess the Holy Scriptures, that the Gospel of Christ has begun to make its way, as it doubtless will ever spread, where a fair ef-

fort is made to remove the obstructions of ignorance or incapacity, and a free course is left to the blessed influence and operation of Divine Truth."

SUMATRA.

In this Island, an Auxiliary Society has been established, under the Presidency of the Governor, Sir Thomas Stamford Raffles. The President states—

The Subscriptions have been liberal; and the objects of the Institution are prosecuted with zeal.

CHINA.

China still engages the attention of your Committee; and no opportunity is neglected, and no expense withheld, by which it may be reasonably hoped to disseminate the Scriptures, now translated into Chinese, both at Serampore and Canton, among the inhabitants of that extensive and populous Empire. From the paucity of Labourers, little, it must be admitted, comparatively, has been done, in the way of effectual dissemination; that little is not, however, to be despised. "By the good hand of God," says the Rev. Mr. Milne, "and the liberal aid of your Society, we have been enabled to send the Sacred Volume to various parts of China, and to almost every place where any considerable number of Chinese are settled: from Penang, through the Malay Archipelago, to the Moluccas and Celebes, on the one hand; and from Kiddah, round the Peninsula, through the Gulph of Siam, along the Coast of Cochin-China, on the other."

Such beginnings are auspicious; and encourage a hope, that they may be the precursors of Scriptural Light to the many millions of China, to whom the Word of God is utterly unknown.

NEW SOUTH WALES.

The Auxiliary Bible Society of New South Wales has transmitted its First Report; which, though it comprehends a period of only three months, exhibits satisfactory proof of that industry and attention, on the part of its Committee, from which, in the further prosecution of their work, the best effects may be expected. It has already been ascertained, by a train of well-directed inquiries, that "more than one-third of the dwellings, and three-fifths of the inhabitants," of Sidney, "who can read, are without a Bible;" and, so intent is the Society in fulfilling the ends of its appointment, that, after supplying the wants of its own community, it con-

templates "the extension of the like charity to its neighbours in Van Diemen's Land."

AFRICA.

From Africa, your Committee have little to report: but they are consoled, in this dearth of particular intelligence, by the consideration, that as much is done toward promoting the dissemination of the Scriptures, as the present state of that Continent will allow.

The Caledon Bible Society, (which has recently remitted a second Contribution,) and the Correspondents at the different Stations in South Africa, give, on the whole, a favourable account of the distribution of the Scriptures consigned to their disposal. An Advertisement having been inserted in the Government Gazette, great attention was excited; and persons of different nations applied for, and obtained, copies of the Holy Scriptures. Supplies have also been forwarded to the various Missionary Settlements; and it has appeared, that they have been thankfully accepted, and properly used, by many of those Natives, who are in a course of religious instruction.

The Bible Society of Sierra Leone is proceeding, according to its means, in that course of active usefulness, which has been already described in preceding Reports.

Since the Report was delivered; information has been received from Mr. Jowett, which may awaken the hope that the Society will be able, at no distant period, to render more effectual assistance to Africa than has hitherto been in its power. We refer to the prospect of obtaining Translations of the Scriptures into the two Vernacular Languages of Abyssinia—the Amharic and the Tigre. Since Mr. Jowett's communication on this subject, printed at pp. 366 and 367 of the Number for August, further intelligence has been received: from which it appears, that there is in existence a Translation of the whole of the Bible into Amharic, which has been prepared at great cost of time and labour; and that a negotiation has been opened for the purchase of this Translation. Mr. Pearce is proceeding with the Translation into Tigre. In the

mean while, preparations for the edition of the Scriptures in the Ethiopic, or Ecclesiastical Language, have proceeded as fast as circumstances would allow; several hindrances having arisen from the illness or engagements of the parties concerned.

AMERICA.

In the wide field of America, the operations of your Society, and of those in alliance with it, are characterized by a continuance of the vigour and harmony which have already afforded to the friends of the Bible such ample matter of satisfaction and thankfulness.

Of Labrador it is said—

The translation of the New Testament into the Esquimaux Language, by the Missionaries of the United Brethren, was so nearly completed in September last, as to enable the Translators to forward to your Committee the Epistles, and first three Chapters of the Book of Revelation. Of the four Gospels and the Acts, printed at the expense of your Society, and already in circulation, the Esquimaux Christians continue to speak, as of a treasure which they know not how sufficiently to value. This portion of the Word of God has been read by this simple people, in their houses and their tents; and they express their gratitude for the gift of it, in the most affecting terms: "But what," observes one of their Ministers, the Rev. Mr. Kohlmeister, "is still more gratifying, their whole conduct and conversation are a striking proof of its power."

After stating particulars respecting the Societies, both of British America and the United States, most of which have been already given by us in the Numbers for July and November, this part of the Report is thus closed:—

Your Committee cannot so well express what they feel, in reference to the further efforts of their Brethren of the United States, as by quoting the impressive language of the venerable Dr. Boudinot, President of the American and the New-Jersey Bible Societies, in his Address to the Members of the latter, at their last Anniversary.

"Warned by the scattered locks, which yet cover a head whitened by the lapse of nearly fourscore years, that the period is
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fast approaching, when *this corruptible shall put on incorruption, and this mortal shall be clothed with immortality*; I would fain employ the few remaining hours of life in promoting the circulation of that Book, which is calculated to make all, who read it aright, *wise unto salvation*. With a voice now scarcely audible, would I earnestly exhort you, Beloved Friends, *not to be weary in well doing*; but, while the light of life continues to shine, and before the arrival of that dark night in which no man can work,—to prosecute, with increased vigour, those plans of beneficence, which, at present, engage the attention of so great a portion of the civilized world."

WEST INDIES.

In the West Indies, the circulation of the Scriptures proceeds, through various channels, in an encouraging manner; and not a few testimonies are afforded of the desire which has been shewn to possess them, and of the gratitude with which they have been received.

At Barbadoes, a Bible Society for the People of Colour has been established, under the sanction of the Governor, His Excellency Lord Combermere. At Honduras, also, bordering on the West-Indian Seas; an Auxiliary has been formed, under the patronage of Lieutenant-Colonel Arthur, His Majesty's Superintendent at that Settlement; and has remitted 100%.

DOMESTIC OCCURRENCES.

The Report states, under this head, the exertions and success of Ladies' Associations and Merchant Seamen's Societies. We have quoted largely, on these topics, in the course of the year, from the Monthly Extracts of the Society.

Increased Demand for the Scriptures.

The inquiries prosecuted by means of these Institutions, together with the encouragement held out by them to the poor, to obtain the Holy Scriptures, by means of small Weekly Contributions, for themselves or their poorer neighbours or relatives, have elicited manifest proofs, that the want of the Scriptures in this country has yet been by no means adequately supplied; and have also occasioned demands for Bibles and Testaments to a very enlarged extent, the receipts for the same

having amounted to TWENTY-SEVEN THOUSAND POUNDS.

The actual sum received for Bibles and Testaments, within the Fifteenth Year, as stated at p. 215 of the Number for May, was 27,499*l.* 2*s.* 10*d.*; which exceeds that of the Fourteenth Year by nearly 9,000*l.*

Improvement in Printing-Paper.

It cannot but be gratifying to the Members of the Society, to learn, that measures have been progressively adopted, to meet the demands in the most prompt and efficient manner; and that arrangements have been made with the Universities, and His Majesty's Printers, for the adoption of Paper of a more durable texture than that which has been used for many years past.

There is far more importance to be attached to the information given in this short paragraph, than our Readers will be likely, without some further information, to apprehend.

The truth is, that no other subject in which the Committee can engage, has so important a bearing on the efficiency of the Society's funds. The printing-papers of the last twenty years have been manufactured from such perishable materials, and by such a destructive process, that while books have been produced to please the eye, they have crumbled to pieces between the fingers, when much used.

Bibles, Testaments, Prayer-Books, School-Books, and Tracts, have not done a fifth, and, in many cases, not a tenth, of the service which was rendered by similar books of the last age.

A Church Bible or Prayer-Book, for instance, will now with difficulty last for a few years; and instances are continually multiplying, where the Bibles and Prayer-Books of the last century, after having been used in the Church for a hundred years, and thrown by as past service, are brought out again to replace their

short-lived successors, and carefully repaired and rebound, as more valuable than any copies which the press will now afford.

This deterioration of printing-paper has most seriously affected all Societies concerned in the circulation of Books. The funds expended in this way have been unavoidably expended on worthless materials. One-fourth or one-fifth part of the sums actually laid out, from year to year, in the purchase of books, would have gone as far, if the durability of the books be taken into the account, because it would have purchased books which would have lasted four or five times as long. In the fifteen years of the Bible Society's labours, it has had to replace hundreds of thousands of copies, and that perhaps several times over, which would have remained good copies to this hour if they had been printed on the durable paper of the last age. It must be obvious that no measure of economy could press more seriously on the attention of the Committee.

It will be easily understood, however, that any reform of a system, which had so long and so universally prevailed, would have great difficulties to contend with. The perishable material of cotton was more abundant and cheap than the old and durable one of linen. The chemical process which rendered a perishable material still more perishable, had, nevertheless, given to paper such a factitious beauty, that the public taste became corrupted, and rejected the native and durable colour of our older books. The interests of a large body of persons had become opposed to the remedying of this evil: rag-merchants, paper-makers, stationers, type-founders, printers, and booksellers, are all greatly benefitted by this quick succession of the short-lived generations of such books as are in perpetual use; and it is not often

that men are found willing to sacrifice their own interest, for the public good: we must, indeed, say, for our own Printer, that he has long deplored the evil of which we have spoken, and renders every assistance in his power to the removal of it.

The Committee have taken this work in hand; and are labouring with perseverance therein. Aided by the zealous co-operation of the Assistant Secretary, they have already succeeded in effecting a great change for the better in the paper now in general use by the Society; and the business is in the hands of Members of the Committee, who hold it to be their sacred duty to the Society, to relax in no degree their exertions, till they have provided a regular supply of the most durable paper that can be at present manufactured.

We have said the more on this subject, because we thought it right that the Members of the Society, who have made frequent complaints of the wretched state of the Bibles and Testaments sent to them, should know the real cause and extent of the evil; and because we hope hereby to induce sensible and reflecting persons to co-operate with the Committee in their patriotic exertions, by discountenancing that fastidiousness of taste, which would sacrifice the important interests of the Society and its Members to the mere pleasing of the eye.

Auxiliaries.

The Contributions from the Auxiliary Societies, with their several Branches, continue to be highly satisfactory, and exceed those of the preceding year; proving, that, while a regular attention has been given to the want of the Scriptures at home, the situation of Foreign Countries, where that want prevails in a far greater degree, has by no means escaped the attention of the Members of those Institutions.

The Hibernian Bible Society is extending its benefits through Ireland; and has circulated, during the

year, nearly 10,000 Bibles and Testaments. A Ladies' Society at Cork is likely to be very efficient.

Works completed during the Year.

The following Works have been wholly, or nearly, completed, during the past year: viz.

1. The Irish New Testament, in the Vernacular Character, 3000 copies, upon stereotype.

2. The Manks Bible, containing the Old and New Testament in one volume, 5000 copies.

3. The German Pocket Testament, 10,000 copies.

4. The Portuguese Testament, for the use of the Catholics, from the Version of Antonio Pereira, (printed at Lisbon,) 5000 copies.

5. The Portuguese Testament, from the Version of Joam Ferreira de Almeida, (printed at Batavia,) 5000 copies.

6. The Arabic Psalter, from the Version printed at Mount Lebanon, 3000 copies.

7. The Hindoostanee New Testament, by Martyn, 5000 copies.

8. The Malay New Testament, in the Roman Character, 10,000 copies.

9. The Antient and Modern Greek Testament, in parallel columns, 8000 copies.

10. The completion of the Syriac Gospels, and Acts of the Apostles, printed under the direction of the late highly-respected Doctor Buchanan.

11. The Turkish New Testament, at Paris, 5000 copies.

Besides various Editions of the English Scriptures, in different forms, upon paper of superior strength, from the authorized presses.

The Arabic Psalter and the Hindoostanee New Testament, above mentioned, have been stereotyped at the expence of the Church Missionary Society.

The number of Bibles and Testaments issued, during the year, was stated at p. 215, and again at p. 475. The number exceeds that of the Fourteenth Year by 65,930 copies.

Works in the Press.

Of the Works now in the course of preparation, (besides English Bibles and Testaments,) the principal are:—

1. The Portuguese Bible, from the Version of Joam Ferreira de Almeida, (printed at Batavia,) 5000 copies.

2. The Malay Bible, in Roman Character, 5000 copies.

3. The Malay Bible, in the Arabic Character; 5000 copies; and 5000 extra Testaments, for the Netherlands Bible Society, in addition to those printing by that Society.

4. A new Translation of the Testament into Modern Greek, by an Archimandrite of Constantinople, as mentioned in connection with that quarter.

5. The Syriac Old Testament, 4000 copies, quarto, to accompany the New Testament, before printed.

6. Of the Arabic Bible, noticed in the last Report, only the Psalter above mentioned has yet been printed; that being the only book, printed at Mount Lebanon, which the Society has yet been able to procure; and it having been considered desirable to follow the Version used in that country, for such books as have been printed, supplying the deficiency by a careful collation of the MSS. in this country.

7. In the Turkish Bible, through the indefatigable attention of Professor Kieffer, the Editor, (aided by the advice of Baron Sylvestre de Sacy,) the New Testament having been completed at Paris; preparations are making to accomplish the printing of the whole Bible, under the same superintendence, with all practicable despatch.

Your Committee cannot advert to the different Oriental Works, either printed or in a course of preparation, without being reminded of the obligations which the Society owes to the Rev. Mr. Lee, Professor of Arabic in the University of Cambridge, for his services in this department. It is hoped that his exertions, together with those of Dr. Macbride, Arabic Reader in the University of Oxford, will tend to diffuse a taste for Oriental Studies, and thereby promote, essentially, the Society's object in the East.

Acknowledgments to Agents and Officers.

The seasonable visit to this country of two of your Society's Foreign Agents, the Reverend Doctors Pinkerton and Henderson, has given occasion to some important arrangements, with respect to their movements and destinations; from which, it is humbly trusted, great advantage will result to the object of your Institution.

The travels of Dr. Pinkerton, in Russia and Germany, have afforded so general satisfaction, that, your Committee are persuaded, it will give pleasure to know, that he is now returning to his station, at Petersburg, by way of France, the Mediterranean, the Archipelago, &c.; and that

he will thereby have opportunities of adding very materially to the stock of the Society's foreign information.

With respect to Dr. Henderson, your Committee have to state, that the turn of his own mind having led him to cultivate, with much assiduity and success, that species of literature which is connected with the Tartar and Eastern Dialects, advantage has been taken of the openings now made into Russian Tartary, Georgia, Persia, &c. to fix his destination at Astrachan; a place, from its position, its printing-establishment, and other facilities, admirably adapted to the sort of work and communication, in which his useful abilities are about to be employed.

From the tribute of grateful acknowledgment to these valuable Foreign Agents, and their no less valuable associate, in the same department, the Rev. Dr. Paterson, your Committee are naturally led to renew the expression of their cordial thanks to the Secretaries of your Society, for the continuance of those gratuitous labours, the prosperous results of which, both abroad and at home, render any commendation altogether unnecessary.

Nor can your Committee acquit themselves of their duty, without bearing their testimony to the valuable services of Mr. Charles Dudley, and uniting with it the expression of their deep regret, that the attention required by his personal affairs should have obliged him to discontinue those active exertions from which your Society has derived so many and great advantages.

CONCLUSION.

From the view which has been presented of the Transactions during the past year, your Committee feel justified in congratulating the Members of the Society, and the Friends to its object, in every part of the world, on the progress made by the common efforts, and the beneficial consequences with which it has been attended. Both the one and the other are attested, by documents of the gravest authority and the most interesting complexion; and nothing seems wanting to evince, in the most decisive manner, the excellence of the Institution, and the favourable interposition of Providence, in making way for its advancement and its success.

Nor will your Committee disembrace the confidence which they feel, that the progressive development of its pure designs and its beneficent tendencies will annually enlarge the circle of its friends, and acquire for it that general attachment and support, which are due to its *xpo* and its *MEANS*.

The *plan* proposed by the British and Foreign Bible Society—the dissemination of the Holy Scriptures—is a duty of the highest and most unquestionable obligation. "To believe in the Bible," observes the President of the United Netherlands Bible Society, "and yet decline the propagation of it, would be acting in direct opposition to the letter and spirit of the precepts of Christianity." The influence of this sentiment has, through the blessing of God, extensively prevailed: and the most gratifying evidences of its operation may be traced in the distribution which has already been effected, of that invaluable record; and in the growing zeal which is manifested, for communicating the knowledge of its contents to the ignorant and the wretched, in every nation under Heaven.

The attempts which were made, at no distant period, by the enemies of religion and social order, to discredit, and, if it had been possible, to exterminate, the Holy Scriptures, are in the recollection of all; and the influence of the malignity and violence with which they were pursued was more or less felt in every portion of the globe. It was during this period, that the British and Foreign Bible Society stood forth, to proclaim the divine authority and supreme importance of the Inspired Volume; and, if an argument were wanted to demonstrate more completely the duty of its dissemination, both the fact and the consequences would abundantly supply it.

Stimulated by the impulse which your Institution has given, the Nations of Europe are now rapidly retracing the steps by which they had departed from the Standard of Truth; and doing public homage to that Holy Word, the neglect or contempt of which, formed the principal source of their delusion, and the worst feature in their guilt. Both Rulers and people have found, in the Bible, a guidance and consolation, which a spurious philosophy had veiled from their view; and they agree to regard and to value it, as their best instructor and their dearest possession.

In the *means* resorted to for accomplishing the end, a Constitution has been adopted, which gives to the Society a peculiar character of simplicity and conciliation. The principle on which this constitution is founded, is perfectly consonant with the spirit of the Bible and the circumstances of the world; and, while it offers every thing which may invite the approach of the liberal and zealous, it contains nothing which ought to shock or re-

pel the most scrupulous Christian. Specially abstaining from all reference whatever to matters of religious opinion and religious observance, the Society has selected a criterion of membership, to which every believer in Divine Revelation may conscientiously subscribe; and, by proposing, as the exclusive object of circulation, that Book which is common to the several Christian Confessions, it has provided, in the most effectual way, for uniting the affections and securing the co-operation of them all.

To the influence of this principle must, in a great measure, be ascribed the facility with which the various and divided members of the great Family of Man have been brought to concur in the promotion of the common design. The interchange of good offices and the reciprocation of amicable correspondence among the different States and Communities of the World, and the association of them all in one vast undertaking of benevolence and piety, are the best comments on the principles and means of that practical system, by whose operation these ends have, to so great a degree, been already accomplished. In fact, the system is calculated for union and efficiency. By recognizing nothing as essential to the compact required, but a willingness to aid in the dissemination of the Bible, it lays a foundation for a good understanding and neighbourly intercourse among those individuals and bodies of men, whom a variety of circumstances have separated, and even alienated, from one another; and diffuses that feeling of kindred and fraternity, which is the cement and the glory of human society.

With such principles to guide, and such results to encourage them, your Committee anticipate, in those who may be appointed to succeed them, a course of labour and a series of results, surpassing, in extent and importance, what it has been their privilege to execute and to witness. The spirit of the Bible is gone forth among the Nations of Christendom: and they seem to be preparing, with one consent, to revive the light wherever it had become obscured among themselves; and to impart it, in all its purity and strength, to those who are sitting in darkness and in the shadow of death, that it may guide their feet into the way of peace. In the prospect of exertions so congenial with the precepts and the predictions of that Book to whose circulation they are directed, your Committee feel emboldened to depend on the Highest Aid, and to expect the grandest events; and, in this confidence, they would adopt, as expressive of their prayers and their hopes, the lofty strains of Divine Inspiration—

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the

people praise thee. Then shall the earth yield her increase: and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.

ELEVENTH REPORT OF THE JEWS' SOCIETY:

DELIVERED MAY 7, 1819.

(Transvers—Richard Stainforth, Esq. for the General Fund; and Thomas Babbington, Esq. for the Hebrew Testament Fund.)

In the Ninth Report, the Committee recorded their opinion (see our Volume for 1817, p. 226), that the views of the Society ought principally to be directed to the STATE OF THE JEWS ABROAD. Subsequent events, of continued occurrence in the progress of their inquiries, have tended abundantly to confirm this conviction. In reporting, therefore, the Transactions of the past year, the attention of the Members is called CHIEFLY to the FOREIGN connections and correspondence. A brief notice is, however, premised of the

HOME PROCEEDINGS.

FUNDS.

The Receipts of the Year have been 920*l.* 4*s.* 3*d.* and the Payments 892*l.* 1*s.* 8*d.*

Of this Expenditure, the following are the chief items: Jewish Children, 196*l.* 11*s.* 9*d.*—Foreign Schools & Missions, 659*l.* 13*s.* 9*d.*—Adult Jews, 190*l.* 1*s.* 2*d.*—Publications, 1084*l.* 1*s.* 5*d.*—Hebrew Testament, 1063*l.* 8*s.*—General Expenses, 1460*l.* 6*s.* 9*d.*—Building Schools, 1811*l.* 3*s.* 4*d.*

SCHOOLS.

The Boys' School is nearly completed. A corresponding building for Girls, on the other side of the Chapel, will be begun when the funds become sufficient.

Eight Boys and ten Girls have been admitted, and four Boys and two Girls placed out.

FOREIGN PROCEEDINGS.

INTERCOURSE OF THE REV. LEWIS WAY AND THE REV. B. N. SOLOMON WITH THE POLISH JEWS.

This Gentleman, it will be recollected, accompanied Mr. Way in a journey, undertaken by him, at his private expense, for the purpose of ascertaining, by personal observation, the religious state and dispositions of the Jews inhabiting the Northern Provinces of Europe. Your Committee were enabled, in their last Report, to lay before you several interesting particulars which occurred to them,

AUXILIARIES.

Female Associations have been formed at Portland, in Massachusetts; and, in this country, at Bath:

Societies have been established at Ipswich, for Suffolk; and at Birmingham, Shrewsbury, Plymouth, and at other places.

At Edinburgh, Glasgow, and other places in Scotland, Societies are in co-operation with the London Society, though not affiliated with it.

In Ireland, the cause of Jewish Conversion has found able and zealous advocates. An Association in Dublin has been greatly enlarged, and gives assurance of effective co-operation.

The Auxiliaries previously established have rendered very liberal aid to the Society.

during the early part of their tour in Holland, Germany, and Prussia.

From Berlin, they proceeded to St. Petersburg and Moscow; and thence into Poland, the Jewish Population of which is represented as being so numerous, that they almost seem to be the possessors of the country, while the Native Poles appear among them as the strangers and proselytes of ancient Judea. All the trade of the country is in their hands: they are the traitors to all the post-houses on the road: most of the inns, and the ferry-boats over the principal rivers, are kept by

them. In such a district, the most favourable opportunity could not but be afforded, of trying their disposition towards Christianity, and of scattering the seeds of instruction among them.

The result of their observations and endeavours is thus communicated, in a Letter from Mr. Solomon, received soon after the last Anniversary Meeting:—"I am happy to tell you, that what we have witnessed among the Jews, during our abode in Poland, has exceeded all my expectations; and, in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all inquiry and reasoning, are now marvellously dispersed; and they are inclined, and even desirous, to speak about the Christian Religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, numbers of Jews were immediately after seen in the streets in rings, and one of them reading it aloud. Where we remained awhile, they used to surround me in the market-places, or come to the inn in numbers, asking explanations of some passages, or making objections to others. All were patient for an answer; and whilst sometimes a person stood up against it, others at the same time heard gladly, and even manifested joy in their countenances at what I had to say to them of Christ and His Gospel."

Your Committee have since received Mr. Solomon's Journal of that part of the tour to which the preceding Letter refers, drawn up for the use of his Excellency Mr. Basil Papoff, President of the Tutelary Committee for the Jews, at St. Petersburg. Some extracts from this Journal will be heard with interest by the Meeting.

"The first place on this road (from Smolensk to Minsk), where the Jews are settled as a community, is a little town called Ljaddy; which we happened to pass by, the post-house being a little way out of town: meeting, however, with a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation: she went; and, in less than half an hour, we were gratified to see a venerable Elder of the Synagogue, with eight or nine of his brethren, walking into our room successively. The elder, who was the Mercurius of his company,

was possessed of good sense and piety, unstained by bigotry. He read the Hebrew Gospels fluently; and observed that this book was entirely new to him, but that it appeared to be founded on Moses and the Prophets." An amicable conversation then took place on the subject of Christianity, to which "the bystanders listened with attention; and some of them desired to have Testaments, and promised to study them, and judge of their contents for themselves."

At Minsk, a principal city of Poland, containing a great number of Jews, an unexpected opportunity of usefulness presented itself. By the advice of the Governor's Secretary and the Lutheran Minister of the place, they sent notes to the chief Jewish Families in the town, inviting them to come to their house the following day, for the purpose of conversation on the subject of religion. "At the appointed hour," says Mr. Solomon, "the Jews began to assemble in numbers at our house; and, in about the space of half an hour, an upper room was filled with about two hundred of the choicest and most respectable in the community. I read to them Jer. xxxi. from the 31st to the 35th verse, in the Hebrew Language. In commenting on that passage, I reminded them, first, of their former privileges and enjoyment of God's peculiar favours—shewed them the reason why God has made a New Covenant with them—pointed out the difference between the Old and New Covenant, and that the latter consisted in forgiveness of sin first, and then the Law written on their hearts by the Spirit of God. For above half an hour, I was allowed to proceed, when the profoundest silence prevailed, all being extremely attentive; and some even, with Hebrew Bibles in their hands, took notes of all that I said." It was not, however, to be expected, as Mr. S. justly observes, that no spirit of opposition should manifest itself against the plain truth of the Gospel. Accordingly, when he came to speak of the means of forgiveness consistent with the holiness and justice of the Deity, and to shew that such a Saviour as Jesus Christ was necessary for us, some could not refrain from breaking out into the usual objections. No individual, however, choosing to take upon himself the management of the controversy, Mr. S. was permitted to conclude with some remarks on Isaiah liii. and Dan. ix. "As soon as I had finished," he adds, "Mr. Way distributed above twenty Testaments among those who were assembled. Two of our objectors retired with us afterward into an

staying room; where we conversed more privately on many religious topics, and parted in much friendship and good-will." In the evening, many poor Jews applied for Testaments—some said they came "to hear the English Gentlemen," as they could obtain no entrance in the afternoon.

"In the town of Mozir, where we stopped but a few hours, we witnessed another very interesting scene. On our arrival at this place, we called first on the Rabbi. I conversed with him, for a considerable time, on the subject of Religion and of Messiah, in the audience, as it were, of a little Synagogue of Jews; and as he did not scruple to receive a copy of the Hebrew Testament in their presence, many of them came to our inn, and asked for more copies, for their private perusal; and, in compliance with their request, we left five among them. But, what was peculiarly gratifying in the spirit of that people, was, their extreme eagerness to discover its contents, and their zeal to examine its authority: for, no sooner had they obtained the books, than they hastened to their homes, and set about reading; and, not content with the mere indulgence of empty curiosity, some of them returned in about the space of two hours, with the Testaments in their hands, arrested me in the market, and pointed out some passages which they conceived objectionable, and others which they said were above their comprehension. As we entered upon the discussion of these subjects, the audience increased to such a degree, that I was obliged to retire with them into a room, and address them at length."

At Zytomir, although, in compliance with the wishes of the chief magistrate, they abstained from publicly attempting to call the attention of the Jews to their object, yet, as soon as it became known that they had Hebrew Testaments in their possession, many applications were made for them; and, in a few hours, they distributed several copies among the applicants, and forwarded others to Borditchew, a very considerable Jewish residence in the neighbourhood. "Some of them," Mr. Solomon adds, "were found reading the Gospel in the streets, and in their houses, to companies of their brethren who surrounded them."

DR. PINKERTON ON THE STATE OF THE POLISH JEWS.

Dr. Pinkerton has confirmed these representations. He has communicated to the Committee the following remarks, as the result of his observations while travelling

a second time in Poland, in prosecution of the objects of the British and Foreign Bible Society.

After speaking generally of the favourable intimations in the state of the Jews, he says—

During my late tour through Poland, I had many opportunities of gaining information, and making observations which tend to illustrate and corroborate these statements. I no where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their Synagogues and Schools; and, with the utmost possible freedom, argued the points at issue between them and us; and I never found the smallest interruption; but, on the contrary, a great desire, in many of the people, to hear and to read.

After giving various instances of recent baptisms of Jews, many of them by Roman Catholics, Dr. Pinkerton adds—

Nor is there a town of Poland almost, where frequent instances of Jews entering Christian Communions are not to be met with. What I have already stated, plainly proves that there is a favourable change of sentiments in many of the Polish Jews toward the Religion of Christ; and earnestly calls on those who long for the conversion of the Ancient People of God, to use means for furnishing them with correct knowledge of the Gospel of Salvation.

APPOINTMENT OF THE REV. B. N. SOLOMON AS A MISSIONARY TO THE POLISH JEWS.

In reference to these statements, the Report adds—

Yet, even under such auspicious circumstances, your Committee might have been constrained to pause, before they exposed Mr. Solomon to the dangers with which his Mission to Poland would, in all probability, have been attended; had it not pleased that Gracious Being, who fashioneth the hearts of all men, to put it into the heart of the Emperor Alexander to take him under his immediate protection.

The following is a copy of the Letter of Protection and Authority granted him, early in last year, by His Excellency Prince Alexander Galitsin, in the name

and on the behalf of His Imperial Majesty.

CERTIFICATE.

THE Bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian Religion in England, and been subsequently admitted into Ecclesiastical Orders, at present sojourning in Russia by Imperial Permission, is entrusted to me by his Imperial Majesty, to procure for him special protection in every place of his residence.

Wherefore, all Local Authorities, Ecclesiastical and secular, are to afford to the said Benjamin Nehemiah Solomon, as a Teacher of the Word of God among the Hebrews, every protection, defence, and all possible assistance; so that, in case of necessity, he may receive from the Authorities, in all places, due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto.

PRINCE ALEXANDER GALITZIN,

Minister of Religion and National Civilization.
Moscow, 25th Feb. 1818. No. 183.

Events thus so remarkably concurring to point out and prepare Mr. Solomon's way, your Committee could not hesitate as to the course they should adopt. Accordingly, at a Special Meeting, called on the twentieth of July last, "to take into consideration the subject of Foreign Missions," it was Resolved, that "the Rev. Benjamin Nehemiah Solomon should be stationed in Poland, as a Missionary to his Brethren of the House of Israel;" the Committee taking on themselves, on behalf of the Society, the entire expence of the Mission; his education and maintenance having been, to this period, conducted and provided for by his original friend and patron, Mr. Way. And, under a conviction of the benefit which he might derive from the counsel and co-operation of a Christian Brother, it was further Resolved, at a subsequent Meeting, "That an English Clergyman, or a Layman properly qualified, should be procured, as soon as possible, to be stationed with him as a fellow-labourer in the same work."

The intelligence of the above determination, appointing him the Society's first Missionary to the long-neglected Jews of Poland, was received by Mr. Solomon with a ready and thankful acquiescence; though not without a becoming sense of the peculiar difficulties attendant on his Mission, and of the awful responsibility, to God and man, attached to it. And your Committee cherish the hope, that, as he has been designated to this important undertaking by the zeal and benevolence of British Christians, so also has he gone forth to it, accompanied by their prayers and devout supplications.

Despatches have recently been received from him, announcing his arrival in Russian Poland, and his having entered on

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his labours; which, so far as can be judged at present, will consist principally in expounding the Scriptures of the Old and New Testament—in distributing Bibles, Testaments, and suitable Tracts—in visiting Jewish Families—and in instructing those poor children, whom their parents shall be willing to put under his care.

The intelligence which the Committee have received from various quarters, during the last two years, has fully convinced them that they ought no longer to delay the organizing of a systematic plan of operations among the Jews abroad. This plan would consist of three principal parts—Education, the circulation of the Scriptures, and the establishment of Missions. On each of these topics the Committee enlarge. We shall extract the substance of their remarks.

**RELIGIOUS INSTRUCTION OF FOREIGN
JEWISH YOUTH.**

The Committee express their hope, that—

—it will appear, from some Extracts which they will produce from their Foreign Correspondence, not only that such an object is in itself most desirable, but that there exist at this time circumstances peculiarly favourable to well-regulated endeavours for its attainment.

With regard to the POLISH JEWS, the testimony of Mr. Solomon, himself a Pole, given in the Memorial to Mr. Papoff already referred to, will be deemed irrefragable. "The importance," he says, "of providing a proper education for the Jewish Youth in Poland did not escape the penetration of the great Joseph the Second, Emperor of Austria; and numbers of that people, in Galicia, still experience the salutary and happy influence of his Schools, so wisely appointed and beautifully arranged, exclusively for the education of Israelite Children. Many it has led to the habit of reading and reflection, and rendered capable of examining the claims of the Christian Religion, by means of those books which were otherwise inaccessible to them; and not a few have, through that means, been awakened to a sense of the insufficiency of Judaism, and the superior excellency of our Holy Religion." Mr. Solomon here acknowledges his own obligation to the beneficent provision of this humane Emperor, through which he also

was taught to read, reflect, and judge for himself; and has thus, to use his own words, "through divine mercy, emerged from the depths of darkness and superstition, into a land of light and life." "That a similar plan," he proceeds, "might be easily adopted and enforced by his Imperial Majesty on his Jewish Subjects in Poland, will, I think, admit of no question whatever—that such a plan, if prudently conducted, will and must, ultimately, prove useful in conducting them to the Christian Faith, will admit of little doubt. But one circumstance I must take the liberty of stating to your Excellency; viz. that some of the more enlightened part of their community ardently wish, and impatiently wait, for His Majesty's command respecting such an Institution: and they even request me to propose it to his Excellency Prince Galitzin; and to state, that they are willing to assist in forming a plan that would involve the Government in no expense whatever, and the object of which would be, to turn a part of the public properties of the communities, otherwise spent in useless ceremonies &c., into this most salutary channel."

The testimony of Mr. Solomon on this head is corroborated by the information given to Mr. Way, by a most respectable Jewish Merchant of Zytomir, in Poland. He stated, "that the younger Jews in that country are very generally disposed to receive instruction—that it would be most readily received from English Teachers—and that, instead of wasting their time over the Talmud, which is 'a science that leads to nothing,' to use his own words, they should be taught German, Polish, or Russ, and made acquainted with the Scriptures, and books of elementary knowledge."

Similar intelligence is furnished by the communications of the Rev. Mr. Nitschke, of Niesky, in Saxony; who, at the request of your Committee, undertook a journey into Bohemia, last autumn, for the purpose of inquiry and observation respecting the state of the Jews in that country.

Some encouraging details of this Journey are given.

After stating that an Edict, issued in 1817, by the King of the Netherlands, requiring the education of all Jewish Children, has produced the most salutary effect on that community, it is added—

Your Committee will not now stop to dwell on the vast importance of giving a

right direction to this tendency to improvement in the system of Education, which has thus been shewn among several of the Jewish Communities abroad. It is obvious, that its influence on the spiritual state of that hitherto-neglected people must depend mainly upon the principles by which the action of so mighty an engine is regulated and controuled.

DIFFUSION OF THE CHRISTIAN SCRIPTURES.

Closely connected with the duty of endeavouring to promote the religious education of Jewish Youth, is that of diffusing the Christian Scriptures as widely as possible, among the Adults of all classes of their Society.

And your Committee are happy in being able to state, that the encouragements to the performance of this part also of their duty—or, as they should rather express it, the CLAIMS made on them for its fulfilment—increase, in proportion to the increasing extent of their acquaintance with foreign parts.

In proof of the readiness with which the Jews receive the New Testament, and of the eagerness with which they frequently solicit the book, Dr. Pinkerton's information respecting the Jews of Skloff is given; for which see our last Volume, p. 435: and his interview with the Karaite Jews, at Troki; for which see pp. 480 and 481 of the same Volume.

In considering the most likely means of circulating the Scriptures among the Jews, it becomes an important question—in WHAT LANGUAGE the New Testament may, with most advantage, be communicated to them.

We extract the sentiments of the Committee on this point:—

They are aware, that different opinions have been entertained on this subject at home; and that sentiments and facts, apparently discordant, have been transmitted from abroad. Whilst some accounts amply requite the labours of the Society, in preparing an entirely new Translation in Hebrew, others seem to justify the idea, adopted by not a few in this country, that its cost and labour were superfluous; on the ground of the Jews being, in general, unable to understand the Hebrew, and having access, through other channels, to

copies of the Scriptures in the Vernacular Languages of the countries throughout which they are dispersed.

The real state of the case, as your Committee are fully persuaded, is this—that both views of the subject are correct, but neither exclusively so. HEBREW Bibles and HEBREW Testaments are wanted among them. They are NECESSARY for them. Hebrew Testaments especially must be sent among them, if we wish them to become acquainted with the New Testament at all. This is undeniably true with regard to numbers of Jews, especially among the higher orders, who do not understand the Sacred Language, and would not value the Scriptures in any other: for THEIR use, a Version of the New Testament in Hebrew has been provided; and evidence sufficient has been transmitted from abroad, that it has not been provided in vain.

"The number of those Jews," Dr. Pinkerton testifies, "who are capable of understanding the Hebrew Testament, particularly about Witepek, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it—an impelling curiosity to read the doctrines of Christ and his Apostles IN THE HEBREW LANGUAGE." The Missionaries of the Edinburgh Missionary Society report, under the head of Astrachan*, that they "have had repeated conversations with several Jews from Endery, a town of the Kumack Country, in which there are no fewer than about 300 families who profess the Jewish Religion. Beside these, there are said to be 500 Jewish Families to the south of Endery, among whom they reckon about 100 Rabbies. They all speak the Persian Language in their families, but have no books, except in Hebrew; and indeed they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament: they said, however, that they would read it, IF THEY HAD IT IN HEBREW."

It is, at the same time, no less evident, that, in order to benefit the great mass of the Jewish Population, they must be provided with Translations of the New Testament in such characters and dialects as they may, in different places, understand, either solely, or more perfectly than they do the pure Hebrew of the Old Testament. Mr. Solomon himself, who has a perfect understanding of the Hebrew, and who, in his Journal, combats satis-

factorily the ordinary objection against sending the Testament in that language, is no less urgent with the Committee to prepare other editions likewise. "I hear," he says, in a Letter to the Secretary, "you are printing off another edition of the Hebrew Testament: pray let your Committee remember, that an edition of a Jewish-German Testament is indispensably requisite." And he says further, "Should you print Luther's Translation merely, with Jewish-German types, it will be of use only in Germany. In Poland, the unlearned Jews and the Women have a totally different dialect, peculiar to themselves; and will, in no wise, be able to understand Luther's language, which is pure German. Should Mr. Pinkerton not find the copy which he talked of at Berlin, I shall, as soon as I am settled, commence a Translation of the Gospels; and my model will be the Translation of the Old Testament, in the language, which is still existing, and revered among the Polish Jews. It is in a measure my native language; and, with the assistance of some Polish Jew, I hope to effect it."—Mr. Nitschke is equally strong, in his representation of the necessity of having the New Testament in the Jewish-German Dialect, for the use of the unlearned Jews.

NECESSITY OF MISSIONARIES TO THE JEWS.

It is scarcely needful to observe, that every argument which goes to establish the propriety of endeavouring to aid the Education of the Jews, and of circulating the pure Word of God among them, bears, with full force, on the question of MISSIONS.

If, as your Committee have endeavoured to shew, there exists at this time, among various Jewish Communities abroad, a disposition to substitute an enlightened and liberal instruction of their youth, in the stead of degrading ignorance on the one hand, and, on the other, of a manicipation to Talmudical lore scarcely less debasing to the morals and understanding than absolute ignorance—if Governments, recognising the true principles of Christian Policy, and individuals, responsive to the dictates of Christian Charity, are ready to combine their efforts for the furtherance of so desirable an object—little doubt, surely, can remain, that this Society ought, if possible, to send out persons duly qualified to co-operate in this fundamental work, by fostering dispositions so favourable, and giving effect to designs so beneficent. And if, as has no less clearly been made to appear, Jews, of all ages and classes in society, are ready to receive and desirous to obtain the New Testament Scriptures, Mis-

* See p. 306 of our last Volume.—EDITORS.

sionaries ought to be provided—who may distribute copies of them, in such languages as are best understood—who may, on occasion shall offer, expound their sacred contents—and who, by the circulation of Tracts and other simple and judicious measures, may be instrumental, through the Divine Blessing, in diffusing the knowledge of Christianity among that interesting people.

Nor let it be supposed, that such persons would go forth uncalled. There is good reason to believe, that many voices of Jews, whose secret aspirations after Christian Instruction are continually sent up to the Father of Lights, would be raised to welcome their appearance. And they would be hailed as valuable coadjutors in the work of the Lord, by many faithful Labourers in his vineyard abroad, *who take pleasure in the stones of Zion, and favour the dust thereof.* "I am much pleased," says Dr. Naudi of Malta, in a Letter to the Secretary, "to hear of your sending abroad on the Continent, pious persons to preach the Blessed Name of our Saviour among the Jews. I hope things will go on so far increasing with you, that you may be able in time to send some of your members into these our parts, for the Jews of Jerusalem, Egypt, and Greece; where the members of this shandoned people are in the most considerable number, and indeed in the most depressed state of mind." A similar hope is expressed, through the same channel, by the Rev. Mr. Jowett, the Church Missionary Society's Representative in the Mediterranean, who adds, "The Jews, you perceive, in Barbary, Egypt, and Syria, are very numerous, but of a character quite different from those in Europe: and they deserve a separate, particular attention; without which, in fact, nothing will ever be effected in these parts."

Toward the attainment of these objects, though the Committee have done what they could, they are sensible that their progress must be slow.

Your Committee have lost no opportunity of opening, or of carrying on correspondence with individuals established abroad. In India, in America, in the Mediterranean, and in various parts of Northern Europe, friends have come forward, able and willing to promote the cause of Christianity among the Jews. The Rev. Mr. Nitschke, of Saxony, a Moravian Minister, whose name has been

mentioned in this Report, has given himself up to the service of the Society; to further its objects by making tours of observation, distributing Testaments and Tracts, aiding the formation and superintendence of Schools, and by such other methods as his wisdom and piety may suggest. The cause of the Institution has likewise found able and zealous advocates in some of the Universities on the Continent: and though your Committee deem it prudent, for obvious reasons, to refrain, at present, from the mention of particulars, they feel it their duty to intimate, that an able Professor and a converted Israelite are, and have been for some years, jointly employed in making their stores of Hebrew and Rabbinical Knowledge tributary to the kingdom of our Lord; by proving, on the testimony of the most revered Jewish Doctors themselves, the harmony and mutual relation subsisting between Judaism and Christianity. In the execution of a work so fraught with utility, but, from its nature, necessarily attended with much expense of time and money, your Committee have deemed it their duty to promise their assistance.

As the most effectual means in their power of carrying on the great work of Jewish Evangelization, they have had a stereotype edition of the Hebrew Testament completed, at great expense. Ten thousand copies are in the press, and will soon be ready for distribution. An edition of the German-Hebrew Testament, so earnestly called for, is also in a state of preparation. Upward of 1000 copies of the first edition of the Hebrew Testament have been disposed of, during the past year: partly by sale, at reduced prices, to the British and Foreign Bible Society; partly in the way of gratuitous distribution to the Society's friends and correspondents, in various parts of the world—Calcutta, Madras, Bombay, Cochinchina, in the East—America, in the West—Malta, Gibraltar, in the Mediterranean—Amsterdam, Hamburg, in the North—as well as to Messrs. Solomon and Nitschke in Poland and Germany. Your Committee will here add, that the propriety of printing an edition both of the Old and New Testament in a smaller size, in the Biblical Hebrew, and also in the German-Hebrew Character, is at present under consideration.

Several thousand Tracts, treating on the most fundamental points of difference between Jews and Christians, have been printed in German and other languages, and circulated as widely as possible on the

Continent. A most valuable Catechism, by Tremellius, himself a converted Jew of the sixteenth century, and a man of great Biblical Learning, has likewise been printed at the Society's Press, for circulation abroad.

With respect to Foreign Schools and Missions—the importance of which, as objects of their Institution, it has been the aim of your Committee, in this Report, to establish—they have deemed it expedient to open a distinct Fund for the purpose; and to adopt the resolution of educating

young men of piety, in order to qualify them for such Stations as from time to time it may be judged proper to occupy among the Jews, in the capacity of Missionaries, Catechists, or Schoolmasters.

A few particulars are given of three Students in this country, and one in the Missionary Seminary at Basle, preparing for service under the Society.

CONCLUSION.

After stating their relinquishment of the plan of affording temporal relief to Adult Jews, the Committee quote, in conclusion, the just and forcible sentiments of Dr. Pinkerton, extracted from a communication, made to them during his late visit to this country, of his views relative to their course of foreign procedure.

"The nation of the Jews is not to be neglected, in this time to favour all nations.

"They have not remained inattentive observers of the Signs of the Times; nor are the intelligent and thinking part of them unacquainted with the conflicts which Christianity has sustained, and the conquests which she has gained over her numerous and powerful enemies. The extraordinary events which so rapidly succeed one another in our days—the fall of Modern Infidelity, in its direful effects on the good of Society—the change which is now working in the moral and religious state of all nations, by means of the translation and universal dissemination of the Old and New Testament—have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wits' end.

"But there are still more favourable intimations of this people's being in a state of preparation for receiving the seed of the New-Covenant Doctrine—intimations unknown in the ages that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions: their prejudices against Christians and their religion are lessened: and the hatred and prejudices of Christians against the Jews are much diminished. The willingness with which many of them receive copies of the New Testament in the Hebrew Language, and read them—

the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah—the state of despair in which many of them now are, of their ever beholding a Messiah such as they desire—the fact that the yoke of Judaism has really become insupportable to many among them, and that not a few are joining the different Christian Communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the Nation of the Jews; and seem clearly to point out, that an important crisis in the religious state of that people is not far distant. For they also, if they abide not in unbelief, shall be grafted into the Church.

"Leaving, then, the important subject of the general Restoration of the Jews entirely in the hands of Providence, and refraining from spending your funds in the support of individuals of the Jewish Nation professing attachment to Christianity, direct your efforts, chiefly and unweariedly, to the dissemination of Christian Knowledge among the Nation of the Jews at large; by sending qualified men among them, who will travel from town to town, and from village to village—converse with them, in their families—reason with them, in their synagogues—meet their objections—remove their prejudices—and, everywhere, circulate the New Testament, in Hebrew, in Jewish-German, and in other languages understood among them; with short treatises on vital Christianity, and on the Messiahship of Christ. Confine the labours of your Institution to this rational, scriptural, easy, and most benevolent object; resting assured, that, in the prosecution of it, the discoveries of Divine Providence will be of such a nature as to leave you and your labourers in no doubt, respecting the further instruments to be employed, and measures to be adopted for watering the seed of evangelical and saving truth, wher-

ences sown among this ancient and interesting people."

Your Committee will conclude with expressing their fervent hope, that the author of the preceding remarks has left behind him, in what follows, an augury which will not be falsified by the event. "The simplicity and benevolence of the line of procedure, which I here submit to your consideration, will recommend it to the patronage and support of thousands in Britain; who, I am persuaded, only wait to

see a simple, comprehensive plan adopted, in reference to the spread of the Gospel among the Jews, in order to give tokens of their sincere love and tender compassion for that Nation, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Amen and Amen.

REPORT OF THE CHRISTIAN-KNOWLEDGE SOCIETY.

(Treasurers—The Archdeacon of Middlesex and Joshua Watson, Esq. for the General Fund; and Henry Hugh Hoare, Esq. for the East-India Mission.)

DIOCESAN AND DISTRICT COMMITTEES.

GREAT exertions have been made, during the year, in forwarding the Society's Designs; as appears by a report of the proceedings of these Committees, given in the order of the Dioceses: and there is every prospect that increased success will attend the able and zealous efforts directed, throughout the several Dioceses of the Empire, to the promoting of Christian Knowledge.

The number of these Societies, at home and abroad, now amounts to 209.

We shall extract the principal matters which respect the Diocese of Calcutta.

CALCUTTA DIOCESAN COMMITTEE.

The Report for 1818 has not been received; but the Rev. Mr. Hawtayne, Joint-Secretary to the Committee, gives the chief points of information, in a Letter under date of Jan. 15, 1819.

The most important feature in their proceedings, Mr. Hawtayne states, is the establishment of Native Schools, for the purpose of affording instruction in useful knowledge. Donations had been received, in support of this object, to the amount of 12,705 Sicca Rupees; and Annual Subscriptions, 4127. Various delays, on the part of the Natives employed, had retarded the progress of the Schools. In one School, about 130 Children received daily instruction; and in a second,

recently opened, upward of eighty. Others were about to be opened. The demand for Bibles, Testaments, Common-Prayer Books, and other Religious Books and Tracts, had greatly increased; and many applications had been made for the Family Bible.

MADRAS DISTRICT COMMITTEE.

The District Committee at Madras (the Report states) have been actively and zealously engaged, during the year, both in promoting the general designs of the Society, and in the superintendence of the East-India Mission. They have favoured the Board with several important documents relative to the Missionary Concerns, the principal particulars of which are given in another part of the Report; and they have expressed the fullest confidence, that the measures which they have been called on to adopt, under the high sanction of the favourable opinion of the Bishop of Calcutta, will receive the Society's approval.

The Committee acknowledge, through their Secretary, Richard Clarke, Esq. the receipt of a liberal supply of Books; and request more copies of the Family Bible.

BOMBAY DISTRICT COMMITTEE.

From various communications transmitted by the Archdeacon, who acts as Secretary to the Committee, the Board detail the supplies of Books and Tracts, particularly among Soldiers and Sailors.

It is added—

The Archdeacon mentions the progress made in the establishment of Schools, both for European and Native Children, at Bombay and in its vicinity; and he also suggests the expediency of translating into Arabic, Persian, and other Languages of India, some of the Religious Books and Tracts of the Society, and more especially Books for the use of Children in the Native Schools. Some plain and short Treatise on the Evidences of Christianity, he thinks, would be read by some of the more learned Natives, and would excite a spirit of thought and inquiry, which could not fail to be attended with good effects. This suggestion is now under the serious consideration of the Society.

His Majesty's Government, on the representation of the Chaplain General, have been pleased to grant to the Society a sum of money annually, toward supplying the Troops in India, and particularly Soldiers in Hospitals, with Bibles, Prayer-Books, and Religious Tracts. The books furnished for this particular purpose are to be distributed under the superintendence of the Diocesan Committee at Calcutta, and the District Committees at Madras and Bombay. The supplies for the years 1817 and 1818 have already been sent, in equal proportions, to the three Committees.

CEYLON DISTRICT COMMITTEE.

From the communications of the Secretary, the Rev. George Bissett, the Board give various extracts.

On a present of some copies of the Family Bible, Mr. Bissett writes—

The gift of thirteen Family Bibles to our Native Preachers, with their names inscribed on the covers, will have such an effect on their minds, as it would be difficult fully to appreciate, without some practical knowledge of the Indian Character. It must be satisfactory to any men to find themselves noticed by a venerated Society, in that distant country,

EDUCATION AND SCHOOLS.

The present year is inferior to no former one, in demonstrating the importance of this branch of the Society's objects. The number of Returns, received on this subject, from the Diocesan and

from which they have been accustomed, to hear that all promotion and power are ultimately derived: but Indians are peculiarly sensible and alive to these impressions; and their gratification will be increased, in proportion to the value which they set on such distinctions.

Mr. Bissett further remarks—

Bibles, with explanatory Notes, are so much in request among the Students in Divinity, that we shall be embarrassed in choosing the four candidates, to whom that number of copies (transmitted gratuitously by the Society for the purpose) shall be given.

The very liberal supply of 300 Prayer-Books will have a most beneficial effect, in attaching the Native Christians to our Liturgy, which is already in great demand; whether the whole be given in English, or detached prayers, in Cingalese and English, such as we have already circulated.

In reference to the placing of Ceylon under the ecclesiastical jurisdiction of the Bishop of Calcutta, and the erection of an Archdeaconry, Mr. Bissett states—

This measure will, I conceive, not only tend to bring the Native Christians into the unity of the Church of England, but also greatly promote the general propagation of Christianity.

In conclusion, he says—

The Society for promoting Christian Knowledge has, in more than one instance, gone beyond their established rules, to oblige us; but I hope they will never find any cause to regret having shewn an extraordinary favour to this Island. A wide door is opened in Ceylon for the introduction of Christianity. If it should be the door through which the King of Glory shall enter, to establish his blessed dominion in the East, the respected Members of the Society will hereafter reflect with joy on their zealous readiness in contributing to further the gracious designs of Providence.

District Committees, amounts to forty-six; and in the Schools to which they relate, 110,383 Children receive the advantage of a religious education.

That the number of Returns fall very

far short of the number of Diocesan and District Committees, by whose exertions the several Schools throughout the kingdom are wholly or in part supplied with books, is very apparent; and this disproportion cannot but excite in the Board an earnest desire to ascertain the whole amount of the Children, to whom, in this division of its designs, the assis-

tance of the Society is given. The Board, therefore, trust that the value of the information requested will be duly felt; as the instruction in Christian Knowledge, thus imparted to the ignorant, cannot fail to form a prominent feature, in the claim of the Society to the future encouragement and support of the Benevolent.

DISTRIBUTION OF BOOKS, TRACTS, AND PAPERS.

From April 16, 1818, to April 22, 1819, the following Books and Tracts were sold to Members, or circulated gratuitously:

	Members.	Gratuit.	Total.
Bibles	32,436	114	32,550
New Testaments & Psalters	53,803	102	53,905
Common Prayers	96,529	39	96,568
Other Bound Books	74,617	673	74,890
Small Tracts and Papers	910,300	260,043	1,170,343
Total			1,487,806

SUPPLEMENTAL CATALOGUE OF BOOKS.

A Sub-Committee was appointed, some time since, to select such Books, for a Supplemental Catalogue, as combine amusement with general instruction; in order that these books, though not of a nature to be placed among those which are distributed on the Society's reduced terms, might nevertheless be furnished to the Members on such terms as the Board might be able to arrange with the Society's Booksellers. The following Books are, in consequence, placed on the Supplemental Catalogue; and will be furnished to the Members at the prime cost to the Society:—

Abridgment of Bishop Burnett's History of the Reformation, 2 vols.

Ep. Tomline's Introduction to the Bible.
Ep. Hall's Contemplations, 2 vols.
Gilpin's Cranmer; with an Appendix, containing the Life of Ridley.
Gilpin's Latimer, and Bernard Gilpin.
Gilpin's Wickliff and his Disciples.
Gilpin's Trueman and Atkins.
Gilpin's Four last Dialogues.
Walton's Lives.
Bingley's Elements of Useful Knowledge, 3 vols.
Bingley's Animal Biography, 3 vols.
Josephus's Wars of the Jews, 2 vols.
Lessons for Young Persons in Humble Life.
Pilgrim Good Intent.
Sturm's Reflections, abridged.
Wells's Geography of the Old and New Testaments.

GAELIC VERSIONS.

The Book of Common Prayer in Gaelic, the translation of which was undertaken on the suggestion of the late Bishop Macfarlane, of Inverness, is nearly completed. Bishop Beveridge on the Common Prayer, and Bishop Kenn's Directions for Prayer, have also been translated into Gaelic; and received very thankfully by the Highland Episcopalians.

EAST-INDIA MISSION.

The appointment of the Rev. Laurence Peter Haubroe and the Rev. David Rosen to this Mission, with the Charge delivered to them by Dr. Wordsworth, and their Replies, are recorded at large They have been already reported by us, at pp. 170—176 of the Number for April.

They embarked at Bristol, in February last, on board the Bristol, Captain Buckham.

The Rev. J. G. P. Sperschneider, whose appointment to the same Mission, and Archdeacon Pott's Charge to him; were noticed at pp. 374—380 of our last Volume, arrived in safety at Madeira, in his voyage to Madras, on board the Ajax East Indiaman, in the month of August of last year.

We extract, at large, the Report of the Board on the State and Prospects of the Mission.

The Lord Bishop of Calcutta, in a Letter dated the 6th of April, 1818, adverts to the previously reported death of the Rev. Mr. Pexold, and mentions that the temporary charge of the Vepery Mission had been assigned to the Rev. Mr. Rottler, who was then at Madras; and he expresses great regret at the death of the Rev. Mr. Pohl, the Society's venerable Missionary at Trichinopoly, who had left a widow and three children. The Bishop, when in that part of India, had seen Mrs. Pohl; and had reason to think, that, both on her husband's account and her own, she was deserving of the Society's attention, and a person of ability and Christian zeal, who might still be useful to the Mission. The Rev. Mr. Kolhoff had promised to visit Trichinopoly as often as he could; and doubts could not be entertained of his doing there whatever was practicable. The Bishop mentions, that, very recently before Mr. Pohl's death, the Lutheran Ordination had been conferred on Three Native Catechists; a step, however, by no means superseding the necessity of Missionaries from Europe, the Natives being to be considered as useful instruments in the hands of such as can direct them, and nothing more.

His Lordship, in another Letter, dated the 25th of April, 1818, mentions the great satisfaction which he had had, in having been informed that Government intended to make an annual allowance to the Society of 45*l.* toward the distribution of Bibles, Common-Prayers, and other Religious Books, in the three Presidencies of India, among the King's Troops; and promises to take care, that, so far as depended upon him, the books should be faithfully disposed of.

Another Letter from his Lordship, dated at Calcutta, 7th July, 1818, states that reports respecting the conduct of the Rev. Mr. Holzberg being favourable, he had advanced 100*l.* on the Society's account for his relief, who was said, however, to be in a bad and dangerous state of health. Adverting to the Madras District Committee of the Society, the Bishop observes, that they deserve the Society's warmest thanks, and particularly for their activity in the concerns of the Vepery Mission; and he, moreover, considers it as a providential circumstance that that Committee existed.

Another Letter from the Lord Bishop, dated at Calcutta, 21st August, 1818, reports that he had availed himself of

the Vote of Credit, granted him by the Society, on an occasion that appears to his Lordship fully to justify an application of the Society's funds. It having long been the opinion of intelligent persons in India, that little progress (comparatively speaking) can be made in the work of conversion, during the prevalence of ignorance and superstition, and his own observations leading him decidedly to this conclusion, it had been the wish of some Members of the Diocesan Committee, that they, as well as others, should contribute their endeavours to forward the mental and moral improvement of the Natives; When the minds of the rising generation shall, in any degree, be released from gross and grovelling prejudices, or become superior to the reception of them, they will be open to the admission of truth, and the blessed influence of the Gospel.

The Resolutions passed at this and at a subsequent Meeting, we have already given. See the Number for February, pp. 83, 84. The Report states—

Although no part of these subscriptions could be remitted to the Society, the Bishop conceived, that the Society's objects would be thereby advanced. Upon these grounds the Bishop deemed it advisable to put down, in the name of the Society for Promoting Christian Knowledge, the sum of 2000 *sicca* rupees, which is equal to 258*l.* 6*s.* 8*d.*; and in this judgment of his Lordship, the Society entirely concurred.

The Rev. Mr. Kolhoff, in a Letter dated at Trichinopoly, 23d Feb. 1818, informs the Society of the death of his dear and much-lamented brother, the Rev. Mr. Pohl, the Senior Missionary of the Society, which had happened on the 28th of January, 1818. This faithful servant of Christ had been anxious to receive favourable accounts of the Society's efforts towards sending out Missionaries to their assistance. His mind had been deeply afflicted, by the thought of leaving this world, without the comfort of seeing his Mission provided with an able and faithful Labourer, to take care of the same; but, he experienced deliverance from all his sorrows, to receive the fruit of his labours, in promoting the glory of God and the

welfare of his fellow-creatures. Mr. Kolhoff intended, with God's permission, to visit the Trichinopoly Mission, from his own station at Tanjore, every two or three months, until the arrival of a new Missionary, for which he expresses his anxious solicitude. He had placed the Native Congregation and School of that Mission under the care of a Native Priest, and the local Catechists and Schoolmasters; and the temporal concerns of the charitable institutions of the Mission, under the care of the widow of the deceased and much-lamented Missionary; whom he describes to be a valuable, pious, and excellent person, who had been habituated to this service for many years, as assistant to her late husband; and whom he recommends to the kind attentions of the Society, in consideration of Mr. Pohl's long and faithful services, during a space of forty years.

Mr. Kolhoff mentions, that the Lutheran Ordination had been conferred, at Tanjore, on three of their oldest Catechists, Pakiyannaden, Wiswasanaden, and Nullalambi. The death of the late Wedunaxagam and Sathanaden had rendered this measure necessary, and he prayed that they might be allowed salaries. The late Sathanaden had been zealous in propagating the Gospel of Christ in the Tinnevely District; and, in his advanced age, he endeavoured, as far as possible, to be useful in the Tanjore Mission. Wiswasanaden was stationed at Cumbagunam; and the other two had been sent to the Christians at Shevargunge, Madura, and Ramanad. Nianaparagasam and Adeykalam had faithfully assisted Mr. Pohl and himself at Tanjore; and Abraham had been useful, in the discharge of his duty, in the congregations of the Tinnevely District.

Mr. Kolhoff mentions, in the highest terms, the comfort and satisfaction which they had had, in the kind conduct of the Madras District Committee towards their Mission. and he mentions too, the kindness shewn by the Rev. H. C. Banks, Chaplain of that Station, to the memory of the late, deeply-regretted Mr. Pohl; and his gratitude for the kind offer of his assistance, for the good of that Mission, when required. On the 8th inst. he had preached a very instructive and most affecting Sermon from Rev. xiv. 13. in consequence of the mournful event.

Richard Clarke, Esq. Secretary to the Madras District Committee of the So-

ciety, in a Letter dated at Madras, 24th of May, 1818, states, that, anxious to lay before the Society their proceedings, relative to the Vepery Mission, that Committee had transmitted a copy of the Report of the Vepery Special Committee, and of the Resolutions of their District Committee, founded on that Report. Difficulties had occurred between the executors of the late Rev. Mr. Pexold and the District Committee, respecting a bill upon the local government for the amount of the Society's remittance, in order to the payment of the salaries of the Missionaries for the year 1817, the bill having been made payable to Mr. Pexold; but there was reason to trust that these difficulties would soon be removed.

Mr. Clarke had also transmitted to the Society certain MSS., containing, at considerable length, a detail of proceedings of the Madras District Committee, and a correspondence between that Committee, and the Society's Missionaries, and the Rev. Mr. Rottler, respecting the Vepery Mission; and containing, likewise, particulars of the property appropriated in India towards the support of the Missions, and of the stores of books and other articles found, after the decease of Mr. Pexold, on the Vepery Mission Premises, and belonging to the Mission.

For these particulars, voluminously detailed, and for the pains that had evidently been taken, by the Madras District Committee, in investigating the affairs of the Vepery Mission, and reporting so instantly upon them, the Society had felt it incumbent upon them to return their best thanks. The Rev. Mr. Rottler being on the spot, and being willing to serve the Vepery Mission, and capable of officiating both in the Tamil and Portuguese Congregations, had been engaged by the District Committee in that service; and, on such recommendation, had been appointed one of the Society's Missionaries, provided the appointment should be deemed fitting, by the Lord Bishop of Calcutta.

The Society, taking into consideration what had been reported, by the Lord Bishop of Calcutta, and by the Rev. Mr. Kolhoff, respecting Mrs. Pohl, the widow of the late much-esteemed and pious Missionary, and her fitness to superintend the economical concerns of the Trichinopoly Mission, especially till one of the recently-appointed Missionaries should be competent to undertake the care of that Mission, had directed fifty

pounds to be sent out for her service in that department, and in token of the Society's respect entertained for her late worthy husband.

In consequence of the representations made by the Lord Bishop of Calcutta, and from other quarters, that the salaries hitherto allowed by the Society, to their Missionaries in India, are insufficient; the Society determined to advance these salaries to each of them, from 100*l.* to 150*l.* per annum. These advanced salaries have accordingly been sent out to them, for the year ending at Christmas 1819.

The Rev. the Danish Missionaries, in a Letter dated at Tranquebar, the 18th of October, 1818, express great satisfaction at the arrival of the customary stores sent out by the Society, and despatched from Madras to Tranquebar, by the kind Secretary to the Madras District Committee; for which they subjoin their expressions of gratitude.

They advert, in their Letter, to the very reasonable aids furnished to their Mission, by his Lordship the Bishop of Calcutta, in the years 1816, 1817, and 1818, amounting in the whole to 808 Star Pagodas; and, they observe, that, under God, "this was the only cause by which the Mission was saved from ruin."

In the month of March, 1818, they had, however, the comfort of receiving 1800*l.* for which amount they had previously drawn on their Royal Mission College. This had enabled them to discharge the debt of 5000 Porlonova Pagodas; from which heavy burthen they praised God for having mercifully relieved them. They had also received a very encouraging Letter from their Mission College, in January, 1818, wherein they had been assured of assistance, with a promise that their bills drawn on the College should be paid; but the Mission Fund having severely suffered by the late war, all possible economy was recommended. "His Danish Majesty, however, had taken upon himself to support the Mission." The allowance from Government being diminished, they were obliged to adhere to their former reductions. Being therefore unable to provide for the Eleven Catechists, who had the charge of 1300 Christians, in the Tanjore Country, belonging to their Mission, they had entreated the Rev. Mr. Kolhoff to receive

them as an addition to the Tanjore Mission, under the authority of the Honorable Society; requesting him, at the same time, to recommend these Congregations to the Society, in order to their obtaining a monthly pension of 10*l.* for their preservation. When this was made known to his Highness, the generous Rajah of Tanjore, he allowed, in December, 1816, for this purpose, 20 Star Pagodas per month: which he had continued to grant. They expected, however, that the allowance would soon cease; and then they would be at a loss what to do, if his Lordship the Bishop of Calcutta should not be pleased to receive the said Congregations on their request, in behalf of the Society.

No material alteration had taken place in their Congregations at Tranquebar. There had been, in the course of the preceding year, 89 children christened, 21 adults received from Popery, 281 communicants, 29 marriages, and 97 funerals. On account of circumstances before mentioned, 55 Children only were in the Portuguese, and 48 in the Tanul Schools. Mr. Cämmerer had visited the Country Congregations in the room of a Country Priest, whom they had lost by death. Mr. Kolhoff had requested him to hasten to Trichinopoly, on account of the Rev. Mr. Pohl's dangerous illness; but, alas! on his arrival there, he found that this true and worthy Servant of Jesus Christ, their dear and ever to be lamented Brother, was already in the grave. Mr. Cämmerer remained there ten days, to assist Mr. Kolhoff in several arrangements that were necessary for the welfare of the Mission; particulars of which had been reported by the Madras District Committee, as well as other matters.

In case the good Prelate at Calcutta deem it proper and expedient, that a transfer of the distant Congregations in the Tanjore Country, from the Tranquebar Mission, to the Society's Mission at Tanjore, he made, the Society are disposed to concur in the measure, and to accede to the suggested allowance for that purpose.

By the assistance of the Rev. Mr. Rottler, who had been long settled in India, and the Rev. Messrs. Sperschneider, Haubroe, and Rosen, there is reason to trust, that, under the Divine Blessing, the several Missionary Stations con-

nected with the Society will still go on to be productive, extensively, of that spiritual good, both to Christians and Hea-

thens, for which they have hitherto been famed, to the praise of the glory of the grace of God.

FUNDS.

From April 16th, 1818, to April 22d, 1819, the Receipts and Expenditure have been as follows:—

RECEIPTS.

	L.	s.	d.
Benefactions and Legacies . . .	6,895	1	1
Annual Subscriptions . . .	10,529	5	3
Dividends of Stock . . .	6,912	5	9
Benefactions and Dividends, on account of the East- India Mission	444	9	6
Arrears of Property Tax . . .	189	1	2
War Office, for Troops in India	48	3	0
	24,966	5	9
On Account of Books . . .	28,751	11	1
Discount from Booksellers - &c. for prompt payment . . .	1,909	5	9
	55,687	2	1

The disposable Funds of the Society appear to have been nearly 1000*l.* more than those of 1818, which were 24,058*l.* 14*s.* 4*d.*

The sum of 1028*l.* 6*s.* 8*d.* has been contributed, by an unknown Benefactor, through the Chaplain-General, the Rev. Archdeacon Owen; being the amount required to purchase 40*l.* per annum, to be a perpetual fund, under the title of the "Charity of Clericus," for the purpose of supplying the Soldiers of His Majesty's Land Forces with the Book of Common-Prayer, and such Tracts as the Society may judge expedient.

The sum of 10,200*l.* Navy 5 per Cents. has been left to the Society, by the late Earl of Kerry; subject to the payment of 240*l.* to certain annuitants, and of the perpetual annual sum of 50*l.* to the "Society for the Relief of Persons confined for Small Debts."

Some other liberal Legacies have been bequeathed to the Society.

EXPENDITURE.

East-India Mission.

The sum of 3759*l.* 16*s.* 9*d.* has been paid, during the year, on account of Salaries and Gratuities to the Missionaries; and 258*l.* 6*s.* 8*d.* in part of a Vote of Credit to the Bishop of Calcutta.

Books.

The amount of Books, sent to Members between the Audits of 1818 and 1819, on the terms of the Society, was 38,868*l.* 7*s.* 10*d.*; of which 24,400*l.* 6*s.* 3*d.* was the Members' part, and 14,468*l.* 1*s.* 7*d.* that of the Society.

Other Expenditure.

The remainder of the Payments was for the usual miscellaneous objects. See p. 502 of our last Volume.

Home Proceedings.

CHURCH MISSIONARY SOCIETY.

SERMONS IN YORKSHIRE.

The Rev. Henry Davies preached for the Society, on Sunday the 21st of November, in Huddersfield, at the Parish Church, in the Morning; and at Holy Trinity Church, in the Afternoon: at Almondbury, near Huddersfield, in the Evening;

at Holmfirth, on Monday Evening; at Cumberworth, on Tuesday Evening; at Slaithwaite, on Wednesday; at Kirkburton, on Friday Evening; and at Mirfield, on Saturday Afternoon: and on Sunday, the 29th, at Sandal Magna, in the Morning; and at the Old Church, Wakefield, in the Evening.

ANNUAL MEETING AT HUDDERSFIELD.

The Annual Meeting of the Huddersfield Association was held in the Riding School, which had been prepared for the purpose, on Thursday the 25th of November; the Rev John Coates, Vicar, in the Chair. The Motions were severally made or seconded by the Rev. Messrs. Davies, Smith, Robinson, Walters, Franks, Hope, Pridham, Llewellyn, and Atkinson; Drs. Hutchinson and Walker; and Messrs. Brooke, Atkinson, Hudson, Allen, and Whitacre.

SIXTH ANNIVERSARY OF THE LEICESTER-SHIRE ASSOCIATION.

On Sunday, the 28th of November, the Rev. Thomas Rock Garnsey, appointed to the First Chaplaincy of Sierra Leone, preached for the Society, in the Morning, at St. Martin's, Leicester; in the Afternoon, at Hathern; and, in the Evening, at St. Mary's, Leicester: on Monday Evening, at Ashby Magna; and, on Tuesday Evening, at Swythland.

The Rev. E. T. M. Phillippo also preached for the Society, on Sunday Evening, at St. Martin's, Leicester.

The Rev. Thomas Morris, appointed to India as one of the Society's Missionaries, preached, on Sunday Morning, at Langton; in the Afternoon, at Great Glen; in the Evening, at Arnesby: on Monday, at Thurcaston; and, on Tuesday, at Cadeby.

A Meeting of the St. Mary's Ladies' Association was held on Monday Evening; and another for the formation of the St. Martin's Ladies' Association, on Tuesday Evening, at which the Rev. W. B. Johnson attended.

The Annual Meeting was held on Wednesday, December the 1st, in the Guildhall, at Leicester; Thomas Babington, Esq. in the Chair. The Resolutions were

moved and seconded as follows:—Sir E. G. Fowke, Bart. and the Hon. and Rev. H. D. Erskine—the Rev. T. R. Garnsey, and the Rev. G. B. Mitchell—the Rev. Henry Davies, and Matthew Babington, Esq.—the Rev. H. Hoare, and the Rev. W. B. Johnson—the Rev. John Fry, and the Rev. E. T. M. Phillippo—the Rev. Henry Maddock, and the Rev. T. B. Paget—the Rev. E. H. Hoare, and W. Herrick, Esq. The Collections amounted to nearly 180l.

The Resolutions embodied, as they usually do at the Anniversary of this Association, a comprehensive and well-digested view of the Proceedings of the Year. They are here subjoined, as they may furnish hints on the subject, to other Associations.

After a Resolution, congratulating the Society on the general and more cordial recognition of the Missionary Principle, and on the grant of 5000l. in testimony of its good-will to the Society for the Propagation of the Gospel, the following Resolutions were added:—

That this Meeting approves the measures of the Church Missionary Society in India, as considering, that, although she cannot be congratulated on the attainment of much decided success in the conversion of the Natives, she has manifestly formed and is executing her plans wisely; in greatly forwarding the work of Christian Education, in watching for and availing herself of all opportunities to preach the Gospel to the Natives, in co-operating with the Bible Society to procure and circulate well-accredited Translations of the Scriptures, and especially in providing British Missionaries, and using the best means to raise up Native Teachers and Preachers of the Word.

That this Meeting condoles with the Church Missionary Society on the unhappy necessity which has been too plainly evinced, of withdrawing her Missionaries in Western Africa from their Stations, without the Colony of Sierra Leone, with the exception of that at

Gambier: rejoicing with her in what seems to be manifest signs of an effusion of the Blessed Spirit on some of the mingled inhabitants of that interesting Colony; and especially in the prospect which she has of deriving extensive good, from the instruction of Adults and Children, from the improved and superior Education of the more promising Youths, and from the preaching of the Gospel to the Liberated Natives: and trusting that she is thus laying a foundation for the future, and not very distant, renewal of her exertions in the interior of Africa, on a more enlarged, secure, and effective plan.

That this Meeting has viewed, with pleasure, the success which seems to be accompanying the enlightened enterprise of the Society in the Mediterranean: of which an illustration is afforded, in the Rev. Mr. Connor's communications from Constantinople; and in the narrative of the Rev. Mr. Jowett's Voyages and Travels in the Archipelago and on the Nile, in Asia Minor and in Egypt, as well as in his whole proceedings at Malta—of which the translation and publication of the Maltese New Testament, and other labours of the Press, are a memorial.

That this Meeting desires to feel itself animated with new and yet deeper anxiety in the Missionary Cause, from contemplating the wretched exhibition of the state of fallen Man, which is derived from the communications of the Society's Missionaries in Ceylon and New Zealand; and fervently implores success, in the Name of the Lord, on the patient, self-denying, and widely-prospective labours of those employed there.

That this Meeting congratulates the Church Missionary Society on the great success which she has obtained, in procuring a considerable supply of British Missionaries; and unites in humbly praying the great Lord of the Harvest, amply to qualify and give success to that large band which has just been dismissed to its various scenes of labour, as well as those which are shortly to be added to their number; and to all others also, who shall hereafter be ordained to become Labourers in his Harvest.

JEW'S SOCIETY.

JOURNEYS IN BEHALF OF THE SOCIETY.

The Rev. Charles Simeon and the Rev. Wm. Marsh, accompanied

by John Mortlock, Esq. who liberally paid the expenses of the journey, in the months of May and June visited Leicester, Hull, Berwick, Edinburgh, Glasgow, Carlisle, Lancaster, Preston, Prescott, Liverpool, Manchester, Matlock, and some other places; where Meetings were held or Sermons preached in behalf of the Society. The Collections on this journey amounted to about 800/.

In September, the Rev. Lewis Way, and the Rev. C. S. Hawtrej, attended Meetings and preached for the Society in various places in Dorsetshire, Devonshire, and Cornwall. The Collections amounted to somewhat more than 200/.

Mr. Way having been announced to preach for the Society in Falmouth Church, the following Paper was affixed to the Church Door.

Our Messiah, when he comes, will establish a system of mercy, peace, and kindness upon earth; while, among you Christians, nothing but disputes, animosities, and cruelties, mark your passage through the world. Possibly your religion sanctions these things—ours does not; for, with us, the goodness and beneficence alone of the Mosaic Laws constitute their grand authority, and proclaim aloud their emanation from a good and beneficent God. We want no better—we expect no better—until Messiah shall indeed come. Then (if the Prophets of our Sacred Volume speak true) the conduct of a man toward his fellows will be the reverse of what it is now—"Every man shall then sit under his vine and under his fig-tree—nation shall no longer lift up sword against nation, neither shall they learn war any more: but the leopard shall lie down with the kid—the wolf and the lamb feed together—and a little child shall lead them." Has this happy period, this golden æra of public peace and private love ever yet been witnessed? Speak candidly, Christian—has it been once seen through the lapse of the last 1800 years?

"Your Brother of the Dust,

"ZECHER LACHORCHAN."

"Tizri, 5893."

This Paper was written, it is supposed, by a Jew resident in the town; but whether it be the sincere objection of a Jew, or the sarcasm of a scoffer who assumed the character of one of that people, it may equally serve to admonish Christians of the importance of our Lord's declaration—*By this shall all men know that ye are my disciples, if ye have love one to another.* The objection comes, indeed, with a very ill grace from one who is compelled to intimate that his own most beneficent religion has little influence on his people; and it is true, notwithstanding his real or pretended ignorance of Christianity, and his just reproach of most professed Christians, that *Wisdom is justified of all her children*: but let Christians remember, that sentiments and actions inconsistent with their profession, will always give occasion of blaspheming that Holy Name whereby we are called, to those who seek occasion.

NEW AUXILIARY SOCIETIES.

An Auxiliary Society was formed at *Liverpool*, on the 10th of June, on occasion of the visit of Messrs. Simeon, Marsh, and Mortlock to that town.

In the course of the journey of Messrs. Way and Hawtreay in the West of England, Auxiliaries were formed for *Plymouth-Dock* and *Stonehouse*, another for *Penryn*, a third for *Helstone*, and a fourth for *Marazion*. A Ladies' Association was also established for *Plymouth*, *Plymouth-Dock*, and *Stonehouse*; and a Committee appointed to carry into effect a Resolution which was passed at a Meeting at *Exeter*, for the establishment of an Auxiliary in that city.

ANNIVERSARIES.

The Second Anniversary of the *Colchester* and *East-Essex* Auxiliary was held on Tuesday, July the 13th. The Rev. Lewis Way com-

municated to the Meeting the results of his Journey on the Continent. Sermons had been preached by Mr. Way on Sunday, and by the Rev. C. S. Hawtreay on Monday.

The First Anniversary of the *Ipswich and Suffolk* Auxiliary took place at the Shire Hall, in *Ipswich*. Mr. Hawtreay had preached on the preceding Sunday, and Mr. Way preached on the evening of the Meeting.

On the 14th of October, the Fourth Anniversary of the *Bristol* Auxiliary took place; Major-General Prole in the Chair. Mr. Way's narrative of occurrences during his Continental Tour, with his forcible appeals on the signs and duties of the times, greatly enlivened the zeal of his hearers. The Contributions amounted to 475*l.* 17*s.* 11*d.* being upwards of 70*l.* more than those of the preceding Anniversary. Of this sum, 126*l.* 3*s.* was the produce of Ladies' Work, devoted to this cause.

LONDON MISSIONARY SOCIETY.

APPOINTMENT OF A HOME SECRETARY.

THE increasing business of the Society having rendered further aid necessary in conducting its concerns, the Rev. John Arundel, of *Whitby*, has been appointed to take charge of the Home Department; while the Rev. George Burder will be chiefly occupied with the Missions. Letters respecting Missionary Candidates and Auxiliary Societies are to be addressed to Mr. Arundel, or to Mr. George Hodson, Assistant Secretary, at the Missionary Rooms, Old Jewry; and such as relate to the Missions, to the Rev. George Burder.

A REPRESENTATIVE AND AN AGENT FOR THE SOUTH SEAS.

We noticed, at p. 334, the purpose of the Directors to send out a Resident Superintendent of the South-Sea Mission; and also an

Agent for its temporal concerns, who should live at Port Jackson. They have since announced their wish to receive applications on this subject, from Ministers or respectable Laymen; but are well aware of the difficulty of engaging a Representative, who shall be in all respects duly qualified for an office so important, and who shall be prepared to make the sacrifices and exertions which the undertaking will involve. The office of Agent will be one of less difficulty.

MISSIONARIES.

May 25th, the Rev. Thomas Nicholson, with Mrs. Nicholson, embarked at Gravesend, on board the "*Amorah*," Captain Winter, for Madras, to which Mission he is appointed.

The Rev. John Smith, appointed to South Travancore—the Rev. Stephen Laidler and the Rev. Andrew Forbes, who are to form a new Mission at Bangalore—Mr. George Mundy, to assist in the School-Establishments at Chinsurah—and the Rev. Matthew T. Adam, for Calcutta—with Mrs. Laidler, Mrs. Forbes, and Mrs. Adam—all embarked on board the "*Henry Porcher*," Captain Phillips, on the 24th of October.

ANNIVERSARIES OF AUXILIARY SOCIETIES.

April 14th, the *Nottingham, Derby, and Leicester*; at Leicester: Collections, 98*l.* 1*s.* 2*d.*—and the *Dorsetshire*; at Blandford.—April 25th, the Sixth of the *Cambridgeshire*; at Linton.—May 31st, the *Preston*; which, in six years, has contributed above 600*l.*—July 14th, the *Essex*; at Bocking: Collection, 40*l.*—July 20th to 23d, the *Hull and East-Riding*; at Hull: Collections, 178*l.* 14*s.* 1*d.*—July 27th to 29th, the Fifth of the *South-Wales*, at Llandovery—and the Sixth of the *West-Riding*; at Sheffield: Collections, 163*l.* 13*s.* 7*d.*; the Contributions of the year having been

nearly 1800*l.*, and in the five years since its establishment, 7200*l.*—Aug. 2d, the *Sunderland*.—Aug. 3d, the *Newcastle-on-Tyne*.—Aug. 10th to 12th, the *Lancashire*; at Liverpool: Collections 300*l.*—and the *North Devon*; at Barnstaple.—Aug. 10th to 13th, the *Plymouth, Plymouth-Dock, and Stonehouse*.—Aug. 15th and 16th, the Fifth of the *Cheshire*; at Chester: Collections, 100*l.*—Aug. 24th and 25th, the *Cornwall*; at Penryn and Falmouth:—Aug. 25th, the *North-Riding*; at Scarborough—Aug. 25th and 26th, the *North Wales*; at Pwllheli.—Sept. 8th, the *Somersetshire*; at Yeovil.—Sept. 15th, the Second of the *Gainsborough*.—Sept. 15th to 17th, the *Warwickshire, Staffordshire, and Worcestershire*; at Birmingham: Collections, 343*l.* 16*s.* 2*d.*; making the Contributions for the year 1812*l.* 6*s.* 1*d.* being about 400*l.* more than those of any former year.—Sept. 28th to 30th, the *Bristol*: Collections, 560*l.*—Oct. 5th and 6th, the *Brigg*.—Oct. 6th and 7th, the Fourth of the *Gloucestershire*; at Cheltenham: Collection, 85*l.*

The Collections at the Anniversary of the Parent Society, in May, amounted to 1296*l.* 7*s.* 5*d.*

NEW AUXILIARIES

Were formed, September 1st, at Hertford, for *Hertfordshire*; and September 22d, at Chatham, for *Kent*.

DEPUTATIONS.

In Scotland, the Rev. Dr. Waugh collected for the Society, at a number of places, the sum of 737*l.* 16*s.* 3*d.*; and the Rev. Dr. Winter, 505*l.* 0*s.* 8*d.*

In Ireland, the Rev. Alexander Fletcher, and the Rev. Mr. Brotherton, collected 344*l.* 15*s.*

Other active Members of the Society travelled on its behalf into various parts of England, and pleaded its cause with good success.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

AMOUNT OF COLLECTIONS MADE UNDER THE AUTHORITY OF THE KING'S LETTER.

THE amount of the Collections and Contributions, received in consequence of the King's Letter of February the 10th, was on the 4th of November, 41,722*l.* 15*s.* 6*d.* A Benefaction of 500*l.* has been since received from the University of Oxford. No returns have yet been received from the Diocese of St. David's. It is supposed that there are many Parishes in the other Dioceses which have not yet made their Collections. The sums already received from the Dioceses of England and Wales, are as follows:—

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Litchfield and Coventry	2319	13	8½
Norwich	2299	11	4½
Exeter	1220	2	10½
London	6673	1	4½
Lincoln	3940	14	7
Bristol	1305	11	1½
Winchester	2466	10	5
St. Asaph	338	0	6
Worcester	1038	15	3
Chichester	778	8	10½
Ely	568	0	2½
Rocheſter	974	17	7½
Bath and Wells	1083	10	8½
Salisbury	1647	19	10½
Oxford (including 500 <i>l.</i> from the University)	1100	5	7
Hereford	499	16	3
York	3471	19	0
Gloucester	1280	9	4
Canterbury	1796	11	10½
Carlisle	277	15	10½
Peterborough	1587	1	6½
Bangor	245	13	2
Chester	2415	17	0½
Durham	819	13	3½
Llandaff	188	13	5
To which may be added,			
Annual Subscriptions	317	10	0
Donations	992	11	0
Total	42,922	15	6

CHRISTIAN KNOWLEDGE SOCIETY.

COUNTERACTION OF INFIDEL PUBLICATIONS.

THE Society is very seasonably exerting its influence in the pre-
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sent dangerous times, to counteract the blasphemous publications, which have of late disgraced the Press in this country, and deeply corrupted numbers of the labouring orders.

Such Tracts on its List as appeared best adapted to vindicate Christianity from the sneers and sophisms of Infidels, and to expose the folly and wickedness of its blasphemers, have been published, in great numbers and at reduced prices. But, as the forms which Infidelity has latterly assumed are peculiarly daring and mischievous, a Committee has been appointed for the special purpose of providing such other Tracts, as the occasion calls for, and as may appear best suited to meet its exigencies.

These Tracts will be circulated at the lowest prices; and those advantages, in respect of purchase, which have hitherto been confined to the Members of the Society, will be extended, in respect of these Tracts, to the public at large. Every facility will, therefore, be afforded in London, and by the Diocesan and District Committees throughout the country, to all pious and well-disposed persons, whether Members of the Society or not, who may be desirous of giving to these Tracts that effective circulation, which it is the especial object of the Society to obtain for them.

A Special Meeting was held on this occasion on the 29th of November, at which were present, the Bishops of London, Lincoln, Bangor, Ely, Carlisle, Chester, Gloucester, Peterborough, and Llandaff, with Lord Kenyon, and a number of the Clergy and other Members. The sum of 1000*l.* was appropriated from the General Fund to the important object in view; and it was determined that an earnest appeal should be made to the public in support of this design—in full confidence, that the Society will be assisted by the powerful and the

active, in the diffusion of these salutary publications through all parts of the country; so that in every place, where the Word of God shall be assailed, the weapons of defence may be at hand to repel the attacks of the blasphemers—and in further confidence, that the Society will receive, from the pious and the wealthy, that liberal pecuniary aid, which such extensive measures will require; and that while it is engaged in the anxious defence of all that is sacred and dear to Christians, its exertions will not be allowed to languish for want of due support and co-operation.

BAPTIST MISSIONARY SOCIETY.

COUNTRY ANNUAL MEETING, FOR 1819.

In the Number for August, pp. 357—359, a report was given of the Anniversary held in London, in the month of June. The Country Meeting of this year, which was the Twenty-seventh Anniversary of the Society, took place at Bristol, on Thursday, the 7th of October.

The following Sermons were preached on this occasion:—the Rev. Dr. Ryland, on Tuesday Evening, from 1 Chron. xxix. 10—18; the Rev. Robert Hall, of Leicester, on Wednesday Morning, from Isaiah xxxii. 13—15; and the Rev. William Ward, of Serampore, in the Evening, from Psalm lxxii. 17. It has not been customary with the Society to make collections on these occasions; but the liberality of the Congregation led to a deviation, on occasion of Mr. Ward's Sermon, from the regular course; and the sum of 101*l*. 10*s*. was contributed.

Benjamin Shaw, Esq. was called to the Chair at the Annual Meeting. The Rev. John Dyer, one of the Secretaries, having read the Report, various Resolutions, as usual, followed.

Some alterations in the arrangements for conducting the Society's concerns were adopted. An An-

nual Meeting is hereafter to be held in the month of June—the Committee are to consist of Fifty Members, a proportion of whom will go out yearly—and a Central Committee, open to the attendance of any Member of the General Committee, will meet monthly in London, for the despatch of business.

The Annual Meeting, which has usually been held in October, will take place next year in London, on the 21st of June.

ROOMS OF THE SOCIETY.

The Society has fitted up Rooms at No. 15, Wood Street, Cheapside, for the Meetings of the Committee, and the despatch of its business.

EDINBURGH MISSIONARY SOCIETY.

"SCOTTISH MISSIONARY REGISTER."

A MONTHLY Work, under this Title, will commence with the year 1820. It is undertaken with a particular view to the interests of the Society. Its increasing operations will be detailed; with the proceedings of other Societies in Scotland, engaged in the advancement of Religion: and to these will be added Abstracts of the Reports of the various Missionary Societies, with the latest intelligence derived from their correspondence and proceedings.

WESLEYAN MISSIONS.

DEPARTURE OF MISSIONARIES.

THE following Missionaries sailed for various Stations, in the course of the year:—Mr. Davies, for the Bahamas, on the 27th of March, from Gravesend—Messrs. Roberts, Stead, and Bott, with Mrs. Roberts, for Ceylon, on the 28th of March, from Bristol—Mr. and Mrs. Archibell, for South Africa, on the 3d of April, from Portsmouth—Messrs. Hume and Allen, for Ceylon; and Mr. Fletcher, for Bombay: they took leave of the Committee on the 22d of March, and sailed soon afterwards.

ANNIVERSARIES OF AUXILIARY SOCIETIES.

Feb. 28d, the *Plymouth-Dock District*; at Plymouth-Dock—Feb. 26th, the *Bath*—April 10th, the First of the *Derby Circuit*; at Derby: Collections, 111*l.* 6*s.* 0*d.*—April 12th, the *Guernsey*; and April 13th, the *Jersey*: Six branches had been formed in different French Congregations within the preceding fortnight—May 10th, the *Cromford Circuit*; at Cromford: Collections, 42*l.* 8*s.* 3*d.*—May 24th, the *Wigan*: Collection, 36*l.* 11*s.* 9*d.*—June 3d,

the *Northampton and Oxford District*; at Northampton: Collections, 56*l.*

NEW AUXILIARIES

Were formed March 12th at Greenwich, for the *Deptford Circuit*—May 26th, at Loughborough, for the *Loughborough Circuit*—June 3d, at Taunton, for the *Exeter District*—June 27th, at Seven-oaks, for the *Seven-oaks Circuit*—and Oct. 13th in Portland, and at Weymouth, Oct. 14th, for the *Weymouth Circuit*.

Foreign Intelligence.

RUSSIA.

BIBLE SOCIETY.

EXTENSIVE OPERATIONS OF THE SOCIETY.

THE following Extract from the Monthly Report of the Proceedings of the Committee of the Russian Bible Society displays the activity and extensive connexions of the Institution. It is dated April 17, 1819:—

The edition of the Four Gospels in Modern Russ. and Slavonian is now completed. Five thousand copies are printed, to the great joy of every lover of the Bible in the country. Copies of this edition were submitted to the inspection of the Committee. As soon as a sufficient number can be bound, the Auxiliary and Branch Societies will be supplied. As it however appeared, on account of the impatience with which this edition was expected, that it would not suffice to supply every person who wished for a copy, the Committee resolved to begin a second edition of 10,000, which is now in progress.

Equal advances are making with the Eighth and Ninth Stereotype Editions of the Slavonian Bible in 8vo.; as also with the Second Edition of this Bible in 4to., with the Seventh and Eighth Editions of the Slavonian New Testament in duodecimo, and with the Second Edition of the German New Testament.

The printing of the Gospel according to St. John in Mongolian is begun, and the same Gospel will shortly be printed in the *Calmeuc*.

The Committee of the Moscow Auxiliary have completed an edition of 5000 copies of the Polish New Testament, according to Wuiik's translation. The Metropolitan of the Roman-Catholic Churches in Russia has approved of this Version, in a Letter to that effect, which is bound with it. Immediately after the completion of this edition, another was begun of 5000 copies, of the whole Polish Bible.

The Committee have received from a Clergyman, of the name of Wwedensky, an excellent Translation of the Gospel of Saint Matthew into Korean; which was superintended by several Members of the Consistory, acquainted with that language, which is spoken in several districts of the Government of Twer, and in a part of that of Olonetz. Of this Gospel it was resolved to print an edition of 3000 copies.

The Committee of the Kasan Society have sent us an account of the success, with which several parts of the New Testament have been translated into Tschuwaschian and Tschermishian, by Members of the Auxiliary Bible Society, and by some of the Clergy of the Governments of Kasan and Simbirsk.

In the Government of Tobolsk, means gradually present themselves for translating the Word of God in the Dialects of the Tungus, the Tschapogiri, and other numerous tribes who inhabit that extensive region, and who are, alas! entirely ignorant of our God and Saviour.

The Committee of the Riga Branch

Society, who are so constantly and actively employed in dispersing the Word of Life, furnish every recruit in the army, in their district, with a New Testament in his own language.

The Committee of the Branch Society in Tambow, report that several of their Members have supplied the poor who are under the care of the Commissioners of General Management, with copies of the Holy Scriptures, at their own expense; as also the prisoners in the gaols.

The Correspondent of the Branch Society of Kieff observes, that many contributions are furnished, by the Clergy of the Government of Kieff, or by other persons through their means; and that their zeal, in the beneficent work of the Bible Society, is uncommonly active and lively. He further remarks, "It is a great satisfaction to see the Word of Life prospering in every place; so that the knowledge of the true God is becoming more general among men, dissipating those mists of error which rested for centuries in the human mind! Who can revert to the gross ignorance of former times, without sympathy; or compare those times to the present, without exclaiming with exultation and gratitude, 'Surely the arm of the Lord is stretched out on our behalf!'"

The Bishop of Bender-and-Akerman-Dimitry, President of the Bessarabian Branch, writes to his correspondent here, that the Moldavian Testament had met with an uncommon demand. Benjamin, the Metropolitan of that part of Moldavia which does not belong to Russia, intends to provide all the Clergy in his province with this Book; for which purpose he wishes to have a fresh supply sent to Jassy, as the 700 which he had before are all sold: on this account, the Bessarabian Committee sent an additional supply of 2,500 copies. A Clergyman of Tiraspoli wrote to Bishop Dimitry, that the Moldavians in the neighbourhood of the Dnieper were remarkably diligent in reading this New Testament in their native tongue. An aged and very poor Moldavian, while reading the Gospel in a Testament belonging to one of his acquaintance, exclaimed, in an extasy, "Lord, thy word is sweet as honey to my lips!" and he did not cease his earnest entreaties, until this precious Book was promised him.

The Correspondent of the Russian Committee remarks—"The sphere of our Society is enlarging every week. The copies of the Scriptures are more and more in demand, and contributions to the cause continually increase: 300 Bibles, which we had ordered from the Moscow Bible Society, lasted us no longer than three months; in addition to which we had sent for 100 New Testaments from thence, of which we had already received 52. We had only a glimpse of them, when in the packages; for, the day after, there was not one remaining."

GERMANY.

BIBLE SOCIETY.

Zeal of Roman Catholics for the Scriptures.

On this topic, and particularly on the exertions of Leander Van Ee, we have quoted some passages, at pp. 503 & 504 of the present Number, from the last Report of the British and Foreign Bible Society; and now add some recent intelligence on the same subjects.

The Professor writes from Marburg, under date of July 13, 1819—

It still pleases the Lord of Glory and the Lord of the Harvest to lay upon me his easy yoke, that I may draw the triumphal car of his everlasting Gospel. I bless His Name, that He still designs to employ me as a labourer in His vineyard; to behold *His glory, full of grace and truth*; and to unite in the grand chorus of thanksgiving and praise, for the increased effusions of Divine Light, and for the more visible manifestation of His kingdom.

The number of Testaments distributed from June 1818, to July 1819, exceeds 70,000; and the number which may yet be distributed is incalculable. *The Word* which became flesh, to redeem the sinful race of Adam, has, by the powerful influence of His grace, widely opened the gates of His approaching kingdom. He has prepared the path, and made straight a highway for the progress of the Word of His Cross.

Extracts of various Letters to the Professor, from his Correspondents, breathe the same spirit.

A Catholic Priest writes—

Through your kindness, I am at length favoured with 200 New Testaments, which have arrived in good condition; and it will give you pleasure, in return, to hear, that the copies of the duodecimo edition are introduced into my School, and those of the octavo into many private houses. Before three weeks have elapsed, I calculate that every house in my parish will possess a New Testament. Many hearts have already been gladdened by the possession of that Book of Life so long withheld from them; and the consequences which will result from it cannot fail to be most happy.

Another Catholic Priest writes—

You have afforded the highest gratification, both to my congregation and to myself, by kindly sending us fifty-five New Testaments in small print, and twenty-six on large types; and my Brother Clergymen join with me in grateful acknowledgments, for the ninety copies in small print before delivered to them. I was particularly moved by the entreaties of several poor persons in the neighbourhood; who immediately called upon me, as soon as they heard that this Heavenly Book was to be had.

Visiting an old man, of eighty years, in his hut, I gave him a copy of the large print. He immediately opened it; and happening to turn to the Fifth Chapter of Matthew, he read it through without spectacles; and then, falling on his knees, fervently praised God for the inestimable gift. "I will not pass a day," said the old man, "without reading in this Book."

An active Distributor of the Catholic Scriptures reports—

The demand for the New Testament is so great, that I can scarcely procure a sufficient number of copies. Blessed be God, who excites, preserves, and augments this hunger, in spite of all obstructions of the enemies of the Divine Word! but, blessed be likewise his Holy Name, that he always procures open hands ready to communicate, and cheerfully to deposit their gifts on the altar of the Lord, that the thousands of hungry souls in all the quarters of the globe may be satisfied.

Another Correspondent bears a similar testimony—

A short time ago, I was in a village inhabited partly by Protestants, and partly by Catholics; and, at the house of a sick person, I became acquainted with a little company of Catholic Christians, who were united by a concern for the salvation of their souls, and met together on certain days for mutual edification. On my inquiring whether they were possessed of a Bible, they told me that they had been collecting money at every meeting, in order to buy one. This reply gave me occasion to acquaint them with the kind offer which you made me. This communication I doubted not would give them pleasure, but my expectations were far exceeded by the reality. They earnestly besought me to assist them in obtaining the Scriptures, and offered me the sum which had been collected.

On my departure, more than ten Catholics, besides several Protestants, accompanied me to my travelling-chaise, repeating their request. To-day I received a pressing Letter, filled with the most earnest entreaty to send them the Word of God quickly.

INDIA.**CHURCH MISSIONARY SOCIETY.****MEERUT AND DELHI.**

A LETTER from the Rev. Henry Fisher, Chaplain at Meerut, to his son, Mr. H. S. Fisher, now in this country, contains some information which we are happy to lay before our Readers.

The Saadhs prepared for a Christian Teacher.

I sent Anund to itinerate among the Saadhs; and to ascertain, as correctly as possible, the actual state of their minds. The result of his investigation, and the simple narrative which he gave me of his various conversations with the people, have confirmed the expectation that abundant good may and will be done among them: but, alas! I want a Missionary of our Church; and no man can be spared by the Committee at Calcutta. I have written repeatedly on the subject. They have told me, however, that if one is sent out expressly for the pur-

pose of forwarding my views respecting the Saadhs, that he shall certainly be sent up to Meerut. Now if any one could be sent out by the Church Missionary Society, I should indeed be happy. He might make my house at Meerut his head-quarters for a while; and itinerate among the Saadhs, till a footing was gained: and then—of which I have no hesitation to say there can be little or no doubt—he may sit down among them, as their regular Parish Priest, either at Soonput or some other large town, with zealous Anund for his Curate and Assistant. I should rejoice to have a Missionary so near me; and should be able to see him occasionally, and even visit him. I could employ him usefully and fully at Meerut; but the cause of Christ will, I think, be more extensively forwarded by the scheme proposed, than if he were to settle at Meerut, and superintend the Native Schools which we are planning here.

Baptism of the old Saadh, Jysingh; and of another Native.

The old Saadh, Jysingh, has been much with me; and the result is, his entire renunciation of all doctrines but one—salvation by Jesus Christ alone! I had the happiness of admitting him into the fellowship of our Church last Christmas, baptizing the interesting old man by the name of David; and also another very promising convert from the Hindoo Faith, whom I think you have seen: he is now called Philip. The whole of my Native Brethren partook of the Sacra-

ment with us, after the baptism of the Saadh.

David has written word, since he returned home to his people, that they all rejoice over him and with him.

Numbers of them are to visit me at Meerut, after their annual rendezvous at Futtighur, which will probably take place next month; in order to know more of the Blessed Son of God, and to pray for the “Rook Pakh” (Holy Spirit) to open their eyes and hearts.

Persecution of Christian Natives.

The baptism of Buhadur and Praeme, of whose difficulties Mr. Fisher speaks in the following passage, was stated at p. 222 of the Number for May.

I am going to send Anund and Buhadur down to Calcutta, next month, to learn the New Mode of School Instruction, practically, in their Schools. They will then return to me; and we hope to have ready for them a Home and School, to be built on the sandy hill that lies between the Nullah and my House, and where I can see them every day, and care for their improvement.

Buhadur has gone through miserable persecution at Kutowlee, and has been now for some months living with me. Praeme also was a sufferer, from the same cause—his apostacy; as both the Hindoos and Mahomedans consider his conversion! They have, in consequence, been out of employ, except as readers to a few old men, who come to hear “God’s book”—“Khoda Ke Kitab.”

Miscellanies.

CHART OF THE HEAVEN AND HELL OF THE JAINAS.

(WITH AN ENGRAVING.)

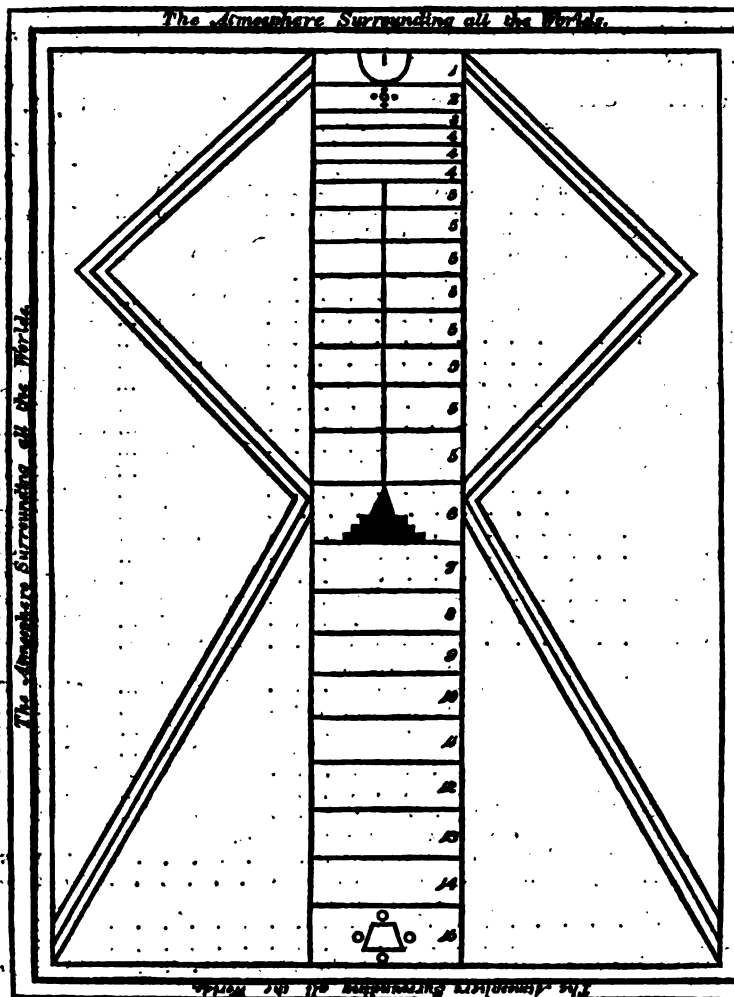
In the Thirteenth Appendix to the Nineteenth Report of the Church Missionary Society, a report is given of a visit of the Rev. C. T. Rhenius, in August of last year, to the Jainas; and of an interview with the High Priest of that Sect, at Chittamboore, about 280 miles from Madras. Mr. Rhenius’s Narrative holds out much encouragement to Christian Exertions among them.

Two very ample articles on this people are printed in the Ninth Volume of the Asiatic Researches. One is an “Account” of them, collected from two Priests of the Sect, by Major C. Mackenzie; with some particulars by the Major, and by Dr. F. Buchanan. In the second article, Mr. H. T. Colebrooke takes up the subject after these writers, and enters into detailed “Observations” on the Sect.

At Veeranamboore, a Jain Village, near Chittamboore, Mr. Rhenius was

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 admitted into their Pagoda. "On one of the walls," he says, "there was a Drawing, shewing the different stages of Heaven and Hell, according to the notions of the Jainas. Bounded as we all are to space and time, we can scarcely frame any idea of existence and extent in the abstract; and naturally assign a space to Heaven, and another to Hell. When speaking of Heaven, we imagine a place above us; when of Hell, a place beneath. St. Paul was translated into the *Third Heaven*. The Jainas express these things in nearly the same manner."

Of this Drawing Mr. Rhenius has sent a copy to the Society; from which the accompanying Engraving is taken.



MR. RHENIUS'S DESCRIPTION OF THE CHART.

1. The Highest Heaven; where is the greatest degree of Bliss. This is the abode of God.
2. A lower Heaven; the abode of Five different kinds of Gods, and with a less measure of bliss.
3. A still lower Heaven; the abode of Nine different kinds of Gods.
4. The three compartments thus marked represent a sort of Middle Heaven; where bliss is of a still lower degree than in the preceding.

5. The eight divisions marked with this figure are called "Sorgam"—the Atmosphere surrounding the earth. In each divided, there are divers kinds of Gods. The higher from the earth, the greater is the happiness of those who dwell there.

6. The upper part of the pyramid represents Paradise—the lower part of it, the middle world—and the base, the earth.

7. Is a world beneath the earth, where there are Beings who still worship God. Whoever desires from hence to attain to

the highest bliss, must pass through the earth; that is, he must be born man. Here is more pain than on earth.

8—14. These divisions denote Hell, with its several gradations of pain, according to the following comparisons: 8. like the colour of Precious Stones—9. of Sugar—10. of Sand—11. of Mud—12. of Smoke—13. of Darkness—14. of Gross Darkness.

15. Here is eternal and extreme misery, and from hence there is no returning.

He, that believeth on the Son, hath everlasting life: and he, that believeth not the Son, shall not see life; but the wrath of God abideth on him.—John iii. 36.

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ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Cambridge Town, County, and University	300	8	0	2541	0	5
Clapham (Ladies)	23	10	0	1550	4	8
Chester and Cheshire (from Letchford Branch, being)						
Benefactions—from Miss Allix SOL.; Miss M. E.	115	0	0	386	14	4
Allix SOL.; and Anonymous, 151.)						
Church Lawford	50	6	8	367	4	2
Dewsbury (from Mirfield Branch)	10	4	0	447	0	6
Gainsborough	3	13	5	354	13	11
Hereford	45	0	0	1093	10	2
Hibernian Auxiliary	400	0	0	4705	10	5
Kirby Lonsdale	30	0	0	265	3	5
Leicestershire	327	10	2	3769	17	10
Little Horwood (Bucks)	2	12	0	11	5	0
Newcastle-upon-Tyne (from North Shields' Branch)	16	0	4	696	3	1
North Staffordshire	200	0	0	943	9	11
Muneham and Baldon	4	0	0	40	7	7
Ossett	10	1	6	130	10	3
Preston	80	0	0	335	19	10
Raffron-Walden	95	0	0	380	16	9
Seriby	20	0	0	320	17	3
Weymouth	13	9	6	13	9	0
Woodwich	17	0	0	69	19	6

COLLECTIONS.

By Miss Chambers, Hackney	3	5	0	91	0	3
By Mr. Richard Champion, Great Surry Street	0	18	6	2	15	6
By Miss Harriett Grey, Portsmouth	2	12	0	18	6	0
By Rev. Edward Gray, Kirby Misperton, near Pickering, ...	7	0	0	7	0	0
By Rev. John Hill, from Oxford	15	0	0	316	0	0
By Ditto, from Woodstock	2	9	0	13	6	3
By Miss Richardson, Old Bailey	4	0	0	4	0	0

CONGREGATIONAL COLLECTIONS.

At Hampton Gay, by Rev. John Hill	4	11	5
At Sandall Magna, near Wakefield, by Rev. H. Dawes	10	2	0

BENEFACTIONS.

Anonymous	100	0	0
B. Y.	20	0	0
Lady Olivia Sparrow and Miss Sparrow, for Madras Mission	10	0	0

LEGACIES.

By the late Rev. John Greig, Curate of White Waltham, Berks (Legacy Duty paid)	500	0	0
By the late Mrs. Mary Gee of Kingston-upon-Hull	100	0	0
Less Duty	10	0	0

90. 0. 0

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Clapham (Ladies)		23	10	0	1350	4	3
Chester and Cheshire (from Latchford Branch, being)							
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Newcastle-upon-Tyne (from North Shields Branch)		16	0	4	696	3	1
North Staffordshire		200	0	0	943	9	11
Nuneham and Baldon		4	0	0	40	7	7
Ossett		10	1	6	130	10	3
Preston		80	0	0	335	19	10
Saffron-Walden					380	16	9
Serlby					200	17	9
Weymouth		6			15	9	0
Woolwich					69	18	4

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